



BRING BACK OUR BOYS



Chukat

CANDLELIGHTING, HAVDALAH TIMES

Halifax	8:45 p.m.	10:01 p.m.
Montreal	8:29 p.m.	9:45 p.m.
Toronto	8:45 p.m.	9:58 p.m.
Winnipeg	9:23 p.m.	10:50 p.m.
Calgary	9:37 p.m.	11:08 p.m.
Vancouver	9:03 p.m.	10:29 p.m.

Jewish communities across the country held rallies and prayer vigils last week for the three Israeli teens kidnapped earlier this month in the West Bank. Among the cities that held gatherings were Toronto, Ottawa, Winnipeg, Halifax and Vancouver.

FOR FULL COVERAGE, SEE PAGE 8



TORONTO THEATRE
STARTS HERE: MIRVISH.COM

American Apparel CEO ousted, while Maccabi coach heads to the NBA

Charney out of fashion?

Montreal-born-and-raised Dov Charney, founder and CEO of American Apparel was kicked out of the company he founded in 1998 in light of an "investigation for alleged misconduct," its board said. Charney, 45, has been the subject of lawsuits regarding inappropriate sexual conduct with female employees. Known for his anti-sweatshop and made-in-America policies, he has acknowledged having sex with workers of the Los Angeles-based company, but says it was consensual.

Klinghoffer opera to go ahead

After consulting with the Anti-Defamation League, New York's Metropolitan Opera cancelled an HD simulcast of the John Adams opera *The Death of Klinghoffer* after complaints about it from critics, but eight live performances of the opera will proceed as scheduled this fall. The



Montrealer Dov Charney founded American Apparel in 1998.

opera, about the 1985 hijacking of the Achille Lauro cruise ship and Palestinian terrorists' murder of a disabled Jewish passenger on board, has been heavily criticized for its sanitization of Palestinian terrorism and invoking of anti-Semitic canards. The ADL welcomed the move,

saying that "while the opera itself is not anti-Semitic, there is a concern the opera could be used in foreign countries as a means to stir up anti-Israel sentiments or as a vehicle to promote anti-Semitism." The Zionist Organization of America said it was "shocked and mystified" at the ADL's position.

David Blatt hired by Cavaliers

David Blatt, former coach of reigning Euroleague basketball champs Maccabi Tel Aviv, has been hired to coach the NBA's Cleveland Cavaliers. Blatt, 55, who coached Maccabi to an unexpected Euroleague win this past season, resigned recently and had been rumoured for assistant coaching gigs in Minnesota and Golden State. The Cavs have the rights to this year's first pick in the NBA draft and could select Canadian Andrew Wiggins to join fellow Canucks Tristan Thompson and Anthony Bennett. ■

Gematria

6

The number of years in the jail sentence of former Jerusalem mayor Uri Lupolianski, who was convicted in March of accepting a bribe in the Holyland case.

\$4 million

The amount Belgium will spend to improve security around Jewish buildings. Four people were murdered last month at the Jewish Museum of Belgium in Brussels. A suspect was arrested in France.

Quotable

66

Those kids could have been any of ours. We all feel for those boys and we want to show solidarity with them.

— Torontonian Roz Lofsky speaking to *The CJN* at last week's rally for the three kidnapped Israelis. Full coverage on page 8.

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Letters to the Editor

JDate article offends

I know the article about JDate ("Life after JDate," *The C/JN*, June 12) was meant to be funny, but it wasn't funny at all.

I was extremely put off by it. The author, Bruce Freedman, seems like a superficial jerk looking for Jewish girls simply out of sympathy for his mother (not because he actually cares about Judaism, or raising a Jewish family.) He, in turn, makes the single women of JDate seem like overweight, old, crazy women desperate for a man. And God forbid the women of JDate should want the men they date to say they want kids. Gasp!

Normally I'm a big fan of your publication. I think you can do better.

Shayna Lavi
Toronto

Author needs soul searching

Given Bruce Freedman's revulsion at 54-year-old divorcees and curvy women ("Life after JDate," *The C/JN*, June 12), I assume he is a young, virile specimen,

perhaps filling in between writing assignments as an exotic dancer. There can be no other reason why he, by his own admission, had at least 50 opportunities to meet a Jewish woman and flatly rejected them all.

It is common knowledge that men prefer younger partners, leaving a sizable population of single women over 40. The epidemic of intermarriage, primarily by men, has left an even greater percentage of single Jewish women.

Nowhere in his saga does this fastidious Don Juan make mention of what he has to offer in a mature relationship. Perhaps when Freedman has finished exploiting others' sincere efforts to meet and fall in love, he can do some soul-searching instead.

Stephanie Ein
Montreal

Put attacks in perspective

I was quite taken aback by Rabbi Dow Marmur's article warning against Jewish "moral duplicity" regarding what have been dubbed price-tag attacks and his fear of such possible attacks during Pope Francis' visit ("We must all speak out against Jewish terror," *The C/JN*, June 3).

In reality, in spite of the fact that some of these attacks were Arab-staged, the Israeli government and police have come down

very strongly, often on Jewish youth, and with what many decry a little too much zeal.

No one is condoning slashing tires or graffiti, and, yes, the misdeeds have to be addressed, but, let's put things into perspective here.

Israel is surrounded by a multitude of nations whose leaders openly swear they are willing to spare no lie, terror or horror to wipe it off the map. There are teenagers and young families who've been uprooted, thrown out of their decades-old homes and livelihoods – demolished by Jewish hands – all in the hope of making peace with such leaders.

Worse, as "settlers," they are still being called the obstacle to peace. So there you have it: a few teenagers are acting out.

As for the Pope, he had no problem showing his political agenda, praying before a graffitied wall built to keep out random violence and changing the status quo at King David's grave on Mount Zion, to the shock and detriment of Jewish worshippers.

Rabbi Meyer Berglas, dean of Midreshet Moriah in Jerusalem, understood the situation well when several years after making aliyah, he made an important observation: Arab men, women and youth feel free and safe to shop, mingle and go about their business in the most Jewish of neighbourhoods. We, as Jews, are threat-

ened with our lives in theirs. The situation speaks volumes. Perspective, please.

Aviva Woznica
Toronto

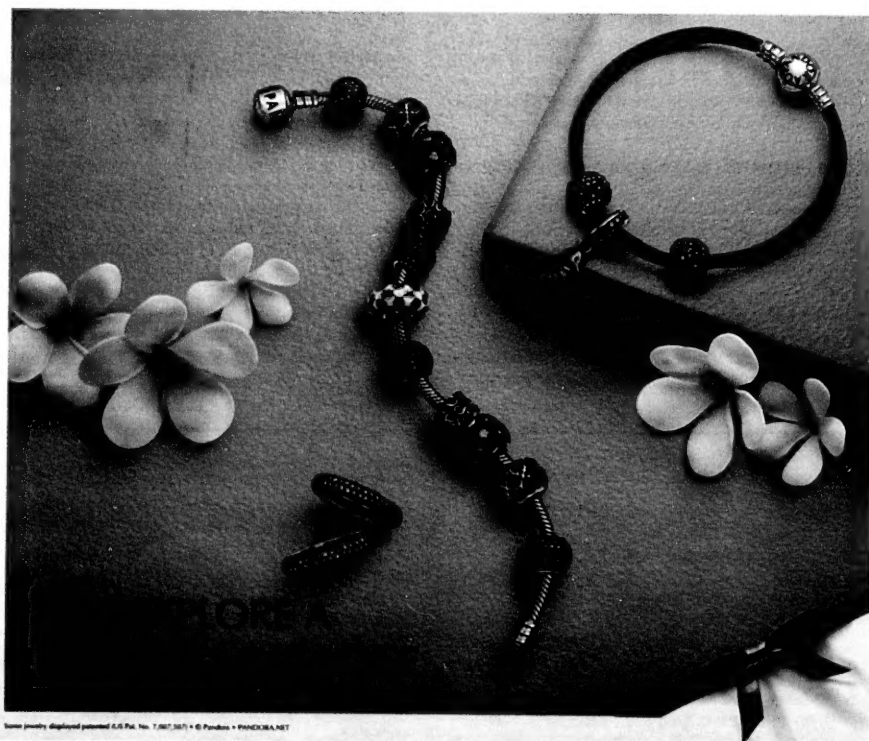
My Jewish playlist

In response to Yoni Goldstein's playlist of favourite songs by Jewish artists ("My Jewish playlist," *The C/JN*, June 12), here are my choices:

- *Do It Again*, Steely Dan (Donald Fagen)
- *I Feel The Earth Move*, Carole King
- *You're So Vain*, Carly Simon
- *California Dreamin'*, The Mamas and The Papas (Cass Elliott)
- *Uptown Girl*, Billy Joel
- *Woman In Love*, Barbra Streisand
- *Bridge Over Troubled Water*, Simon and Garfunkel
- *Cracklin' Rosie*, Neil Diamond
- *Looks Like We Made It*, Barry Manilow
- *Mother And Child Reunion*, Paul Simon ■

Lorne Freeman
Montreal, Quebec

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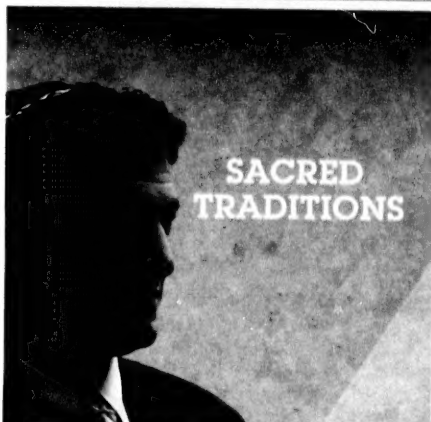
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RABBI 2 RABBI

How formal should shul-wear be?

Perhaps a finely tailored suit can help us prepare to meet the challenges and opportunities of meeting the Sabbath bride

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RABBI PHILIP SCHEIM

BETH DAVID B'NAI ISRAEL BETH AM CONGREGATION, TORONTO

Rabbi Scheim: Having grown up in an era in which jackets, ties and dresses were commonplace in theatre and concert audiences, and in which people even dressed up on airplane flights, I find the transformation of public dress codes over the years has been as dramatic as the technological revolution.

Today, most venues that at one time demanded "dressing up" have now gone casual. A generation ago, synagogues expected – and usually insisted – that suits and ties and dresses be worn. In some communities, those not meeting this dress standard could even have been denied admission to a Shabbat or yom tov service. Today, synagogue dress codes are less strictly applied, with many attending in casual attire.

In truth, I am very comfortable attending a theatre in jeans and a sweater and am happy not to be expected to wear a tie on a plane. But there are times and occasions when the standards of the past still resonate, when one's dress can be seen as a comment on the significance of the event. Coming to synagogue on a holy day, in my view, requires a degree of dressing for the occasion, in honour of the day and in honour of God. Jeans and T-shirts may work at a baseball game, but seeing them, and other forms of casual wear, in shul on Shabbat makes me yearn for days past.

Rabbi Finegold: I too yearn for the return to more formality, both in and out of synagogue life, though I am somewhat biased because of my appreciation for a good suit and tie. I considered it a sartorial triumph when on a recent flight to Israel, the Swiss flight attendant assumed I was European and began speaking to me in German, possibly because I was the only one to board with a coat and tie.

I recall a chevratutah partner of mine in yeshiva who was a somewhat scattered individual, both physically and intellectually. The rosh yeshiva suggested that

he wear a tie every day as a means to feel more put together, and in the hope that his actions might follow suit (pun intended). While it did work somewhat, I remember that the upshot was his tie ended up as unkempt as he was.

Perhaps the model we need to learn from is the coach who tells his high school students to come to school dressed formally on game days, so that the whole day they feel proud and focused on the task ahead. Shabbat is a game day for the Jew who comes to pray, and we should be conveying that sense of grandeur in what we wear to shul.

Rabbi Scheim: Your story reminded me of one of my teachers, of blessed memory, who would never be seen without a suit and tie, neither of which had ever intersected with a dry cleaner.

One day, it is reputed that he came to class especially dishevelled – in fact, he looked like he had been mugged. His tie was on backward, his shirt was out of his pants – nothing was in its proper place.

The students gasped when he entered, and he began with the comment: "You may wonder why I am dressed like this. I am going to a wedding!"

Jokes aside, generations past echoed the sentiments of the coach you cited, understanding that sometimes how we dress can help prepare us to meet the challenges and opportunities of the occasion. More specifically, an open shirt and casual slacks are not as effective when it comes to preparing us for our encounter with the Sabbath bride as formalwear would be.

Rabbi Finegold: So how to return to a greater sense of propriety in the synagogue? Do we insist on a dress code? Do we lead by example? What about those who insist on being casual all the time and who we might leave behind if we require otherwise?

I am blessed to be part of a synagogue that is already quite formal, with top hats on the bimah and men invited to dress in black ties for Kol Nidre. While it certainly feels like a proper tfillah service on Shabbat morning, it's not a very participatory experience. I wonder whether there is a correlation between the two. ■

How to reach us

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HEAD OFFICE:

1750 Steeles Ave. W., Ste. 218, Concord, Ont. L4K 2L7

Tel: 416-391-1836; Fax: 416-391-0949

Editorial e-mail: cjininfo@gmail.com

Advertising e-mail: adscjn@gmail.com **Website:** www.cjnnews.com

Subscription Inquiries: 416-932-5095

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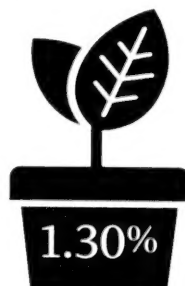
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Editor Yoni Goldstein

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From the archives | The People's Olympics



ONTARIO JEWISH ARCHIVES, BLANKSTEIN FAMILY HERITAGE CENTRE PHOTO

The People's Olympics in Barcelona, Spain, was a protest against the 1936 Olympics in Nazi Germany by the newly elected left-wing government in Spain. Some 6,000 athletes from 22 nations registered for the Games, including boxers Sammy Luftspring, left, and Norman "Baby" Yack from Canada right, pictured with popular Toronto sportsman Harry Sniderman in July, 1936.

SeeJN | New JNF officers



The Jewish National Fund of Canada held its annual general meeting May 25 in Toronto. Elections were held and congratulations extended to the newly elected slate of officers and the board. Frank Wilson, second from right, national president for five years, was thanked for his commitment to the State of Israel and his devotion to JNF. Pictured with him, from left, are Jerry Werger, new president of JNF Canada, Avi Dickstein executive director of resources development and public affairs division with JNF in Israel, and JNF Canada CEO Josh Cooper.

From Yoni's Desk

The CJN's commitment to all Canadian Jews

Last week's cover story about LGBTQ inclusion in the Canadian Jewish community, which continues this week on page 22, garnered a healthy dose of positive feedback from CJN readers. But I also got a phone call from a subscriber who took issue with our decision to run the story, illustrated by a rainbow flag with a Star of David, on the front page. I'd like to speak about the discussion that followed, because it's indicative of one of *The CJN's* biggest challenges as we move forward.

The caller, an Orthodox woman from Toronto, urged us to consider that some readers may have been offended by the appearance of that sort of article on our cover. She worried what children – and not just Orthodox kids – would think when they saw it. She argued that by suggesting the greater Canadian Jewish community is indeed moving toward more LGBTQ inclusion, as our story did, *The CJN* was implicitly calling into question the value of the Torah, which prohibits gay sex (and by extension, some Jews argue, gay relationships).

I responded that, as the article and an accompanying essay by Rabbi Steven Greenberg noted, the Orthodox community (mostly – but not entirely – the modern Orthodox community) has taken brave steps in recent years to further LGBTQ inclusion. And I asked why in her mind the biblical prohibition against gay sex necessarily takes primacy over *achdut* – inclusion – a principle of Judaism also rooted in the Torah.

The conversation was friendly, and at times both of us broke into chuckles. Still, the message was clear: some in the Orthodox Jewish community feel they are underrepresented, or even misrepresented, in the pages of *The CJN*. Whether it be last week's cover story or last month's three-part series examining allegations surrounding the Kashruth Council of Canada (COR), the caller warned, there are Orthodox Jews in Canada who feel *The CJN* shows a lack of consideration to their community. Some even feel they are under attack from us.

I'd like to assure our readers that this is not our intention – that it goes against what we are trying to do here, which is to bring all Canadian Jews together. And, in fact, a wide range of Orthodox voices are published regularly in these pages, including a significant number of Orthodox rabbinical contributors on our columnist pages and in our Rabbi 2 Rabbi and Parshah features.

Still, it's disconcerting to find out there are readers getting the impression *The CJN* is not inclusive of Orthodoxy, in all of its many manifestations. We'd like to fix that. We hope that our commitment to circulate to all Canadian Jews the positive and inspiring stories happening in the Orthodox Jewish community displays our dedication to working together.

But, should *The CJN* shy away from tackling controversial topics because we run the risk of upsetting some Jews, Orthodox or otherwise? I don't think so. Our community stands to gain from asking challenging questions and investigating provocative issues. The key is to make sure we do so in ways that don't make anyone feel like their religious beliefs are being disrespected – otherwise we are just undermining our own cause. ■ — YONI

Essay

Jewish life in Vienna is thriving

Abigail Bimman

For the Jewish Welcome Service Vienna, it was an opportunity to show the next generation that Europe is not a "graveyard." For us, 14 young professionals from the Toronto area, it was a chance to learn about Jewish life, culture and history in Austria up close.

"It's something you can't get by reading a book or taking a course," said participant Jonathan Spiegelman.

"Experience Jewish Life in Vienna – Past, Present and Future" was the first trip of its kind for Canadian young professionals. The 10-day journey in late May was sponsored by the Sarah and Chaim Neuberger Holocaust Education Centre, UJA Federation of Greater Toronto and the Jewish Welcome Service Vienna.



Young professionals from Toronto take a tour of the Jewish cemetery. MICHAEL RAJZMAN PHOTO

The group visited the Mauthausen concentration camp and Hartheim Castle euthanasia centre, toured the Jewish quarter and attended Shabbat services at the City Temple, the only Viennese synagogue left standing after the Holocaust. The busy trip included dialogue with Holocaust survivors, professors, journalists, politicians and members of the Jewish community.

"My original assumption about Jews living in Vienna was – are there Jews here?" said Spiegelman, 34. "But not only are there Jews here, the impression is for a community of their size they're quite strong. Jewish life is possible."

In a city with a population just under two million, there are about 7,000 Jews. There are half a dozen kosher restaurants, a Jewish theatre, multiple synagogues and a Jewish campus that includes a day school and nursing home.

"It's important to show the young people, especially young Jews from North America, that there is a thriving Jewish community. In Vienna, it's a small community but it's a fruitful community," said Susanne Trauneck of the Jewish Welcome Service. "Not everything is good. There is anti-Semitism, there is racism, but there is also a civil society that tries to stand against it."

While members of the Viennese Jewish community offered differing opinions as to the extent of current anti-Semitism, recognition of Austria's Nazi past was universal. The group learned how Austria only began to acknowledge its deadly role in the 1980s, and then began to pay hundreds of millions of dollars in reparation payments to Holocaust victims and their families.

For us, the most tangible example of Austria's efforts came in the form of Stefan

Hammerl. The 20-year-old is among 50 Austrian high school graduates completing a one-year "Holocaust Memorial Service" program abroad as an alternative to mandatory military service. Hammerl, who isn't Jewish, is spending his year interning with the Neuberger Holocaust Education Centre in Toronto. As part of his program, he helped plan and lead the trip.

"I wanted to show them Jews are welcome in Austria, and that they learn and understand Austria's past," said Hammerl. He believes the trip was a success, and said his service also has a broader impact on Austrians.

"To show them a person my age goes abroad, when they hear that they think, 'Oh wow, and that's just because of what happened in our past.' And that's how they see it's still important for people to speak about that, for people to teach about that."

"The goal of the Jewish Welcome Service is always to bring people together for dialogue, and to bring young Jewish people and non-Jewish people together," said Trauneck. "We all have to stand together against anti-Semitism and racism. Anti-Semitism is not the problem of Jews – it's all our problem."

For Spiegelman, the experiences he gained are a starting point for future learning.

"It's two-fold, strengthening your identity and giving you information you never would have had. In some ways that's the deepest type of thing you can do to give back, when it almost becomes a part of you, a part of your identity."

The Jewish Welcome Service Vienna and UJA hope to lead more trips like this in the future. ■

Abigail Bimman is a journalist based in Kitchener, Ont.



Walking tour of the Jewish district
ABIGAIL BIMMAN PHOTO

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Canadian Jews rally for kidnapped teens

PAUL LUNGEN
plungen@thecj.ca

As three abducted Israeli teens ended their first week of captivity, communities from across Canada and around the world held vigils, gathered in solidarity and said prayers for their safe return.

From Vancouver to Halifax, Jews gathered in support of Gilad Shaar, 16, Naftali Frenkel, 16, and Eyal Yifrach, 19, who were kidnapped by suspected Hamas terrorists while hitchhiking near Hebron June 12.

It was the kind of outpouring of support not seen since Jewish communities around the world rallied for Gilad Schalit, an Israeli soldier captured by Hamas in 2006 in a raid near Israel's border with Gaza.

The largest of the events was held June 19 in the Toronto area, where as many as 1,000 people came together at the Schwartz/Reisman Centre at the Joseph and Wolf Lebovic Jewish Community Campus. The rally was sponsored by UJA Federation of Greater Toronto in conjunction with the Centre for Israel and Jewish Affairs (CIJA).

In Montreal, about 400 people attended

a June 15 prayer vigil at Congregation Beth Israel-Beth Aaron in Côte St. Luc. The vigil was sponsored by Israeli Consul General Joel Lion in co-operation with CIJA.

Chana Landau, a relative living in Montreal, relayed the thanks of the Frenkel family to Jews around the world for their expressions of solidarity.

Chaviva Lifson read a message of gratitude from the Shaar family, who live a block from her sister in Israel.

Rabbi Reuben Poupko of Congregation Beth Israel-Beth Aaron said the perpetrators of the abductions are likely similar to those causing havoc in many parts of the world today.

"You know who they are from every headline in the newspaper. They're the same people who kidnapped girls in Nigeria, the same ones who attack an airport in Karachi, Pakistan, the same ones who terrorize Somalia and Sudan, who butcher civilians in Syria, and who are destroying Iraq," Rabbi Poupko said.

"But when they hurt a Jew, all of a sudden, the world gets confused and bewildered, and they lose their moral compass."

Other Montreal speakers included Rabbi



Julia, left, and Tali Guttman hold up signs calling for the return of the abducted youths at a rally in Toronto. PAUL LUNGEN PHOTO

Chaim Steinmetz of Congregation Tifereth Beth David Jerusalem and Federation CJA president Susan Laxer.

In Toronto, MP and former justice minister Irwin Cotler recounted his visit to Israel when news of the teens' abduction broke. Reports in Israeli newspapers were dominated "by a sense of angst and anguish," Cotler stated. While it was reported only as a footnote in the western media, in Israel it rekindled memories of the Schalit abduction, which captured the nation's attention.

Cotler attributed the kidnapping to Hamas, pointing out the Islamic terrorist group is pledged to destroy Israel and kill Jews. He noted that even before the kidnappings, Israeli media reported that security forces had foiled 44 attempts to kidnap Israelis in the last year alone.

He said former Soviet dissident Natan Sharansky, whom he met during his visit, stressed how important it was for his family and for him to know that Jews from around the world were rallying to his cause when he was in a Soviet prison.

Cotler said the operation to locate the teens is code-named "I am my brothers' keeper," and Israelis of all denominations are united in praying for the boys' safe return.

Demonstrating support for the families of the three victims was a key motivation for many of those at the rally. Dan Kiselvich and Noy Goldenberg came with their own home-made sign calling for the freedom of the teens.

"I'm here to support the three teenagers," said Kiselvich, a native of Israel. "I want my brothers returned home."

Claire Braseliten said she came "to show support for the boys and to demonstrate 'that the Jewish community stands together. We feel this episode is abhorrent. As a parent and as a new grandparent, it is very scary. Other than that, every Jewish child is our child. Just like Gilad Schalit, who was everybody's child."

"Those kids could have been any of ours," Roz Lofsky said. "We all feel for those boys and we want to show solidarity with them."

"We're here to say that we are in support of those parents so they know they are not alone," added Gladys Isenberg.

In Toronto, Conservative MP Mark Adler brought greetings from Prime Minister Stephen Harper and drew a loud round of applause when he said, "Canada will stand with Israel through fire and water."

The government is "deeply concerned" by the kidnappings, he said, adding he had spoken to Harper and Foreign Minister John Baird, both of whom "were concerned for the safety and security of the boys."

He called on the Palestinian Authority to disarm Hamas, take control of smuggling tunnels in Gaza and demonstrate its commitment to peace by reuniting the boys with their families.

Other speakers included Consul General DJ Schneeweiss. Sports journalist Elliotte Friedman served as emcee.

In addition to members of the Jewish community, the event was attended by Prabmeet Singh Sarkaria, vice-president of the World Sikh Organization of Canada for the Ontario Region.

CONTINUED ON PAGE 21

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A new lexicon for the Middle East



Shira Herzog

For some, the failure of the last round of Israeli-Palestinian talks was the chronicle of a death foretold. Neither of the regional leaders had the political capacity or will to concede on key issues, and Mahmoud Abbas' minimum demands came nowhere close to meeting Benjamin Netanyahu's maximum positions. John Kerry's ambitious commitment and conviction couldn't bridge the gaps in a conflict that's national, territorial, religious and cultural.

What's left is a deadlock that serves neither side and that, in an increasingly volatile region, carries a dangerous potential for friction and violence. In an effort to overcome the gap, new terminology and ideas are being revived. This has happened every time there's been a crisis in talks and the notion of a comprehensive, final-status

agreement seems farther away.

None of the options below can meet the needs for end of conflict and end of claims that will give Israel the security assurances and regional acceptance it desires and requires. So, by definition, anything short of a comprehensive agreement is seriously lacking and its pros and cons need to be seriously analyzed. Still, if approached right, some interim and unilateral approaches are better than others.

One thing is clear: the growing Israeli inclination to do nothing is not in its interest. Being in a reactive position is a disadvantage – and perpetuation of the status quo will invariably lead to one territorial swath between the Jordan and the Mediterranean.

Even if left as a de facto situation, this will erode the principle of two states based on self-determination for two peoples, which is at the heart of Israel's legitimacy. The proximity of hostile populations with unresolved borders underpins events like the recent kidnapping of three Israeli Jewish youths by Palestinian terrorists. And it further underscores the explosive nature of what seems like a containable status quo. In this scenario, the only winners are

extremists on either side.

The revived lexicon includes terms like partial agreement, interim agreement and unilateral steps. In a partial agreement, the goal would be to agree on one or two key issues in a way that would help manage the conflict, while others would await resolution in more conducive circumstances. Kerry tried to get such an agreement on borders – unsuccessfully. The price for either side was too great too early in the game. With zero trust and no shared vision, a partial deal will inevitably disintegrate.

An interim agreement would serve a similar purpose, allowing for solutions to pressing problems while enabling more secure conditions for both Israelis and Palestinians. But again, interim steps would likely lack the envelope of hard-clad international guarantees that Israel needs and a secure promise to the Palestinians about their future borders.

Unilateral steps on either side can be highly problematic – but may end up as the default option. The term resonates negatively in Israel since the unilateral and uncoordinated disengagement from Gaza in 2005, which led to destruction of

physical and agricultural assets left behind, the Hamas takeover of Gaza and a shower of rockets on Israeli towns.

Unilateral Israeli steps now being floated are annexation of parts of the West Bank heavily populated by Israeli Jews or a hand-over of small percentages of land heavily populated by Palestinians – neither with reciprocal Palestinian measures. Palestinians, in turn, could upgrade their UN-based recognition campaign, which might include an approach to the International Criminal Court.

The way to at least partially contain damage in this approach is co-ordination rather than bald unilateralism. In the bottom line, both Abbas and Netanyahu are acting rationally to defend their respective interests and protect their political backs. Neither wants the area to implode, and any actions taken have to leave open options for a different time that might allow for a final-status agreement. The new lexicon carries little hope, but reflects the current reality. ■

Shira Herzog is an analyst of Israel affairs and spent 25 years in community development work in Israel and Canada.

The wide road of Judaism



Daniel Held

Over the last five months, I've had opportunity to visit the 14 Jewish day schools affiliated with UJA Federation of Greater Toronto. These schools span the breadth of the community: Reform, Conservative, Orthodox, haredi, Sephardi, pluralistic and everything in-between and to the side. The diversity of these schools, their students and the spectrum of their religious and pedagogic philosophies is quite amazing and serves as an example to the rest of our community.

I usually begin a school visit by asking the principal to describe the school and its students. The question offers an opportunity for me to hear about the religious philosophy of the school, the vision, modalities of teaching, and about the students and families who choose to attend. I usually expect scripted an-

swers aligned with the school's mission statement, responses such as, "We're an Orthodox school that inculcates a love for Torah and Israel and strives for excellence in Jewish and secular education."

While I did hear responses similar to this from some schools, I was surprised by the ways that other principals describe their schools. To paraphrase, a significant number said, "Our school is middle of the road religiously. School X is to our right and School Y is to our left."

At first I was irked by a school defining itself in relation to others. I felt schools should have a strong enough sense of self to define themselves by who they are rather than who they're not, to make plain statements about their religious and pedagogic principles and the ways these manifest in their curricula.

As I visited more and more schools and heard one principal after another articulate a similar message, I came to the realization that these definitions were not framing the school in the negative – stating what the school is not – but framing them within a positive sense of Jewish peoplehood – recognizing the

diversity of our community and unique place of each school within that diversity.

Diversity is a critical element of contemporary Judaism. That the community offers a smorgasbord of educational options speaks to the wide range of Jewish identities and affiliations the community espouses. It gives parents the choice to find the school that's right for their child and their family.

More important, the fact the schools define themselves within this diversity shows they don't see themselves as isolated elements, but as vital parts of a diverse whole. To borrow the classic metaphor of Canadian multiculturalism, our schools see themselves as stones within a broader mosaic, each of which has its own distinct shape and form, but which contribute to the larger constellation of the system of Jewish education and the Jewish community at large.

In addition to appreciating the perception of diversity, I was taken by the recurring description of "middle of the road." In some ways this is market positioning, ensuring the greatest reach for admissions. In other ways it's a philosophical

statement. Maimonides, the 12th-century scholar, insisted that the upright path is the middle path, that extremes in either direction are dangerous. Indeed, our schools all play a balancing act, widening their market while maintaining strong philosophical underpinnings, true to the ideological underpinning of the school. Recognizing there are schools to the left and schools to the right means they realize that their school may not be for every student and that other options exist. Finding the right school for the right student is a critical role for any admissions process.

Taken alone, a single mosaic stone is not striking. When combined with those around it, however, the stone draws a beautiful picture. In listening to their responses, I was struck that the principals chose not to focus on their individual stone, but to sketch the full breadth of the mosaic of schools. ■

Daniel Held is executive director of the Julia and Henry Koschitzky Centre for Jewish Education at UJA Federation of Greater Toronto.

Conversion enriches the Jewish People



Jean M. Gerber

Shavuot is past, but its lessons continue. This year our Tikkun Leil Shavuot – the nighttime study for the holiday – focused on conversion to Judaism.

Ruth is the icon of those who convert to Judaism, even though, in biblical times, conversion was a simple matter of marrying into an Israelite clan, unlike later halachic practices.

Throughout the Book of Ruth, she is called The Moabite. While she may have crossed the Jordan into Israelite territory, she was still The Other, a member of a tribe spawned from an incestuous relationship between Lot and one of his daughters, a people usually forbidden to the Israelite nation and indeed, sometimes its active enemy.

Making her the ancestor of King David,

our once and future king, gives an ironic twist to the story.

Now to our tikkun. We asked a number of our congregation's members who either converted to Judaism, or were the spouse or child of a convert, to talk about their personal experiences with conversion. (We have many to choose from in our congregation.)

Without identifying them by name, here is a roll call of backgrounds. French-Canadian, Greek, Asian, Dutch, and former residents of the Maritimes, British Columbia and elsewhere on the continent.

The evening began with the moderator giving a brief overview of the *pshat* of the Book of Ruth, linking it both to the idea of changing identities and to the early grain harvest (in the land of Israel). Then, all the participants opened up their book of conversion and shared their stories. I'll give a few examples.

Of course, you may think, they all converted for marriage. Not so!

A. began her journey when she volunteered to assist with one of the Jewish non-profits in the community. Soon she

was a staple at our seniors home, where she became engrossed in – and welcomed into – the lives of residents there. What was the attraction that drew her? The warmth and caring of our community, and the closeness it offered. Later, well after her conversion, one of her clients introduced her to his grandson – and you guessed it, she had found her bashert.

M. and C. were teen sweethearts and the decision for her conversion took shape when a sympathetic Orthodox rabbi accepted her as a student.

S.'s grandmother in Holland had been instrumental in sheltering Jews escaping from the Nazis. Her daughter converted in North America, and it was *her* daughter who rounded out the panel. What effect did having a convert for a parent make on the child? Only positive. S. grew up (literally) in the halls and rooms of the shul.

In fact, these Jews by choice, have made incredible contributions to community life, as presidents and supporters of organizations that are the lifeblood of community.

It's not just women who convert.

P. was married to a Jewish spouse and the father of several children before he was ready to convert. A loving father-in-law, who never stopped believing that one day his Greek Orthodox son-in-law would convert, drew him close. What attracted him – as well as his wife, of course? The teachings and traditions of Judaism, which he thoughtfully explored for years before joining the people of Israel.

There is a deeper theme in the Book of Ruth: what happened to those whose lives were touched and changed by her decision. In his introduction to the evening, our moderator alluded to the effect Ruth had on those around her. Naomi comes home to Bethlehem with no husband or children, and Ruth fills her arms with a child. Boaz has no wife or child (that we are told of), and Ruth gives him both.

So, please, no more "I thought you were a nice Jewish girl (or boy)!" Just think how much the Jewish People are enriched, challenged and changed, by the many converts who have joined us. Welcome, welcome to the club. ■

Canada can learn from Israel's innovation



Feridun Hamdullahpur

What do Israel and the Region of Waterloo in southwestern Ontario have in common? Those of us familiar with this pocket of Canada will tell you it's a shared vision for excellent entrepreneurial ecosystems.

I reflected on this confluence of entrepreneurial values with Rafael Barak, Israel's ambassador to Canada, when he visited the University of Waterloo's campus this month. Israel catapulted itself onto the global innovation stage more than two decades ago and has skillfully created the conditions to sustain the Silicon Wadi – and earned acclaim for the chutzpah to do it in the first place.

The story of Waterloo's rise as an international hub for innovation neither begins nor ends with BlackBerry's successes and challenges. Many people don't know that our university is the beating heart of

one of the world's top 20 startup ecosystems, according to Startup Genome.

Yet as Waterloo region continues to establish itself on the world stage as an entrepreneurial powerhouse, most of the rest of Canada lags behind. In fact, the Conference Board of Canada recently awarded our country a "D" in innovation.

So, I find myself asking what Canada can learn from Israel's growth as a global innovation leader, and from Waterloo's success in establishing a flourishing innovation ecosystem, to fuel growth in other parts of our nation.

Of course, Israel grew its capacity for innovation and entrepreneurialism to deal with the problems posed by its dearth of natural resources. It created an entirely new exportable commodity with its entrepreneurs. Canada has the opportunity to do the same thing if it capitalizes on the talent growing in Waterloo region.

After all, we have the human capital. Barak noted that Waterloo's model of co-op education, where our students move between academic and paid work terms with our 5,200 employers worldwide, is equipping young people with real-world experience while maturing them as professionals and thinkers.

But Canada also needs to look at some of the other lessons from Israel's explosion as an innovation powerhouse. The venture capital scene for technological innovation in Canada is relatively immature. Many startups – including some of the many student startups founded at the University of Waterloo's incubator, Velocity – migrate to Silicon Valley to get the venture capital they need. This needs to change, and we need to look at the experience of the Silicon Wadi to understand how.

Canada has also managed to keep investment in civilian research and development stubbornly low – less than half that of Israel on a per capita basis from 2000 to 2005, according to the United Nations Development Program.

Canada's economy will never grow as fast or as smart as we want it to if we don't learn from Israel's successes and see that research is absolutely central to prosperity in the knowledge economy. Marginal policy tinkering with tax credits will not get this done. It's going to take bolder approaches, and Israel is an excellent starting point for best practices.

I recently led a delegation of University of Waterloo researchers and administra-

tors to Haifa to implement an exciting research partnership agreement with the Israel sister university, the Technion – Israel Institute of Technology.

Our new research partnership centres on quantum information science, nanotechnology and water. These three disciplines will shape the future of industries and communities as the world becomes hotter, flatter, more crowded and, crucially, more connected. Our work together bears enormous potential, from cybersecurity to microscopic medical devices to advanced hydrology.

I believe the Waterloo-Technion partnership is a symbol of how Canada and Israel can continue to learn from one another and identify fundamental values we share.

We are working together to grow the bilateral relationship in a way that moves beyond divisive politics, expanding into deeply human and hopeful experiments in research, partnership and the building of new industries that will ignite economies in Waterloo, Canada, Israel and across the world. ■

Feridun Hamdullahpur is president and vice-chancellor of the University of Waterloo.

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Shoah survivors attend senior prom at the BAYT

DAVID COLLIN
CJN STAFF

It was an inspiring night for the more than 700 Holocaust survivors and young professionals alike who attended the fifth annual senior prom presented by the Yellow Rose Project last week.

The intergenerational celebration of life, held this year at Beth Avraham Yoseph of Toronto Congregation, was originally conceived as an event for Holocaust survivors who were deprived of a senior prom because of the war. But it has evolved into a chance to "celebrate life and commemorate our past," said founder Elise Kayfetz.

For David and Zenia Rybowski, the evening is a must-attend event that they've made a point of marking on their calendar for the past four years.

The Rybowskis were both born in Belgium, and deported from Lodz Ghetto to Auschwitz-Birkenau in 1944. They were liberated from the death camp on Jan. 27, 1945 and were married nearly one year later to the day on Jan. 29, 1946.

They've now been together 68 years.

Each generation of the Jewish People must "know what they did to us, that we are alive and to never let it happen again," David told *The CJN*.

Asked if the event provides a unique experience each year he's attended, David said "of course!... It's not always easy in the city, everyone with their busy lives to see each other, so to come together with friends and family, it's a simchah like no other."

Long before dinner was served, survivors took to the dance floor and joined together in a horah to sounds from the old coun-

try performed by KlezmerKonnektion, Kol Rinah and the Toronto Jewish Male Choir.

During World War II, in ghettos across eastern Europe, men, women and children were forced to wear a yellow star on their clothing to set them apart. Now the yellow of the yellow rose stands for hope – young and old socializing and looking to the future together.

Hope for the future was the message communicated throughout the night and enthusiastically expressed by retired kindergarten teacher Faigie Libman, 79, formerly of Lithuania and a child during World War II, who considered herself to be among the youngest survivors at the event.

Having just recently returned from this year's March of The Living for young professionals, she noted that she has three sons and a daughter, as well as 11 grand-



Zenia and David Rybowski

children – four living in Israel – and six great-grandchildren to carry on her legacy.

"The rose, symbolizing hope, should grow and continue forever. We should remember and never forget. Am Yisrael Chai," she said.

For more information on the Senior Prom and the Yellow Rose Project, visit theyellowroseproject.wordpress.com. ■

Caterer needs transplant to survive leukemia

CYNTHIA GASNER
SPECIAL TO THE CJN

Lisa Shamai, 56, is a chef who operates a catering business.

For many years, she has also been a volunteer, teaching healthy cooking for people with cancer at Gilda's Club and at the Sunnybrook, Brampton and Oak-

ville locations of Wellspring, a network of centres that provide support, education, rehabilitation and coping skills, free of charge, to people with cancer.

Now she's a Wellspring member who desperately needs help.

In March, Shamai, the parent of a 16-year-old son, was diagnosed with acute myeloid leukemia. She told *The CJN* that if

she doesn't find a donor for a bone marrow transplant, she won't survive.

"A cancer diagnosis drops down on you like a ton of bricks," Shamai says. "Going from a busy life to doing nothing and feeling weak has been challenging."

"On a weekly basis, I receive a blood and platelets donation, and I am grateful to people of all ages who donate blood...[but]

I will need a transplant in July or August."

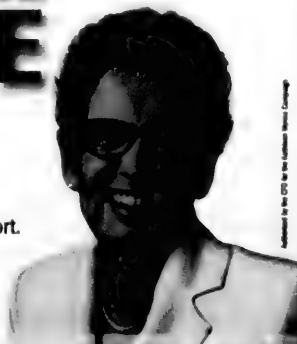
No one in Shamai's extended family has been a match. The most likely match will come from the Ashkenazi Jewish community. A mouth swab is all that's required, and any person aged 17 to 35 could be a match.

To be tested, please visit www.blood.ca and click on the "Contact Us" link to find a local clinic, or call 1-888-2DONATE. ■

KATHLEEN WYNNE

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Celebration of Life concert

VICKY TOBIANAH
SPECIAL TO THE C.J.N.

- Over 1,000 people came out on June 12 for Beit Halochem Canada's annual Celebration of Life concert to hear Israeli music and first-hand stories from Israeli soldiers wounded in war.

The event, which has been held for more than 20 years, raises funds for the more than 50,000 injured Israeli soldiers, and raises awareness about the work that Beit Halochem Canada does in supporting these disabled veterans.

Beit Halochem Canada supports rehabilitation facilities all over Israel, offering physiotherapy, hydrotherapy, therapeutic devices, specialized sports equipment and training, family-oriented programming, creative and cultural activities.

In between musical performances from Israeli recording artist Gilan Shahaf, singer Mika Sade and keyboard player, composer and musical producer Alon Radai, the audience heard from disabled Israeli veterans who were wounded in service.

Nachmi Feinblatt, a member of the IDF's elite "Oketz" K9 unit was wounded while leading paratroopers in southern Lebanon, when his service dog, Linda, de-

tected a bomb. She warned the soldiers of the threat, which helped save many lives.

Feinblatt, however, suffered severe injuries and was bleeding profusely while he waited for an Israeli helicopter to take him to medical aid. While he lay bleeding, Linda lay on top of him to protect him, an "unconditional loyalty" that he said he would never forget.

Feinblatt described in a video presentation how he said a prayer as he lay there, believing that he wouldn't get out alive. He was airlifted, but deteriorated while in flight, causing the helicopter to make an emergency landing and perform a field operation. It saved his life and he slowly recuperated.

"I saw the end," he told the audience in person after the video presentation of his story was shown. His recovery wasn't easy, he said. "Beit Halochem gave me my confidence back. It's an organization with people who understand what you've been through."

Today, he is married and is a lawyer in Israel.

Another disabled Israeli soldier, Einat Malka, who served as a combat fitness instructor for elite IDF units, shared her story. During a routine field training exercise,



Gilan Shahaf and Mika Sade



Einat Malka

SID GOLDEN PHOTOS

she began feeling a sharp pain in her leg. Suddenly, the woman who had been a powerful athlete since her childhood, who was heading for world championships, found herself at 19 unable to walk.

"I couldn't walk for 10 years," she said. "Those were 10 dark years. Suddenly, I needed people to help me, take me, bring me."

After countless visits to doctors, she was finally told the only way she could walk again was by amputating her right leg.

She agreed, and learned to walk with a prosthetic just as her young daughter was learning to walk as well.

"We learned to walk together," she said. Today, she is training for triathlons with hopes of participating in the next Olympic games. She also assists Beit Halochem members in Eilat.

"I had to lose my leg to get my life back. I got it back alright – big time," she said. "I feel whole and healthy. I'm honoured to say to you tonight: thank you." ■



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In the heart of Bloor-Yorkville

JF&CS initiative seeks permanent solutions for kids

CAROLYN BLACKMAN
cblackman@thejcj.ca

- Jewish Family & Child has started a new initiative to improve foster children's outcomes, both while they're in care and once they leave.

The goal of the initiative, Strengthening Family Based Care, is to try to ensure that children who are unable to live with their family of origin will live with a family rather than in a group home and leave with a life-long, preferably legal, family connection.

Sheryl Ederman, direct service manager of resources, foster care and adoption, said that one of her biggest challenges has always been to find foster parents in the community for youths ages 12 to 18, of whom the majority are boys.

"There are many single women who become foster parents, and they [generally] request the girls," she said.

"We're trying to keep all our kids in the community, [and to this end] we've hired someone to work on the initiative who is familiar with the Jewish value of keeping kids in the community."

She said current research shows that children who live in family-based care

achieve higher educational and developmental outcomes, which correlate to improved independence, self-sufficiency, life opportunities and integration in the community.

"We know the benefit of preventing children from coming into care. We need more family support and more community support to ensure we can safely keep children with their families."

The agency is also looking for kinship families, meaning people who know the family or child in some capacity.

"This can be the neighbour, the aunt, the hockey coach," she said.

"Kids who live with a family maintain a sense of community, a sense of belonging, and do well, as they are in a loving home. This also helps them maintain a relationship with their biological family."

Ederman said JF & CS is working toward having all children living in family-based care by 2015.

"We want the community to care for their [children] and we want volunteers to step up and help out," she said.

"This is a new recruitment strategy, and we hope to energize the community to come forward. We want families who will



Sheryl Ederman

care for kids until [the kids] can return home, or else have a permanent plan. Gone are the days of long-term fostering. We want permanent plans."

She said that staff members are being trained to identify significant others in

the lives of biological parents and help parents determine who can be supportive.

"It's all about connection. We want to make sure kids get what they need to remain strong and healthy."

She said JF&CS has asked for more support for biological and foster families so kids can attend day treatment programs, if necessary, and still live with the family.

"Living with a family is [in itself] huge treatment. The children are loved and have people who care about them."

JF&CS doesn't want to cause families who step up any financial hardship, she said.

"We pay for the special needs of the child and there are all kinds of programs for kids who were Crown wards."

Strengthening family-based care, preventing kids from coming into care, kinship care, and finding families to care for these kids combine to create "a multi-faceted approach to managing difficult situations," Ederman said.

On a positive note, she said, when she started her job 12 years ago, there were 100 kids in short-term foster care. "Now there are 45. I want the numbers to go down. I want to see all kids in family-based care." ■

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Guest Voice

March and Birthright plant a seed

Education does not work through coercion, hectoring or remonstrations

ELI RUBENSTEIN
SPECIAL TO THE C.J.N.

In a recent C.J.N. column (June 3), my dear friend Avrum Rosensweig takes the March of the Living and Birthright Israel to task for not demanding that students act upon the knowledge they acquire during their experiences in Poland and Israel.

Rosensweig feels graduates of the March and Birthright must be transformed into community activists immediately upon their return. Otherwise, he asks, what is the value of these programs?

Allow me to respond.

A central goal of the March of the Living is the transmission of memory from one generation to the next in the very places that unimaginable tragedies unfolded. This process gives a measure of hope and consolation to the survivors and conveys a feeling of obligation and duty to the students to pass on the torch of memory

to the next generation.

Max Iland is a Holocaust survivor who lives in Sault Ste. Marie, Ont. He was a child when World War II broke out, and he owes his life to Belgian farmers who hid him during the war. His mother and three-year-old brother were not so fortunate. Their hiding places were discovered by the Nazis, and both perished at Auschwitz-Birkenau.

In 2014, Max joined the March of the Living. At Auschwitz-Birkenau, he filled in one of the last letters of a Torah specifically donated and written for the 2014 March of the Living. Then, at almost 82 years of age, Max flew to Israel, and without even a night's sleep, climbed Masada with thousands of young people. There, Max celebrated his bar mitzvah, which he dedicated to his brother Kopel's memory.

No student will ever forget the story of Max and Kopel that he told from atop the fabled mountain fortress. No student will ever forget that it's never too late to try to heal the wounds of history. And no stu-

dent will ever forget the look of sadness – and then joy – on Max's face during his bar mitzvah.

If all the March of the Living achieved was this profound moment, this act of comfort that was given to a survivor, *dayeinu* – it will have been enough!

But these exceptionally moving scenes play out time and time again on the March of the Living, with survivors entrusting the memories of their loved ones to their young charges, thereby gaining comfort in the knowledge that the memory of their experiences and the names of their lost family members will be preserved, along with the lessons of this enormous tragedy.

"But what happens after the students return?" Rosensweig asks. Our answer, as my friend and colleague at Birthright Chaima Nadal says, is that "we have planted a seed." Our experience is that in many, if not most, cases, these seeds take root and blossom in a multitude of positive directions. From our long-term

studies and my own personal experience, I know that March of the Living graduates have spread out far and wide and have gone on to lead exemplary Jewish lives in Canada, Israel and around the globe, involving themselves in any number of Jewish, Zionist and humanitarian organizations. The same goes for Birthright Israel.

Education, I have learned, does not work through coercion, hectoring or remonstrations. Rather, it is best achieved through inspiration and setting an example. As the wise pedagogue and Holocaust victim Laura Henschel Rosenfeld once said: "To the educator we say: Do not make demands. Create possibilities."

I believe the March of the Living and Birthright Israel have created the inspiration and impetus for young people to be committed to Judaism, Israel and tikkun olam over the course of the rest of their lives. I have faith they will change the world.

Indeed, many already have. ■

Eli Rubenstein has been national director of March of the Living Canada since 1989 and is also director of education for March of the Living International.



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Student film project preserves survivors' stories

SHERI SHEFA

sshefa@thejcj.ca

than 450 Holocaust survivors have documented their stories on film and each one has been archived at the National Library of Israel; Yad Vashem, Israel's Holocaust memorial; and YU's Gottesman Library.

Rosenberg said that when she received a grant from the state of Pennsylvania to move forward with the project, she had two goals in mind.

"One was for it to be an intergenerational project, and two was to teach the Holocaust to the students via the students making their own oral history film documentary. They would learn about the Holocaust through their one story that they are making a professional documentary about," Rosenberg explained.

"They are well-prepared going into this interview. The survivor comes into the school and they are filmed and interviewed by the kids... Every kid gets to do everything, to use the professional equipment, to monitor the sound and to interview."

The documentary has two components: a story about the filmmaking process, as well as the survivors' stories that are edited by the students.

Orly Aziza, a 14-year-old Grade 8 student at Netivot, was part of a group of

Netivot HaTorah Day School students who produced a documentary about Holocaust survivors through a Holocaust film project called *Names, Not Numbers: A Movie in the Making* presented their creation last week to an audience of about 500 people.

The project, now in its 10th year, was founded by Tova Rosenberg, currently serving as director of the Hebrew language studies and Israel exchange programs at Yeshiva University (YU) High School in New York.

Rosenberg explained that under the professional guidance of filmmakers, newspaper journalists and Holocaust education experts, students are trained to interview, film and edit their own documentary featuring interviews with Holocaust survivors. *CJN* editor Yoni Goldstein gave the students a lesson on how to conduct an effective interview.

The film, produced by Netivot HaTorah students and screened June 16 at Northview Heights Secondary School, is the 49th film in the series and the first one produced by a Canadian class.

Since the project began in 2003, more



Holocaust survivor Sol Messinger was interviewed by Netivot HaTorah Day School students as part of a film project called *Names, Not Numbers: A Movie in the Making*.

66

I cannot stand for her story to get lost or for her pain to be minimized

Orly Aziza
Student

students who filmed an interview with Denise Hans, a Holocaust survivor from France.

Aziza explained that when French police began rounding up the Jews, Hans' parents decided to send their six children away, first to live on a farm, and then to a Christian convent.

While her father, who was sent to Auschwitz, died during a death march in 1945, her mother survived the war, remarried and took her children back in 1948.

Aziza said that in addition to learning about the art of filmmaking and interviewing, she also learned the importance of sharing survivor stories.

"They had to go through a lot of pain at our age and grow up very fast... You have to acknowledge their story... you still have to recognize their pain," she said.

"We also learned about Holocaust deniers and I cannot stand for her story to get lost or for her pain to be minimized... It's hard to do this, but we have to do this."

Sol Messinger, who has been sharing his survivor story for many years across North America, said this was his first ex-

perience with *Names, Not Numbers*.

The 82-year-old Buffalo-area doctor escaped from Germany with his family on the MS *St. Louis*, a German ocean liner, that carried 938 Jewish refugees fleeing the Third Reich to Cuba. Upon arrival, the Jews were refused entry into Cuba, and Messinger and his family were eventually taken in by Belgium before moving on to France and eventually settling in the United States.

"I think it's important that while some survivors of the Holocaust are still alive that they be interviewed and that it be publicized," Messinger said.

"There are all these Holocaust deniers so I think it's important to talk to people and to counter this Holocaust denial stuff. But besides that, especially with students, they can read about these experiences and they can have their teachers talk about it, but it makes a totally different impression when a survivor actually talks about it."

Rosenberg said that one of the strengths of the project is the way it forges intergenerational connections between survivors and students.

"These kids are going to be... the witnesses to the witnesses. They are going to be telling the stories in the future and they will be able to say, we spoke to a survivor. We know the story. This is a way of combating Holocaust denial. This is a way of teaching the future. It will be our kids who are the torchbearers, the witnesses to the witnesses," she said.

"It has been a life-changing experience for the kids, and it also matures them. I see them from day one to the last day. They have risen to the occasion." ■

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Doctors discuss Judaism's impact on their careers

RUTH SCHWEITZER
SPECIAL TO THE CJN

William Bell, a doctor who practised in the Bathurst Street and Lawrence Avenue area for 50 years, was the first person in his family to go to university and he was admitted to medical school when a quota system for Jewish students existed.

Bell, who did his internship at the only hospital that would have him, Mount Sinai, practised three blocks away from his home and made house calls. He also "really" listened to people and counselled them, said his son, Dr. Chaim Bell. His late father's example "formed" him, he said, and was a factor in leading him to a career in medicine.

A general internist, Bell was one of three Mount Sinai Hospital's clinical leaders, along with neonatologist Dr. Sharon Unger and neurologist Dr. Maureen Shandling, on a recent panel at Mount Sinai hosted by Rabbi Yossi Sapirman. The doctors discussed health care and their approach to their work through a Jewish lens.

Kevin Goldthorp, president of the Mount Sinai Hospital Foundation, who introduced the panelists at the May 28 event, noted that the hospital was founded by Toronto's Jewish community as a reflection of the Jewish value of *tikkun olam*, healing the world, and has always welcomed everyone without discrimination.

Bell said his professional interests are both "micro," the doctor-patient relationship, and "macro," delivering better health care in general. His research focuses on patient safety and the quality of care in hospitals. "Even though we get excellent health care, we should always be striving to do better," he said.

He stressed the importance of balancing the micro and the macro, but he said "one on one is paramount." Doctors are with patients at the most intense times of their lives, particularly at the end of life, he said. "It is a privilege to be involved."

Shandling said that students go into medicine because they want to help individuals and "later realize there's opportunities to improve health for large groups of people." Stressing how important it is for a doctor to have human contact, she said that any doctor working toward the greater good "should maintain a clinical practice."

Shandling is descended from Jews who fled from Lithuania to escape pogroms and who settled in Africa. Her parents got married in Zimbabwe, and the family moved to Edmonton when she was a child. Her role model of what a family doctor should be is a practitioner she

“

The longer you practise medicine, the more humility you have

Dr. Maureen Shandling

knew in Edmonton, she said. She recalled observing "the level of trust between him and his patients." She added that "love of learning, another Jewish characteristic," led her to medicine.

Responding indirectly to a remark Rabbi Sapirman made, to the effect that God is the primary healer and the doctor is the instrument, Shandling said that she sees people with serious illnesses such as Parkinson's disease and multiple sclerosis and "they ask me, 'Why did this happen to me?' I say, 'It's out of our hands.'"

She said "the longer you practise medicine, the more humility you have, particularly when you can't cure diseases and see how often that is."

Unger said that she feels families give her the privilege of participating in their lives and their children's lives. "Unfortunately, I'm there when I see the end of a child's life."

On a happier note, she said she sits with a family when a baby is very sick and "I do my best. Sometimes I do nothing. A year or two later, [the child] comes into clinic and we colour together," she said, adding "now that's an amazing career."

Unger said when she and her sister were growing up, her father, Israel, who had been a child Holocaust survivor in Poland, urged his daughters to become doctors. Unger said her decision to go into pediatrics was influenced by her grandmother, Hinda, who was "my hero," and who had saved the entire family during the Holocaust, including all of the children.

As a neonatologist, Unger said she sees herself as a "mother helping another mother." Unger is the medical director of Ontario's Milk Bank. Located at Mount Sinai, and in partnership with the Hospital for Sick Children and Sunnybrook Health Sciences Centre, the Milk Bank collects donated breast milk from lactating women, pasteurizes it and distributes it by prescription to medically fragile babies in neonatal intensive care units across Ontario.

When Rabbi Sapirman asked Unger what she would wish for if she could have anything she wanted, Unger replied that she would ask for breast milk for every infant in Ontario, so no infant would have "to drink cow's milk." ■



From left are Rabbi Yossi Sapirman, Dr. Chaim Bell, Dr. Sharon Unger, Dr. Maureen Shandling and Kevin Goldthorp, president of the Mount Sinai Hospital Foundation, who participated in an evening that featured the doctors discussing health care and their approach to their work through a Jewish lens. RUTH SCHWEITZER PHOTO



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Cabinet minister tours Israel with Yad Vashem

PAUL LUNGEN

plungen@thecjnews.ca



Tim Uppal at Yad Vashem

- Tim Uppal touched all the bases in his trip to Israel last week, visiting Yad Vashem, praying at the Western Wall, supporting a rally in support of three kidnapped Israeli teens, and making a statement in favour of freedom of religion by visiting the Temple Mount.

Uppal, Canada's minister of state for multiculturalism, was in Israel as part of Yad Vashem's 60th anniversary mission. He received an after-hours tour of the Holocaust museum, declaring that, "it was very powerful to be there. Walking out, you just want to give your children a hug."

Making the experience more memorable was a visit to an Israel Air Force (IAF) base and speaking with a pilot who was part of a 2003 fly-over of Auschwitz-Birkenau, the Nazi death camp where one million Jews were murdered. The pilot described to him the emotions he felt as an Israeli on

that mission, Uppal said.

In September 2003, three IAF F-15s, piloted by the descendants of Holocaust survivors, flew over the camp during a memorial service. The pilots carried the names of all those who were murdered in Auschwitz on that day 60 years before. The names had been retrieved from the records at the Yad Vashem Holocaust Memorial in Jerusalem.

Uppal, who first visited Israel in 2009 on a CJPAC (Canadian Jewish Political Affairs Committee) mission, briefed participants at Yad Vashem on the steps Canada has taken towards Holocaust commemoration as well as towards developing a National Holocaust Memorial Monument in Ottawa, which is scheduled to open next year. He reviewed Canada's role as chair of the International Holocaust Remembrance Alliance and he outlined steps taken to comply with the Ottawa Protocol on Combating Anti-Semitism.

"Canada is deeply engaged in the fight

against anti-Semitism and our government remains committed to enhancing Holocaust education, remembrance and research," he told participants of the anniversary mission.

In a telephone interview from Israel, Uppal said his return to the Western Wall was a spiritual experience, and was of great significance because of the rally that took place there to support the kidnapped teenagers.

Uppal said he took the opportunity to ascend the Temple Mount, which is the site of the Islamic shrine, the Dome of the Rock, and the al-Aqsa Mosque.

"It was something that I really appreciated and it should be something everybody should be able to do," said Uppal, who is of the Sikh faith.

"For me it was a spiritual experience and I think others should be able to experience it regardless of their religion."

"We are a government that strongly believes in freedom of religion," he added. ■

Canadians split on support for Israel, Palestinians, poll finds

JTA

Despite Canada having the most pro-Israel government in its history, Canadians are evenly split in their support for Israel and the Palestinians, a new poll says.

The survey by the Toronto-based Forum Research found that 17 per cent of respondents sided with Israel in the Middle East conflict, while 16 per cent favoured the Palestinians. Fully 64 per cent said they lean toward neither side, and three per cent said they did not know.

The findings reflected a drop in support for the Jewish state since the question was last asked in December 2012, when Canada voted against recognizing Palestine at the United Nations. At that time, 22 per cent of those polled favored Israel and 15 per cent leaned toward the Palestinians.

However, the latest figures closely resembled results in July 2012, when 16 per cent of respondents leaned toward Israel and 17 per cent toward the Palestinians.

Steve McDonald, a spokesperson for the Centre for Israel and Jewish Affairs, said the survey reflects numbers found in past polls on support for Israel.

But Frank Dimant, CEO of B'nai Brith Canada, sees a "disconnect" between the latest survey results and past public opinion polls on Israel.

"In the past, there was a much stronger sense of identification with the Israeli

cause," he told JTA. The newest figures "give us cause to be concerned."

But Dimant predicted a "dramatic" shift toward Israel in Canadian public opinion in light of current developments in the Middle East, including a Sunni insurgency in Iraq and the kidnapping of three Israeli teenagers by Palestinian terrorists.

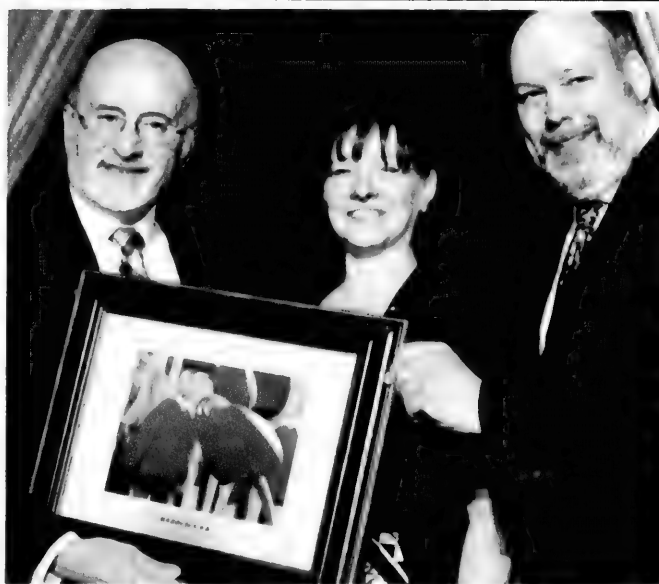
"I think the jolt to Canadians is going to be massive," he said.

The numbers were culled from an automated telephone survey of 1,694 randomly selected adults. The margin of error is 2 percentage points.

In the poll, support for Israel was especially common among Canadians aged 55 to 64, at 23 per cent; among males and middle-income earners, each at 21 per cent; in Alberta and British Columbia, 20 per cent; and among Conservative voters, 37 per cent.

The survey suggested that support for the Palestinian side was most common among the young, at 20 percent; males, 19 per cent; lower-income groups, 21 per cent; and those earning \$80,000 to \$100,000 annually, 24 per cent.

Support for Palestinians was high in Quebec at 22 per cent and Alberta at 19 per cent; among left-leaning New Democrats, 27 per cent; those with a post-graduate education, 23 per cent; non-Christians, 20 per cent; those with no religion, 27 per cent; and francophones, 23 per cent. ■



ALEX SARNA PHOTO

Chateau Laurier gala honours Ottawa's Rabbi Bulka on his retirement

Some 500 people gathered June 11 to honour Rabbi Reuven P. Bulka, left, who is becoming rabbi emeritus of Ottawa's Congregation Machzikei Hadas. Pictured with him are Linda Eagen of the Ottawa Regional Cancer Foundation and philanthropist Dan Greenberg. Read the full story at cjnews.com.

Kidnappings a repeat of previous actions, says former Israeli security minister

RON CSILLAG
SPECIAL TO THE C.J.N.

The June 12 kidnapping of three Israeli teenaged students is a repeat, both politically and in action, of earlier Palestinian machinations, a leading Israeli security expert told Canadian Jewish leaders last week.

In a conference call organized by the Centre for Israel and Jewish Affairs (CIJA) Avi Dichter, Israel's former minister of internal security and director of Shin Bet, the country's internal security service, said that in early 2006, Hamas and the Palestinian Authority announced a united government, following which Hamas kidnapped Israeli soldier Gilad Shalit and held him hostage for five years.

Earlier this month, Hamas and the PA again announced a unity government and soon after, the three teenaged boys were kidnapped.

Both cases "showed, not just us or the United States or Canada and other coun-

tries, that...whenever they have united governments, they - Hamas - have their own strategy and own path," Dichter told the 100 or so Canadians on the call.

"That should wake up each one of us, including the American administration that backed the united government between Hamas and the PA," he added.

Dichter said that if Israeli Prime Minister Benjamin Netanyahu blames Hamas for the kidnappings, "he's counting on very intimate information."

Meanwhile, as of last week, Israel had no details, at least officially, on the teens' whereabouts or well-being, Dichter said, adding it was not known whether they were being held in the place they were abducted, Gush Etzion, or moved.

There was "not even one official call [from] a terror organization taking responsibility."

But in Israel's detention and interrogation of hundreds of Palestinian suspects and operatives, "some picture is getting clearer."

He said about 60 of the Palestinian detainees were released from prison as part of the deal for Shalit's freedom, and were re-detained because they violated the terms of their release.

Israeli troops, he went on, have also blocked Hamas's efforts to gain strength in the West Bank.

The task before Israel, Dichter stated, is two-fold: The main one is to find the teens and return them to their families, and the other is to weaken Hamas in the West Bank.

When these are done, "we will have to chat in a different way with the PA."

While PA leader Mahmoud Abbas has called for the return of the Israeli teenagers, "we all understand that good words, nice words, [translate into] not even one effective action on the ground."

Asked whether Israel has a time frame for finding the kidnapping victims, Dichter replied: "It's not a Hollywood movie. It's not something that in two hours, it's finished."



Avi Dichter

Another challenge for Israel lies in the east. The United States, Dichter said, is enlisting Iran's help to fight the Sunni insurgency in Iraq, a move that could lend Iran legitimacy. And if members of the radical Sunni militia ISIS infiltrate Jordan, "we might confront a very bad situation."

The conference call also heard from Prof. Mordechai Kedar, an Israeli expert on Islamic groups, who agreed Israel is doing "the dirty work" of the PA by "cleaning up" the West Bank. ■

Organizers use social media to ask for prayers

CONTINUED FROM PAGE 8

Messages of support were received from the United Macedonians Organization of Canada and from Dominic Campione, past national president of the National Congress of Italian Canadians, which represents 1.4 million Canadians of Italian origin.

"Our prayers and thoughts are united for the safe return of the three missing teens and we are united with you, the UJA Federation of Greater Toronto and CIJA, the teens' families, and the people of Israel in this most important healing and communal gathering," Campione said in a message read at the vigil.

In Halifax, Rabbi Ari Isenberg, spiritual leader of Shaar Shalom Congregation, in conjunction with CIJA officiated at a community-wide "Vigil of Hope For The Safe Return of Our Boys" on Shabbat.

At the same time, Rabbi Amram Maccabi of the Beth Israel Synagogue said special prayers for the abducted teens.

On the west coast, the Rabbinical Association of Vancouver, with support from the Jewish Federation of Greater Vancouver and other community organizations,

sponsored a community prayer service at the Jewish Community Centre.

Valder Belgrave, a spokesperson for the federation in Vancouver, said "our sympathies are with the families, and it's sad that they are drawn into the larger issue. They're innocent victims in the larger scheme of things."

In Hamilton, Temple Anshe Sholom, in conjunction with the Hamilton Jewish Federation, hosted a community gathering "in solidarity with the families of the three Israeli students."

In Winnipeg, congregations Shaarey Zedek, Etz Chayim, Herzlia-Adas Yeshu-run, Chevra Mishnayes and Temple Shalom co-sponsored a prayer vigil in conjunction with the Jewish Federation of Winnipeg.

The vigil, held at the Shaarey Zedek synagogue, included a candlelighting ceremony, the recitation of psalms, a prayer for captives, the singing of *Hatikvah* and cantorial renditions of *Acheinu Kol Beit Yisrael* (All Israel are Brothers) and *Bring Back our Boys*, a song written in the last week in Israel.

About 70 people attended the event, said Rena Elbaze, Jewish engagement special-



Rabbi Reuben Poupko addresses ralliers in Montreal.

ist at the Winnipeg Federation.

Elbaze said the participation of a range of community organizations spanning a variety of denominations shows "we pray as a community and we're united as a community when faced with these problems."

"We prayed for the sake of the boys, but also to make people present feel they are not alone and to show the families of the people who were kidnapped that people care about them."

Organizers also used social media to send out calls for prayers and support for the victims' families, Elbaze added.

In Toronto, supporters of the abducted boys were asked to use the hashtag #Jew-

ishToronto "to send a message of support to the families of the abducted teens," said federation spokesperson Dan Horowitz. "It garnered 242 personal notes. We are now compiling those messages into a document which will be sent to the families as a demonstration of support and solidarity."

"We leveraged Facebook as a tool to quickly and easily facilitate this initiative within a small, local population. Within just a few days, this single Facebook post received 1,478 likes and was shared 203 times," he said.

With files from Janice Arnold in Montreal. ■

Part 2: How welcoming are Canadian Conservative shuls?

JODIE SHUPAC
jshupac@thejcj.ca

When she first came out, at 21, Justine Apple contemplated talking to her then rabbi.

"But then I thought, given he's Orthodox and probably believes that having same-sex attraction is an abomination, there's no way he'll accept me for who I am."

Apple, now 37, is executive director of Jewish LGBTQ social and cultural group Kulanu Toronto and an active member of the unaffiliated, queer-inclusive synagogue Shir Libeynu.

In her late 20s, she veered away from what she describes as her "Conservadox background" and her parents' Orthodox shul.

"The members there are lovely and welcoming... the rabbis have ultimately been accepting," Apple explained. "I just didn't feel I could completely be myself – 'gay' is not a topic openly acknowledged there."

"I wanted to belong to a synagogue where my sexual orientation and my religious orientation were acknowledged."

She found this at Shir Libeynu, where she's comfortable bringing partners to services and appreciates the insertion of queer references into the liturgy.

Apple's longing for a synagogue in which being gay is not simply tolerated but treated as a matter of pride speaks volumes to the ambiguity of the mainstream Jewish community's attitudes towards – and inclusion of – gay, lesbian, bisexual and transgender Jews.

Over the past decade, there have been sweeping, cross-denominational developments, but the matter remains fraught for many Jewish institutional leaders.

On the progressive end, Reform and other liberal strands of Judaism have, by and large, embraced LGBTQ Jews as fully equal members of their communities and congregations in the way of both rights and rituals – including access to rabbinically ordained weddings.

Within Orthodoxy, homosexuality is undeniably deemed a halachic violation, but the liberalization of societal values, coupled with a 2010 plea by a group of Orthodox rabbis from the Rabbinical Council of America for greater compassion towards homosexual Jews, has made Orthodox rabbis more sensitive to the destructiveness of stigmatizing or trying to "make straight" queer Jews.

Increasingly, they're welcoming LGBTQ congregants, encouraging them to perform what mitzvot they can.

That change is permeating even Judaism's stricter corners speaks to the issue's resonance and complexity.

Particularly complex are the shifts and splits in the middle realm of Conservative Judaism.

In 1990, the Rabbinical Assembly (RA), the international association of Conservative rabbis, passed a resolution opposing violence against gays and lesbians, stating support for LGBTQ civil equality and encouraging LGBTQ inclusion in synagogues.

But it wasn't until 2006 that the Committee on Jewish Law and Standards (CJLS), which guides halachic policy for the movement, addressed whether Conservative rabbis could perform same-sex weddings, revealing profound divisions.

Two contradictory rabbinic rulings were passed with equal support: One prohibits same-sex marriage and the other permits gay and lesbian Jews to "have their committed relationships... recognized" by a rabbi.

The upshot is that it's left up to the individual Conservative rabbi to decide if he or she is comfortable marrying a same-sex couple. An alternate ritual ceremony, which accounts for the specificity of a same-sex union, was constructed for the purpose.

But leniency from the movement's authorities on this front has not, it seems, translated into substantive change on a practical level – at least, not in Canada.

In 2013, the RA's affiliate, the United Synagogue of Conservative Judaism, surveyed its North American congregations regarding inclusion of LGBTQ Jews.

According to the survey's author, Rabbi Paul Drazin, close to 80 per cent said they perform life-cycle events, such as aufrufs, for gay members, but that, although 60 per cent said they would perform a same-sex wedding or commitment ceremony, "it wasn't clear... if they were just answering philosophically."

The responses weren't separated by country, but Rabbi Drazin said a rabbi's choice is likely informed by culture.

"In red [Republican] states there are probably fewer rabbis doing it than in blue [Democrat] states... In L.A., say, most Conservative rabbis will officiate at gay weddings."

Yet, this theory doesn't apply in Canada's larger, more progressive cities.

Rabbi Alan W. Bright of Montreal's Conservative Shaare Zedek Congregation said Montreal Conservative rabbis aren't comfortable marrying gay couples at present,



Justine Apple is executive director of the LGBTQ social and cultural group Kulanu Toronto.

as they grapple with how to apply kiddushin – the component of a wedding signifying divine sanctification – to the union of individuals whose sexual activity is considered contrary to Halachah.

"I'm fully accepting of all sexual orientations. I just have to find a way of making [the marriage ceremony] fit with Jewish law."

He suggested Montreal's Conservative rabbis are more traditional than their American counterparts because the Montreal Jewish community has strong Orthodox roots, while American Jewry has a much larger Reform influence.

"On one hand, Canada is more progressive regarding gay rights than the U.S.," said Rabbi Adam Cutler of Toronto's Beth Tzedec Congregation, Canada's largest Conservative synagogue. "On the other, Canada's Conservative Jewish community... is more conservative on a number of issues, including this one."

He added: "To my knowledge, none of the Conservative rabbis in Toronto officiate at same-sex weddings."

Kulanu recently compiled a list of "LGBT-friendly Jewish congregations" in Toronto. Of the 22 they listed, five are Conservative, three are Orthodox, seven are Reform and one is Reconstructionist (the remaining are unaffiliated, traditional-egalitarian or secular humanist).

Of the 11 that said they perform same-sex weddings, none are Conservative.

Rabbi Klief Rose of Edmonton's Conservative Beth Shalom Synagogue said he hasn't been asked, but would happily per-

form same-sex weddings.

"I would be happy to do it but I haven't yet been approached to," he said.

In Vancouver, Rabbi Dan Moskovitz of the Reform Temple Shalom said it's his understanding that he and a temple colleague are the only congregational rabbis in the city who will marry LGBTQ couples.

A recent transplant from California, he speculated: "My experience in the States was it was very much a social justice issue. Here, where gay marriage is legal, [Conservative rabbis] perhaps feel the social justice component less."

The bottom line is that LGBTQ Jews might well be welcomed in Canadian Conservative shuls, but the boundary of inclusion is typically drawn at marriage.

"I think we need to disassociate [the welcoming of an] individual person from a ceremony we're not comfortable performing at this time," said Rabbi Cutler.

Whether this is a sufficient level of inclusion continues to remain, at least for now, up to individual rabbis and LGBTQ congregants to decide. ■

NEXT WEEK

LGBTQ Inclusion. In the final instalment of the series, we examine what we can do better.

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Israel has proof Hamas kidnapped youths

JTA
JERUSALEM

Israel has "unequivocal proof" that Hamas is responsible for the kidnapping of three Israeli teens more than a week ago, Prime Minister Benjamin Netanyahu said.

Netanyahu, speaking Sunday at the start of the weekly cabinet meeting, said Israel would share the proof and information with several countries and will soon make it public.

Airing the information, the Israeli leader said, will put remarks by Palestinian Authority President Mahmoud Abbas in Saudi Arabia "to the test in practice." Abbas called for the return of the teens and said he was making an effort to locate them.

"His remarks will be tested not only by actions to return the boys home, but by his willingness to dissolve the unity gov-

ernment with Hamas, which abducted the youths and calls for the destruction of Israel," Netanyahu said.

Netanyahu told UN Secretary General Ban Ki-moon last weekend that Israel holds information about the kidnapping that points to Hamas. Ban said through a spokesperson earlier in the week that there was no "concrete evidence" that the youths were kidnapped.

The prime minister met Friday with the parents of the teens, who were abducted on the evening of June 12 from a junction in Gush Etzion, located south of Jerusalem. Netanyahu told the parents of Eyal Yifrah, Gilad Shaar and Naftali Frenkel that locating the youths takes precedence over everything.

"This is the principal goal of our operational and intelligence activity, and all of the appropriate units are working on this

objective," Netanyahu said. "We have reinforced units in the field and we are making great efforts to reach the boys."

Over the weekend, Israeli troops and security forces made a widespread search and rescue operation in the western Hebron area.

Since the beginning of the operation to find the teens, Israeli forces have detained some 340 suspects, of whom 250 are associated with the Hamas terrorist group, Israel said.

Four Palestinians have been killed in recent days, including a man near Nablus on Sunday morning who was reportedly mentally unstable. A 14-year-old boy was killed Friday near Hebron.

At the Sunday meeting, Netanyahu called the deaths "necessary for self-defence."

"We have no intention of deliberately harming anyone, but our forces are acting



Benjamin Netanyahu at the cabinet meeting on Sunday. ISRAEL SUN PHOTO

as necessary for self-defence, and from time to time, there are victims or casualties on the Palestinian side as a result of the self-defence actions of our soldiers," he said.

In the wake of his condemnation of the kidnappings, Abbas over the weekend called on Netanyahu to condemn the killings of Palestinians by Israeli soldiers. ■



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OPINION

I'd like to invite Reuven Rivlin back to my shul

Rabbi Charles A. Kroloff

JTA

Over the years, Temple Emanu-El of Westfield, the largest Reform synagogue in New Jersey, has been on the receiving end of public criticism for a variety of reasons.

As a newly arrived rabbi in the late-1960s, I learned how our temple was up-braided because members supported fair housing practices in the Westfield area. Then we opposed a church-like Christmas pageant in the public high school. (A federal judge upheld our cause.) In the 1970s, our opposition to the Vietnam War annoyed some officials in Washington.

I was proud of these critiques. They showed we stood for important principles. In the spirit of the Hebrew prophets, my teachers and mentors taught me that our task as rabbis is to comfort the afflicted, but also to afflict the comfortable. As our rabbinate matured, most of us learn that if everyone loves everything we do as rabbis, we must be doing something wrong.

But one day my synagogue was criti-

cized for reasons that reflected more on the insensitivity and parochialism of the critic than on Temple Emanu-El or the Reform movement.

In 1989, six members of Israel's Knesset visited our synagogue and appeared to enjoy the experience, including Shabbat dinner at our home. Yet the next day, one of them, Reuven Rivlin, unleashed a venomous attack on us and our style of worship. In an interview with *Yediot Achronot*, he said of his Shabbat experience: "I was completely stunned. This is idol worship and not Judaism. Until now I thought Reform was a stream of Judaism, but after visiting two of their synagogues I am convinced that this is a completely new religion without any connection to Judaism. Total assimilation. Their prayer is like a completely Protestant ceremony."

Rivlin was recently elected by the Knesset to be president of Israel, succeeding the venerable Shimon Peres.

I hope Rivlin has learned a few things since 1989. Let's hope he's learned that Judaism is not monolithic. We are and always have been a pluralistic people.

The rabbis of the midrash taught that this diversity began with the patriarchs Abraham, Isaac and Jacob, who, they suggest, embraced differing concepts of God.

In America, our community has flourished because we embraced a diversity of thought reflected in the teachings of rabbis Isaac Mayer Wise, Abraham Joshua Heschel, Mordecai Kaplan and Joseph Soloveitchik, to mention a few who helped shape Reform, Conservative, Reconstructionist and Orthodox Judaism, respectively. Our federation movement has thrived because various streams of Judaism work together and respect each other.

Surely Rivlin knows that Israel itself has been built by secularists (Theodor Herzl), socialists (David Ben-Gurion), Orthodox leaders (Rav Kook), liberal religious leaders (Anat Hoffman) and many immigrant communities whose beliefs and practices differed dramatically from one another (Yemenites, Ethiopians, Iraqis, Americans and dozens more).

Let's hope Rivlin has learned that calling fellow Jews idol worshippers and describing the practices of Reform Judaism,

the largest Jewish denomination in the United States, as "Protestant" is demeaning for any Jew, and beneath an MK.

I'm hopeful Rivlin understands that if we're to be strong, we must respect our fellow Jews, and if we're to survive, we Jews must be a united people.

We have reason to be optimistic. Speaking shortly after his election victory, Rivlin said he would represent "all the citizens of Israel - Jews, Arabs, Druze, rich, poor, religious and less religious. From this moment, I am no longer a party man but everybody's man, a man of all the people."

I'd like to invite Rivlin to attend a Shabbat service in Westfield and to address our congregation. Wouldn't that be a brilliant statement affirming the pluralistic character of the Jewish People? Wouldn't that be a dramatic contribution to the strength and unity of the Jewish People?

We promise him a warm welcome and a Shabbat experience that will lift his spirit. ■

Charles A. Kroloff is rabbi emeritus of Temple Emanu-El of Westfield.

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Netanyahu critical of church divestment vote

JTA
JERUSALEM

Israeli Prime Minister Benjamin Netanyahu criticized the U.S. Presbyterian Church vote to divest from three companies that do business with Israeli West Bank security forces.

Netanyahu, speaking Sunday to Jewish journalists from around the world at the inaugural Jewish Media Summit in Jerusalem, said the vote late Friday to divest from Caterpillar, Motorola Solutions and Hewlett-Packard was misguided because Israel protects civil rights in a region with rising tides of Islamist extremism.

"The only place where you have freedom, tolerance, protection of minorities, protection of gays, of Christians and all other faiths is Israel," he said.

Netanyahu suggested that American Presbyterian leaders "take a plane, come here, and let's arrange a bus tour in the region. Let them go to Libya, Syria, Lebanon, Iraq."

The prime minister told the more than 100 Jewish journalists gathered for the five-day summit that he sees three threats facing the Jewish People worldwide — heightened anti-Semitism in Europe, weakened Jewish identity in the United States and the rise of radical Islamist

forces in the Middle East.

He lamented the June 12 kidnapping of three Israeli teenagers in the West Bank, as well as the death of a 13-year-old Israeli killed by an explosive Sunday in the Golan Heights.

"We as a people, our heart is broken about the kidnapping of every youth and the murder of every youth," he said.

Netanyahu also repeated his call for the world to prevent Iran from attaining nuclear weapons capability. He connected Iran's Islamic government to conflicts between Sunni and Shiite groups in Iraq and Syria.

"It is the height of folly to allow one of the Islamist camps to have nuclear weapons," he said. "It will change history."

Netanyahu reiterated many of the same points during a Sunday morning interview from Jerusalem on NBC's *Meet the Press*.

Speaking before Netanyahu at the summit, outgoing President Shimon Peres

praised Palestinian Authority President Mahmoud Abbas' condemnation of the teens' kidnapping and said Abbas is a good peace partner for Israel.

Peres encouraged Israel to restart peace talks, which Israel suspended in April after Abbas signed a reconciliation pact with Hamas, the terrorist group that governs Gaza.

"I think he is the best partner Israel ever had, and has now," Peres said of Abbas. "I know him for 20 years. I think he's a man of his word. I think he's a man of courage."

Netanyahu said earlier Sunday that Israel has clear evidence that Hamas participated in the kidnapping.

The Jewish Media Summit, which was organized by Israel's Government Press Office, is set to occur every two years. More than 25 countries are represented at the event, according to Israel's Ministry of Foreign Affairs. ■

Israel responds to Syrian attack

JTA - Israel's air force responded to a Syrian attack that left an Israeli teen dead, striking nine Syrian military targets. At least two other people were injured and rushed to hospital when their vehicle in the Golan Heights was attacked with explosives fired from Syria. Israeli Defence Minister Moshe Ya'alon expressed his condolences to the family of 13-year-old Mohammed Karaka who died in the Syrian attack. ISRAEL SUN PHOTO



HOLOCAUST SURVIVOR PENSION CHANGES: INCOME LIMIT RAISED & OPEN GHETTOS

Claims Conference recent negotiations with the German government have resulted in two significant changes to the Article 2 Fund, which issues monthly pensions to eligible Holocaust survivors:

Income Limit Raised

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Survivors who believe that they may be eligible for Article 2 Fund payments and did not previously apply due to the income limit should apply immediately. If you have applied in the past but were not eligible for payment due to the income limit, please contact the Claims Conference to re-open your case.

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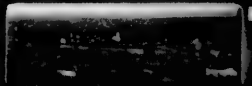


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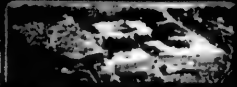
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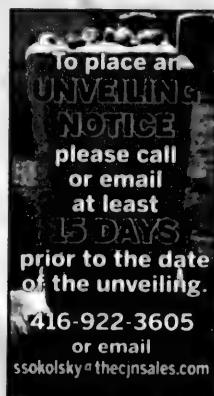
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OBITUARIES AND RELATED NOTICES

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Petcherski, Irgenia	May 28/14	
Tsatskina, Ida	May 28/14	31 Carmel St
Ostrovsky, Yeva	May 30/14	Private
Grinberg, Zalman	May 31/14	Private
Levitt, Mary	May 31/14	
Vatenmacher, Rachel	June 1/14	Private
Shabtai, Yona	June 2/14	12 Tintil Place
Zweig, Kathleen	June 2/14	63 Spring Garden Ave
Hochberger, Frieda	June 3/14	14 Kindale Way
Kane, Juliet	June 4/14	886 Sheppard Ave. W
Minuskin, Moshe	June 4/14	24 Lowbank Crt
Willinsky, Cecily	June 5/14	147 Elder St
Keter, Francis	June 6/14	605 Finch Ave W
Langer, Hedy	June 6/14	30 Hotspur Rd
Ginsberg, Albert	June 6/14	Private
Ronski, Mania	June 7/14	1 Canyon Ave
Kaminskaya, Fanya	June 8/14	Private
Black, Martin	June 7/14	1925 Steeles Ave. E
Ettenson, Martin	June 7/14	60 Fairholme Ave
Cohen, Ruth	June 8/14	2 Neptune Dr



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Kidnappings spur new Israeli emergency app

JTA

In response to the kidnapping of three boys earlier this month, some Israelis have prayed, some have voiced support on social media, and some have done what they do best: they made an app.

An emergency alert app called SOS has been released in Israel by the United Hatzalah volunteer emergency rapid response service. The app lets users to send a distress call with their precise location to United Hatzalah and Israeli police.

It uses technology created by the Israeli company NowForce to map out and respond to emergencies. It allows medic volunteers closest to the emergency to receive mobile alerts and be dispatched.

After the kidnapping, United Hatzalah and NowForce accelerated the launch of a public version of SOS.

In addition to tracking a user via smart-phone, the system contacts any family or friends that are pre-programmed into the system during registration.

The app is available on sos.nowforce.com in both English and Hebrew.

The app might have prevented a blunder that occurred when Gilad Shaar, Naftali Frenkel and Eyal Yifrah were abducted from the West Bank settlement of Kfar Etzion: police waited nearly seven hours before responding to the teens' call for help, believing it was a prank.

The app is not the first to be inspired by an Israeli security crisis. During Israel's 2012 Operation Pillar of Defence in Gaza, a 13-year-old from the embattled southern city of Be'er Sheva created an app that notified users whenever a siren sounded in an Israeli city ahead of an incoming rocket from Gaza. ■

Peres will ask Obama to free Pollard

JTA

Outgoing Israeli President Shimon Peres said after meeting with Esther Pollard that on his U.S. trip, he will raise her request with American officials to free her imprisoned husband on humanitarian grounds.

Peres met Sunday with Esther Pollard and the heads of the Knesset Caucus to free Jonathan Pollard – lawmakers Nachman Shai and Ayelet Shaked – ahead of his trip this week to meet with President Barack Obama and receive the Presidential Medal of Freedom.

"It is a national responsibility to work to free Pollard; I will speak to the president of the United States on behalf of the people

of Israel," Peres said. "I intend to do this during my meetings in Congress and at the White House."

Esther Pollard said she was grateful to Peres for receiving the group so close to his departure to the United States.

"Jonathan's health has deteriorated and his situation is serious," she said at the meeting, according to the Israeli President's Office. "I hope that now, after 30 years, your request for his release will be heard."

Pollard is in the 29th year of a life sentence in a U.S. federal prison for spying for Israel while working as a civilian Navy intelligence analyst. ■

SINCLAIR, Judith Roslyn - Peacefully at her home, surrounded by her family on Monday, June 16, 2014. Judith Roslyn Sinclair (nee Miller), cherished mother and mother-in-law of Earl Howard and Lisa Epstein, and John Stuart Epstein and Melanie Epstein. Dear step-mother of Declan Richard Sinclair (Andree) and Adam Nicholas Sinclair (Dianne). Loving grandmother of Samantha-Lee Epstein, Ronan, and Aidan Sinclair. Dear sister of the late Franklin Miller (Teresa) of Australia. Sister of the heart to her beloved cousin Marvin Hersh. Judith was an artist of portraiture and landscape whose passion was supported by her beloved benefactor, Seymour Epstein. She loved her companions at Golda Meir Chapter and participated in Art Shows for various charities. Judy adored all of her family and friends. Service was held at Benjamin's Park Memorial Chapel, on Thursday, June 19th. Interment at Pardes Shalom Cemetery. Donations in lieu of flowers to: Act to End Violence Against Women at www.jwcanada.com or purchase the State of Israel Bonds.

Jewish Life

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Bienstock film is no ordinary doc



MARVIN GLASSMAN
SPECIAL TO THE CJN

How do you find one of the world's most wanted men for an interview?

Canadian documentary filmmaker Ric Esther Bienstock says she found the ordeal of tracking down Dr. Yusuf Sonmez, a Turkish surgeon nicknamed "Dr. Frankenstein" and the subject of a manhunt for illicit organ trafficking, an easier find than anticipated.

She met up with Sonmez in Turkey at a restaurant, where he was dining with family – his mother and father, wife and young child. The director says it was bizarre trying to talk him into an interview, but he eventually gave in.

"He said he would be in my film," Bienstock said. "I looked at him and said, why? He said, 'because my mother likes you.'"

Bienstock got the first on-camera interview with the infamous surgeon. It may sound like an unlikely catch for any filmmaker, but *Tales from the Organ Trade* is not an ordinary doc.

The film is an even-handed look at illegal organ trafficking, told from many perspectives: the man in Toronto waiting for a life-saving operation; the var-

ious doctors caught in the middle who are haunted by their actions.

"It really is more complex than you would think about when you read the stuff in the newspaper," Bienstock says. "You really have to understand both sides to really know why it's flourishing and why you can't just crack down on the black market."

In *Tales from the Organ Trade*, Bienstock focuses on men from the Philippines who live in abject poverty and hope to sell their kidneys to buyers in the West.

While many poor donors can use the cash to give their children schooling and build a better home, a few of them go through crippling pain and health problems. Regardless, as the film's narrator, director David Cronenberg, says, "the lure of using the body as a bank-book remains irresistible."

Organ trafficking is popular in the black market in India, Egypt, China and many countries in Africa and South America. Kidneys are the most popular transaction in this organ trade.

Some people donate their organs altruistically, but are, as Bienstock says, "one in a million." Toronto's Raul Fain, featured in the doc, paid more than \$100,000 for a kidney from an overseas

donor. The donor received \$12,000 of that cost.

Besides tracking down Sonmez, Bienstock also wanted to find Fain's donor, as well as Dr. Zaki Shapira, an Israeli surgeon involved with trafficking kidneys. She says she contacted Shapira over email and explained to him the kind of film she was making.

For the film, Shapira broke his silence about the controversial subject. "I save people's lives," he says in the documentary. "I'm a doctor. People want to live and nothing can change this."

In the film, Shapira admits that organ trafficking is morally complex and the government should regulate it. There is a growing lobby in North America to have a system of compensation for people who want to donate their organs.

Meanwhile, people in Canada and the United States may languish on dialysis and can wait more than a decade on a waiting list for a kidney transplant. Their life could expire before the wait is up.

Tales from the Organ Trade premiered at the Hot Docs Festival in Toronto last year and has since been a popular staple in the festival circuit around North America and Europe. The doc also won

various prizes, including an Edward R. Murrow Award from the Overseas Press Club of America.

Although one could conclude that the poor and vulnerable sacrifice their organs to the rich and needy, it does save lives. The vast majority of donors can survive with only one kidney.

Bienstock says that although she was horrified by the idea of people who were coerced to give away their organs, she found that much of the trade happens voluntarily and those who need them most are desperate to live.

"It's a horrific crime... taking pieces of someone's body. It's the stuff of horror movies, on one hand," she says. "On the other hand... you have people who are normally law-abiding citizens who suddenly turn to the black market for a transplant. You've got to be very desperate to do something like that."

"I ask anybody in this situation: what would you do if your life depended on it?" ■

Tales from the Organ Trade will have its broadcast debut on the History Channel July 7 at 9:00 p.m. Meanwhile, Bienstock is going to The Hague in November to screen the film in front of an audience of academics, ethicists and law enforcers.

Eye on Arts

by Bill Gladstone

TWO NEW COLLECTIONS OF WRITINGS BY JEWISH CANADIANS

Along with the fine weather, spring has produced two new collections of writings by Jewish Canadians that demonstrate the robust literary talent within our community from coast to coast.

Living Legacies, edited by **Liz Pearl**, is a collection of writing by contemporary Canadian Jewish women, the fourth such volume she has produced. It contains 22 personal stories that attempt to convey lessons for living.

"What *Living Legacies* clearly indicates is that we do not need to open our TV sets or peruse glossy magazines to find inspiration," **Ina Fichman** writes in a foreword. "It is truly in our midst and we seem to have forgotten that our most profound life lessons can come from our mothers, sisters, girlfriends, children, and yes, ourselves."

Living Legacies is published by PK Press and costs \$20.

After an absence of several years, *Parchment*, the journal of contemporary Jewish

writing, returns looking bigger and better than ever. The 16th issue of this august and venerable publication is edited by **Ruth Panofsky**. While it remains an independent journal, it is now housed in the English department of Ryerson University. The issue is dedicated to **Adam Fuerstenberg**, the long-time former editor.

Why is *Parchment* an "august and venerable" journal? For one thing, sheer longevity: more than two decades old, it has become a fixture of our national literary scene, albeit one still known mostly to writers and their friends and supporters. Secondly, its list of contributors, editors and board members includes a veritable "Who's Who" of Jewish writers and poets in Canada. (That being said, many, sadly, still toil in relative obscurity.)

Contributors to the new edition include **Rochelle Mass**, **Seymour Mayne**, **Kenneth Sherman**, **Gail Benick**, **Shalom Camenietzki**, **Sharon Abron Drache**, **Aviva Ravel** and **Stephen P. Kraft**. *Parchment* is available for \$15 (two years, \$25); send cheque or money order to *Parchment*, Department of English, Ryerson University, 350 Victoria St., Toronto ON M5B 2K3.

Both *Living Legacies* and *Parchment* contain multitudes and need not be read all at once. Put them on your coffee table

and dip into them as the spirit moves you. **Names in the News:** Toronto-area veteran actor **Allan Price** is appearing in the **Neil Simon** comedy *Come Blow Your Horn* this summer at the Classic Theatre Festival in Perth, Ont., about 3-1/2 hours east of Toronto. It will be the 11th Simon play that Price has acted or been involved in. "I'm thrilled to have the opportunity to do Simon's very first hit," he said of *Come Blow Your Horn*, which premiered in 1961. "The show ran for 677 performances and immediately established Simon as the comic master of Broadway." <http://classictheatre.ca>

Names in the News II: Seven years ago, **Kathryn Kates**, a public relations consultant and occasional contributor to *The CJN*, wrote a folk song in honour of her mother Claire's 75th birthday. Recently, musician **Daniel Casavant** enhanced the music and was preparing to perform it for Kates' mother when she died. Kates and Casavant have extended their musical partnership by getting engaged; their song, *Walking from the Clouds*, was recently released on a CD and is available from the website CDBaby.

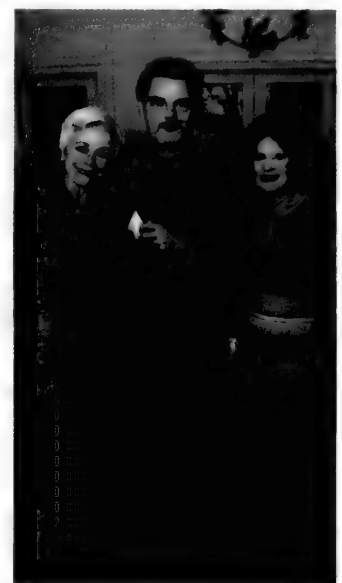
String Quartet: Active 55+ presents the **Tost String Quartet** performing works

by **Mozart**, **Schubert**, **Rachmaninoff** and **Mendelssohn**. Miles Nadal JCC, June 26, 1:30 p.m. Drop-in \$4; doors open 1 p.m. 416-924-6211, ext. 155.

At the Galleries

• **Vanitas**, a solo exhibition of new work by Montreal artist **Penelope Stewart**, explores the notion of beehives as a model for utopian architecture. Koffler Gallery in Artscape Youngplace, 180 Shaw St. Opens with a free reception, June 26, 6 to 9 p.m.; on view until August 31. kofflerarts.org

• **What Dances in Between**, dance photography by **Cylla von Tiedemann**, is on view in the Miles Nadal JCC Gallery thru July 8. ■



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Artful Dish

The Koffler Centre of the Arts' annual fundraiser, Artful Dish, a series of intimate dinners in patrons' private homes with cultural luminaries and some of Toronto's best chefs, was held on May 15. The event netted approximately \$225,000. Pictured, from left, are luminary Louise Pitre, with patron Joe Matheson and host Wendy Eisen.

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Satirical Mama blogger pens novel

SUSAN MINUK
SPECIAL TO THE C.J.N.

Deathbed Dime\$, published by Iguana Books, had its debut launch on May 30, and has stirred a flurry of activity in literary circles. It has been described as sassy, energetic, edgy, witty, and hilarious.

Naomi Zener is a new author, but far from a new writer. She writes satire and fiction on her blog *Satirical Mama* which has been read and praised by industry bigwigs including Giller Prize-winner Vincent Lam and *New York Times* best-selling author and journalist Paula Froelich.

The mother of a baby and toddler, Zener contributes tongue-in-cheek articles on parenting to Erica Ehm's online yum-mummyclub and to the *Huffington Post*. She is also a practising entertainment lawyer.

"You always start with what you know, build upon that as a base and go from there. Let your mind take you where it's going to take you," Zener said.

With that mind set, she initially conceived an idea for a TV series in the early 2000s.

"I studied and really loved estate litigation and estate law in law school. I found that area to be fascinating, and was surprised that there was never any kind of TV show about this area of law. It coincided with my move to work in entertainment law. I put a cast of characters together in my head and wrote what I hoped at that time was a TV series," Zener said.

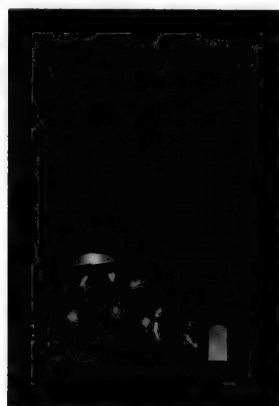


Naomi Zener

Fast forward to 2008 when she watched the film *The Bucket List*. "It was then that I decided to write my own bucket list and number one on my list was to write a novel," she said. "The best idea I had was to take this old TV idea off the shelf, flush it out and – voilà! That became *Deathbed Dime\$*."

The book exposes the reality that if one can outlive one's relatives, friends and sometimes even strangers, one's odds of hitting the inheritance jackpot are better than playing the lottery.

The story's protagonist, Joely Zeller, is a Jewish 32-year-old who is a beautiful and ambitious lawyer. For more than eight



years, she endures 90-hour work weeks and sacrifices her love life (jilted by her fiancé for his best man).

Her nemesis, Chip Hancock, foils her partnership by gaining advantages over her at every opportunity because he is a good old boy, whom the WASPy partners at his firm favour.

There is an underlying sub-theme of anti-Semitism and how it exists in the workplace.

A serendipitous encounter with a former professor reminds Joely that with the impending inevitable demise of aging boomers, an unprecedented wealth transfer would take place, making Joely

realize that with her experience and Hollywood connections, she could start fresh with her own law firm back in Los Angeles.

With her two best friends and former law classmates as her partners in her new L.A. firm, Joely sets out to help the recently disowned and penniless sharpen their claws as they stake their claim to the fortunes of their dearly departed.

"We live in tough economic times, people are relying on the hopefulness that they will inherit some money," Zener said. "Truth is stranger than fiction: people come out of the woodwork and lay claim to inheritances that they had no right to, some taking advantage of the elderly before they died and trying to bend people's last will and testament."

"This inspired me to create a story about that area because we are going to see a lot more in the way of estate battles as members of the baby boomer generation die."

"I conjured the title from my mind's image of crocodile-tearing relatives trying to shake loose their dying relatives' last few dimes, as they lay on their deathbeds," she added.

"If Helen Fielding and John Grisham collaborated on a book, you would get mine. It mixes satire, legal thriller and up-market female fiction into one, entertaining read," Zener said. ■

Deathbed Dime\$ is published by Iguana Books. www.satiricalmama.blogspot.com. www.naomielanazener.com

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Renewed interest in Austrian-Jewish author Stefan Zweig

BILL GLADSTONE
SPECIAL TO THE C.J.N.

Born in Vienna in 1881, Austrian-Jewish writer Stefan Zweig was one of Europe's most popular and most-translated writers until the Nazis forced him and countless others into exile in the 1930s. Dozens of stories, novellas, plays, essays and feuilletons, as well as a novel and an autobiography poured forth from his prolific type-writer until the day he completed his last novella while residing in the town of Petropolis, Brazil. The next day, Feb. 23, 1942, having safely mailed the typescript to his agent, he and his wife committed suicide.

While few modern readers can name any of Zweig's works, the Germans thought them important or dangerous enough to burn, along with works by many other Jews. Fortunately, Zweig's reputation seems to be undergoing a revival of late. At least two American presses are bringing out new translations of some of his works, and a biography, *Three Lives* by Oliver Matuschek, was published to warm reviews in 2012. Further, film director Wes Anderson cited Zweig's writing, particularly his autobiographical memoir *The World of Yesterday*, as the inspiration behind his recent popular feature film, *The Grand Budapest Hotel*.

Renewed interest in Zweig is also being generated by George Prochnik's *The Impossible Exile: Stefan Zweig at the End of the World*, an artful and perceptive study of Zweig's years of exile from 1935 until his fateful end.

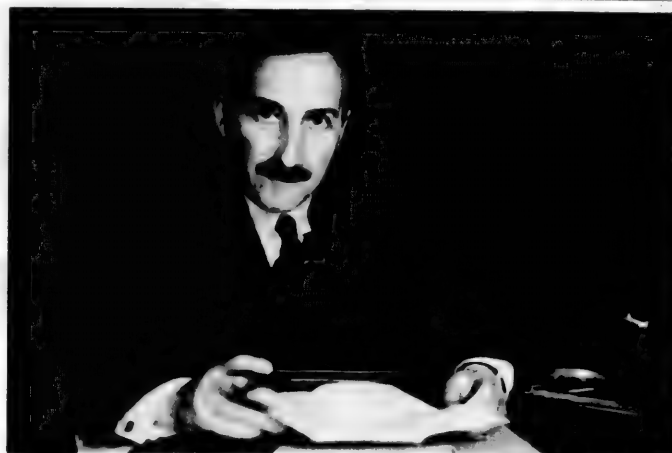
After leaving Austria, Zweig felt he had lost his language and cultural bearings. Feeling adrift and homeless, certain

he would be forgotten, he fell into an irreversible spiritual decline. Unlike the many celebrated exiles who take root and flourish in the new ground into which they have been planted, he was a sad example of those who cannot rise to the enormous challenge of exile, who are "like fruit that had been ripped too soon from the tree, not ripe, but dry and bitter," as novelist Lion Feuchtwanger once put it.

Exiled German writer Thomas Mann, who spent much of the 1930s writing his masterpiece *Joseph and His Brothers*, building up the Jews at the exact moment the Nazis were tearing them down, regarded Zweig's mode of demise as an act of cowardice. "He should never have granted the Nazis this triumph," he said, "and had he had more powerful hatred and contempt for them, he would never have done it."

Mann (who was not Jewish) and many of Zweig's fellow Jewish exiles had long felt exasperated at Zweig's unwillingness to condemn the Nazis. A secular Jew who equally rejected Zionism despite the persuasions of his friend Theodor Herzl, Zweig had an internationalist and humanist creed — he was a pacifist and a conciliator along the lines of a Neville Chamberlain. Unable to imagine an uneducated "beer-hall agitator" as anything but a temporary threat, he preached understanding, and urged his fellow emigrés not to criticize the newly fashioned Reich for fear of provoking it into further outrages.

"I cannot be a hammer, nor will I be an anvil....," he wrote in 1934. "Everything I do I try to do quietly.... There is nothing of the so-called heroic in me. I was born a conciliator, and must act according to my nature."



Austrian-Jewish writer Stefan Zweig was one of Europe's most popular writers.

Zweig's pacifism was apparent in an early antiwar drama written after World War I, based on the life of the biblical prophet Jeremiah, in which Jeremiah urges the Jews of ancient Jerusalem to make peace with the besieging Chaldeans. It was an idea already made topical in British playwright Israel Zangwill's 1908 play *The Melting Pot*, in which Jewish Americans who have survived a bloody pogrom are urged to forgive the perpetrators — to "turn the other cheek," so to speak — for the sake of future generations.

No matter his subject, Zweig always put a great deal of his philosophical outlook into his work, almost as if he was looking into a mirror at his own soul. He wrote several full-length biographies in the 1930s of historical figures facing great peril, such as Marie Antoinette, Mary Queen of Scots and Erasmus, often projecting aspects of his own situation onto theirs. Zweig, like Marie Antoinette, was born into wealth (his father was an industrialist) and he seemed to identify with an aristocrat being forced into exile and then death. Zweig's Erasmus was a humanist and internationalist battling the proto-fascist Martin Luther, and its author freely admitted the book was "a thinly-veiled self portrait."

Apparently Zweig wasn't interested in a self-portrait that wasn't veiled to some degree. In his autobiography *The World of Yesterday*, which he completed in Ossining, N.Y., in 1941, he barely mentions his two wives. The book is a painting of the era in which he lived, subdivided into the three distinct phases of his life: before World War I, between the wars, and after Hitler's rise. In a review of the book, Hannah Arendt noted that "not one of his reactions during all this period was the result of political convictions."

For a time, Zweig lived in a house in the mountains above Salzburg, a place often swarming with writers and artists. He and his wife and friends spent many "heart-warming hours there," he later mused, "looking out from the terrace over

the beautiful and peaceful landscape, without suspecting that exactly opposite, on the mountain of Berchtesgaden, a man sat who would one day destroy it all."

Zweig's exile began in 1934, the day the police knocked on his door, demanding to search his home for weapons. He quickly left for London and stayed there until England declared war on Germany and branded him an "enemy alien." Then his peripatetic trail led him to New York, Ossining and Brazil.

Zweig wrote studies of many popular writers from Dickens to Dostoyevsky, Balzac to Baudelaire, focusing always on the subtle portrayal of character. He excelled in cleverly abbreviated narrative pacing and was adept in what Elmore Leonard once called the art of "leaving out the parts that readers don't want to read." His favoured form was the novella, which seemed to facilitate a sort of splashy sensationalism that may have led some critics to dismiss his work as "railway carriage reading."

His novella *Chess Story*, completed the day before his suicide, is regarded as one of his best. The story focuses on a group of men playing chess against a chess master on board an ocean liner bound for South America. A stranger proves a superlative challenger and reveals he had taught himself to play chess with (or against) himself, splitting his mind down the middle, while in solitary confinement; the story is a portrait of mental disintegration. His one novel, *Beware of Pity* (1938) was a dark, psychological novel of manners set in the Habsburg Empire on the verge of its collapse.

Near the end, Zweig felt he had lost, not only his language, but also his hard-earned place in the world of letters. Disillusioned and bitter, he was certain that the Nazis had won and that he and other writers of his period had been relegated to the proverbial dustbin of history. Prochnik's fine and evocative book is bound to rekindle interest in Zweig's neglected oeuvre. ■

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Israeli musicians featured at Ottawa jazz festival



Pictured, from left, Michael Greilsammer, Dida, Jonathan Greenstein, Itamar Borochoy and Anat Fort

DIANE KOVEN

OTTAWA CORRESPONDENT

This year's TD Ottawa Jazz Festival features six Israeli acts, which will showcase the vibrant multicultural society and eclectic musical scene of Israel.

Catherine O'Grady, executive producer of the festival, has been working with the embassy of Israel for a couple of years to bring the musicians here. In November she visited Israel for the first time and spent a week experiencing the country and its music firsthand. "There was so much to choose from, it was very difficult," she said.

From Latin American rhythm to Middle

Eastern beats, and from European folk to traditional Jewish music, each act reflects the diversity of Israel's vibrant multicultural society. O'Grady was impressed with how much culture, and music in particular, is valued in Israel. "Part of the culture of Israel is to really value and cherish its artists... Israel has made a serious commitment to advancing all of its art forms," she said.

With the assistance of the Embassy of Israel and the Vered Israel Culture and Education Program, the festival was able to invite six acts to Ottawa. Most had never been before, but one of the artists, Michael Greilsammer, spent two months in Ottawa last year, and returned with his whole

band, which includes his wife.

"We feel Ottawa is one of our anchor places in the world to perform. We tour a lot internationally but finding a second home is important for us and we have nominated Ottawa as such a city. It seems Ottawa loves our mixture of rock and fiddle, Hebrew, French and English, Celtic and reggae," he said.

The festival takes place in a variety of venues, and most of the Israeli artists are performing at the National Arts Centre's Fourth Stage.

O'Grady said she is excited to introduce the Ottawa audience to Itamar Borochoy and Jonathan Greenstein, whose music is

"rich, complicated and technically superior, and who do not usually play together." Borochoy plays trumpet and flugelhorn, Greenstein tenor saxophone.

The music of Omri Mor and Daniel Zamir, said O'Grady, "is electric!"

The other Israeli performers on the schedule are the young singer/guitarist Dida Pelled, known as Dida, who has been living and working in New York; the Shai Maestro Trio featuring Shai Maestro on piano, Jorge Roeder on double-bass and Ziv Ravitz on drums; and pianist and composer Anat Fort. Details of the festival, which runs until July 1, can be found at www.ottawajazzfestival.com. ■

From watching to writing to off-Broadway

RITA POLIAKOV

SPECIAL TO THE C.J.N.

Barry Gernskey may have been 12 when he finished his first screenplay, but for the playwright, writing was never a hobby.

"How should I say this? It's my passion. It's a vocation. I never treat it as a hobby. I have to wait for the world to catch up to me," said Gernskey, who at 22 had his first play, *Follow the Tracks We Forgot to Finish*, turned into an off-Broadway production.

"It was the first time I got to see a paying audience interact with my work," said the Torontonian. "They laughed when they should, everything was incredible."

Gernskey is now looking to take on public school education in a play called *The Answer Killing Question Buys a Crisis*.

"I've always been interested in improving the method of educating people. I've been through the university process myself," said the York University humanities grad. "I figured that there's too much of an emphasis on standardization."

In the play, teachers have one right an-



Barry Gernskey

swer for every question, and expect students to regurgitate that answer.

Gernskey already has a producer set up, Tim Sika, as well as a director, Steven Carl McCasland. Now he's just got to fund the play, which will also be an off-Broadway production. Gernskey and his team are currently working on an Indie-

gogo campaign for the play. Their goal is \$10,000 and as of June 3, the project already collected \$6,700.

"I set out hoping we'd get some interest, because people are interested in improving the education system. I think it's important to use art to comment on societal issues because it's a good way of experimenting. You don't have to disrupt anything," he said. "Even though some of these themes are very complex, they're handled in a whimsical way."

Gernskey's social commentary also stands out in his latest project, *Smitty's*, a TV show that will be distributed by Amazon Prime. The show already has a cast and is being filmed in New Mexico.

"It's about a group of eccentric characters at a small town convenience store. They're fighting to protect their store against this multinational corporation trying to buy them out," said Gernskey, the show's co-writer and co-executive producer.

The playwright got involved in *Smitty's* after being approached by Brandon K. Hampton, an actor/writer/director.

"He had read some of my plays, he had me in mind," Gernskey said of writing for *Smitty's*, which was a no-brainer for the 22-year-old. "I believe in him. He's a very talented individual. The topic was close to my heart. Anything that's against corporations buying things out interests me."

"I believe art should comment on issues and try to preach a message. But of course, it's going to be a subtle message. It's not going to be an essay that's an overt tool for conveying an argument."

As a child, Gernskey was first introduced to plays through film.

"I would watch all types of different films and sometimes I'd come across an adaptation of a play. *Dial M for Murder* is [one of] the earliest ones I can remember," he said, adding that he preferred writing for theatre and the screen than writing short stories.

"I like the collaborative process of anything in the dramatic arts. If I write something that's going to stay on a page, I don't get that human interaction. That's important to me. I like to see the characters come alive." ■

What's New

JUNE 26 - JULY 3



by Lila Sarick

Thursday	26	Friday	27	Saturday	28	Sunday	29	Monday	30	Tuesday	1	Wednesday
						John Singles in the Park for team trivia				Canada Day		

Thursday, June 26

THE NOACHIDE LAWS

Rabbi Michael Skobac discusses "The Noachide Laws: The Torah's path for non-Jews." 8:30 p.m., Shaarei Tefillah Congregation. 416-789-0020 or toronto@jewsforjudaism.ca.

ISRAELI JAZZ IN OTTAWA

Israeli artists are featured at the TD Ottawa Jazz Festival this summer. Tonight, Anat Fort performs at 6 p.m. June 29, Michael Greilsammer performs at 10:30 p.m. For tickets, call 613-241-2633.

Saturday, June 28

TORAH STUDY

Morley Goldberg leads the Torah study at Beth Tikvah today.

Sunday, June 29

SINGLES IN THE PARK

Join Singles in the Park for an evening of team trivia hosted by Gene Stevens (commentator on *Vintage Favourites* on AM 740), Earl Bales Community Centre, 4169 Bathurst St. Doors open at 7 p.m. \$15 pre-registration, \$18 at the door. RSVP 416-631-0005 or email debbygo@rogers.com. Singles in the Park meets for fun and entertaining events and is open to single, divorced and widowed Jewish men and women over 50.

Monday, June 30

KAVANAH KIDS

The Kavanah Garden, 18 Lebovic Campus



Kavanah Kids

Kavanah Garden, Shores's Jewish, organic garden in Vaughan, offers a half-day camp for children this week.

Dr., a Jewish, organic garden in Vaughan, offers a half-day, week-long program starting today to July 4 for children aged 6 to 10, featuring garden and nature-based crafts, drama and movement, food preparation and more. Email claire@shores.ca.

COMING EVENTS

VOLUNTEERS NEEDED

Reena is looking for volunteers to work as "Rec Buddies" at Camp Reena this summer. No experience needed. Call Mille Chadwick 905-889-2690, ext. 2112.

Act to End Violence Against Women is looking for volunteers with expertise in marketing, communications, public relations, social media or web development. Call 905-695-5372 or email info@acttoendvaw.org.

CAMP AND SCHOOL REGISTRATION

Beth Shalom Hebrew School registration for JK-Grade 7 is now open. PJ Plus, for children aged 18 months-3 years, starts in September. Jump Start Hebrew

Camp will be held the week of Aug. 25 for children entering JK-Grade 2. Call Karen Goodis 416-783-6103, ext. 225, or email karen@bethshalom.net.

Registration is now open for Chabad of Markham's Kindercamp, Hebrew School and Torah Tots programs. Call 905-886-0420.

ORILLIA COUNTRY SHUL

The Orillia Country Shul resumes services July 5 with Rabbi Elyse Goldstein; July 12, Rabbi Nir Barkin; July 19, Lionel Sharp; July 25, Rabbi Cory Weiss; Aug. 2, Rabbi Michael Dolgin; Aug. 9, Rabbi Jarrod Grover; Aug. 16, Rabbi Tina Grimberg; Aug. 23, Eric Petersiel; Aug. 30, Rabbi Arthur Bielfeld. Services start at 10:30 a.m., 151 Creighton St. S. Atherly, Ont. 705-327-7069.

A SIMPLE TWIST OF FAITH

A Simple Test of Faith, a musical about a Jewish American soldier during World War I, plays at the Kiever Shul, 25 Bellevue Ave., July 2-13. For tickets, visit fringetoronto.com or call 416-966-1062.

CHABAD MARKHAM RE-OPENING

Chabad of Markham, 83 Green Lane, celebrates its newly renovated space, July 8, 7:30 p.m. www.chabadmarkham.org.

WEL GROUP PLAYERS

The WEL Group Players, seniors who provide musical entertainment, perform July 13 at 2 p.m. at Earl Bales Community Centre.

THE STORY OF PINCHAS GUTTER

The world premiere of *Political, Polish Jew: The Story of Pinchas Gutter*, a film about Holocaust survivor Pinchas Gutter, will be held July 20, at 7:30 p.m., Congregation Habonim, 5 Glen Park Ave. A panel discussion on "The Collection and Preservation of Holocaust Survivor Testimony," will follow the film.

SUPPORT FOR ABUSED WOMEN

The Legal Information Service of Act to End Violence Against Women offers legal support and guidance to Jewish women who have experienced abuse. Free. Call 905-695-5374, or email info@acttoendvaw.org.

JC&CS Groups

BEREAVED JEWISH FAMILIES

Bereaved Jewish Families of Ontario provides 8-week self-help groups to bereaved parents. Call Beth Feffer 416-638-7800, ext. 6244, or email bfeffer@jfundcs.com.

For Seniors

Adath Israel Congregation.

Wednesday afternoon socials. Bridge, mah-jongg, Rummikub, 12:30 p.m. Call Shella, 416-665-3333, or Marcia, 416-932-1229.

Shaar Shalom. Play duplicate bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

Beth Emeth. Experienced mah-jongg and Rummikub players meet Mondays and Wednesdays. 416-633-3838.

CONTINUED ON NEXT PAGE

Deadline Reminder:

The deadline for the issue of July 10 is June 30. Please note there is no issue July 17. All deadlines are at noon. Phone 416-391-1836, ext. 269; email whatsnewcjr@gmail.com

► **Temple Har Zion.** Play mah-jong Wednesday afternoons. Email bevmichaels1@gmail.com.

► **New Horizons** is a Jewish Hungarian Seniors club meeting three times a week. Call 416-256-1892.

► **Bridge Players** wanted for games at Forest Hill Public Library. Call **Lea**, evenings, 416-487-7630.

► **Adult 55+ Miles Nadal JCC.** Volunteer Appreciation Tea featuring the **Tost String Quartet**, June 26, 1:30 p.m. To register, call 416-924-6211, ext. 155, or email lisar@mnjcc.org.

► **Specialty fitness** classes in osteofit, posture perfect and tai chi are offered at the Miles Nadal JCC. Call 416-924-6211, ext. 526 or email colinb@mnjcc.org.

► **Bernard Betel Centre for Seniors** 416-225-2112. June 26, **Judy Chodirker** discusses, "Dietary Sodium: Shaking the salt habit," 1:30 p.m.; July 2, **Amanda Shubert** discusses "Shakespeare and Romantic Comedy," 7 p.m.

► **Chabad of Markham** offers lunch and learn classes for seniors with **Rabbi Meir Gitlin**, Wednesdays at 10:30 a.m. for women; Fridays at 10 a.m. for men. Call 905-886-0420 or email Rabbig@chabadmarkham.org.

► **Charming Earl Bales Seniors Club in the Park** (60+). Valerie, 416-395-7881.

Casino Woodbine July 30. Dairy lunch and entertainment, Aug. 19. Call to register. Thursdays, social bridge, 12:30 p.m.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com. To register for programs call ext. 4235.

► **Come explore ceramics.** Classes start Tuesdays, July 8-Aug. 26, 1-4 p.m. or 7-10 p.m. Another series starts Mondays, June 30-Aug. 25, 9:30 a.m.-12:30 p.m. \$275.

► **Join Leon Soriano** for a 3-day workshop for artists to explore techniques, collage, colour theory, materials and more. July 23-25, 10 a.m.-4 p.m. \$220

► **Kevin Courrier** discusses "Nowhere Land: The Darkside of the Beatles' Utopian Dream," Wednesdays July 9-Aug. 6, 1 p.m.

► **Learn to play mah-jong.** Wednesdays July 2-Aug. 6 at 1 p.m.

► "It's Never to Late to Date," a workshop for people over 50. Learn about the online dating world, red flags to avoid and more. July 17, 7 p.m. \$12.

► **Join "The Beholding Eye: Photography**

from 1839 to today." Discover major trends and artists in the history of photography. Tuesdays, July 8-Aug. 12 at 1 p.m.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org

► **Toronto Fringe Theatre** productions are in the Al Green Theatre July 2-13. Visit www.fringetoronto.com for show times.

► **Dance photography by Cylla von Tiedemann** is on display in the gallery until July 8.

► **Like to sing?** Drop in anytime to the daytime choir Tuesdays at 1:30 p.m. with instructor **Gillian Stecyk**.

► **Sign up for the Summer Institute Adult Theatre Edition Aug. 18-22.** Adults will take part in acting, playwriting and directing. All levels welcome, no experience necessary. Call ext. 250.

► **Fitness Programs:** MELT Method, hand and foot- June 30-July 28, 2:30 p.m. Manage arthritis, bunions, carpal tunnel syndrome and more; MELT Method full body Tuesdays July 8-Aug. 5, 7 p.m., Wednesdays

July 9-Aug. 6, 11 a.m.; Healthy Breast Yoga, Wednesdays July 9-30 12:15 p.m.; Beyond Addiction, develop healthy habits through meditation and yoga, Thursdays July 10-31, 5:30 p.m. For all fitness programs, email joolip@mnjcc.org or 416-924-6211, ext. 574.

► **Michael Bernstein Chapel** holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. Call **Coleman Bernstein**, 416-968-0200.

Schwartz/Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821 To register for programs, call ext. 3006

► **Supervised bridge** meets Thursdays July 10-Aug. 28, 10 a.m.

► **Learn to play mah-jong** July 8-Aug. 12, 1 p.m. Call 416-303-1821, ext. 3006.

► **Avihu Medina** performs in concert June 29, 7:30 p.m. Tickets \$30.

► **Harkada party and barbecue** with Israeli choreographer **Elad Shtamer**, June 30, 6 p.m. \$20. For tickets, email scentre.ca or call Andrea at ext. 3006. ■

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MARRIED WITH KIDS

Independence starts at what age?



Lauren Kramer

The day before I gave him independence, my son and I took the bus and the subway together. I paid for the tickets, guided him along the route and pointed out the landmarks along the way. With mom at the helm, it seemed no big deal to my 13-year-old. Until the next day, when he ventured out alone for the first time on public transit.

Fare in hand, he was apprehensive about commuting to his Jewish high school on his own, even with a brand new cellphone stashed in his pocket, our ridiculously inadequate armour against potential child abductors.

On the way home that afternoon, he called, panic in his voice. "I think I'm on

the wrong bus!" he said, reciting unfamiliar intersections as evidence. "Can you come and get me?"

My first inclination was to jump in the car and chase down that bus, rescuing my boykie and resolving his dilemma in a heartbeat. But that would teach him nothing about independence and problem solving strategies, which was my goal to begin with. So instead of starting my ignition, I counselled him to ask the bus driver where to catch a bus in the right direction so that he could make his way home on his own.

He came back an hour later, with frustrated tears in his eyes. "I'm never taking public transit again!" he declared.

"Oh yes, you are," I countered.

And the very next day, he was back at the bus stop. This time, though, there was no getting lost. He knew which bus *not* to take, was more aware of the landmarks en route and had greater confidence to ask directions and advice from bus drivers and other commuters.

When I told my friends about his independent forays, they were shocked. "He's too young," they warned, adding their own teens were "definitely not ready" to take public transit alone. "What if something happened to him on the way?"

Of course, the vagaries of that "something" worried me. We've all read stories about kidnappings, felt the heartache of parents who've lost children to violent accidents. But there comes a point where we have to still those fears and help our kids muster the courage to venture out alone. Without giving them independence, how do you teach kids to be independent and to handle the various situations life will inevitably throw at them? It's not something they can learn holding a parent's hand.

Sooner is better for such learning. I argued. Which is why my son's Independence Day came at age 13.

Today, he's a seasoned transit traveller who knows he should always carry money or cards in his wallet, can judge for himself the calibre of his fellow

travellers and relies on his inner voice to guide him. He's learning street smarts, crucial life skills that will keep him safe in the years to come. And blissfully, he is no longer entirely reliant on his parents when he needs a ride. Often, in fact, he voluntarily opts for public transit instead of a ride with mom or dad.

Some of those once-shocked friends have come around, and their kids are using public transit too, these days. As they navigate their way safely around the city, our collective fear levels subside somewhat. This is suburbia, after all, not a war zone, and the odds of something terrible happening are quite miniscule at the end of the day.

I believe one of the most precious gifts we can give our children is the ability to think on their feet and make decisions for themselves. At what age should that begin? That's the million-dollar question. My twins are 11. Is that too young? I suspect their Independence Days are looming. ■

Family Moments



Mazel tov, Shirley & Marnie Weinberg on your 60th anniversary. Love, your children Alex, Dabi, Stephen (in memory), Robin, Dan, Iris, grandchildren Ari, Cole, Sophie, Elisee.



Mazel tov to Sid & Cele Awerback on your 50th anniversary! We love you more! From your children, grandchildren and great-grandchildren with all our love.



Joyce, Adam and big brother Ryker Klein announce the birth of Everett Hunter. Grandparents, Heather & Gary Abrams, Madeleine & Bill Klein.



Happy birthday Harry Gorman on turning 90 years young. Lots of love, your children, grandchildren, great-grandchildren and loving wife, Sara.



Mazel tov to Louise Berger on her 80th birthday! Much love from your children and their families.

Email your digital photos along with a description of 25 words or less to chuckman@thecjn.ca or go online to www.CJNews.com and click on "Family Moments"

Mazel Tov!

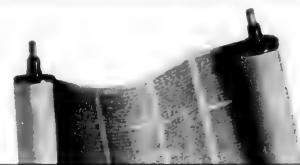
מזל טוב!



Mazel tov to Louise & Leonard Berger on their 60th anniversary, June 20. Love, your children and their families.

Parshah

Chukat | Numbers 19:1 - 22:1



Maharat Abby Brown Scheier says the time is right for more female involvement in Orthodox leadership
Rabbi Denise Handlarski argues what you leave behind is more important than what you do while alive
Rabbi Yirmi Cohen explains sometimes we must observe Jewish laws even if we don't know the reason why



Maharat Abby Brown Scheier

Did you hear about the time that the Israelites didn't kvetch? According to Numbers 21, there was indeed such an event. God asks Moshe to gather the people at the well in order to give them water. More surprising is the response of the people, who burst out in appreciative song. What is so special about this well?

The 16th-century commentator Or Hachayim wrote that the water of the well represents the Torah. Based on this interpretation, the 20th-century Slonimer Rebbe explained that, similar to the effort required to draw water from a well, the depths and beauty of Torah are only exposed after years of learning and effort.

Rabbi Jeffrey Fox, the rosh yeshiva of Yeshivat Maharat, used this song at the well as the basis of his speech at the first Maharat ordination ceremony in June 2013. As three of us were ordained, he encouraged us to rise up like the waters of the well and let our Torah be heard.

This past week, I was privileged to take part in the second Yeshivat Maharat ordination. It was inspiring to see many communities and synagogues prepared to hire women as part of their clergy – to teach, advise and offer meaningful programs. People have been eager to hear the Torah being taught by these women – from the pulpit, in people's homes, in classrooms and in other venues.

When God offers water to the people, the context is striking. The moment is peaceful, the people are ready, and it is clear that their needs are being addressed. In turn, the people sound their appreciation.

I believe that the same can now be said for increased women's involvement in Orthodox spiritual leadership – the time is right, the people are ready, and the well-spring of Torah is sweet and deep. ■

Maharat Abby Brown Scheier is a Judaic Studies teacher in Montreal, where she lives with her husband and four daughters.



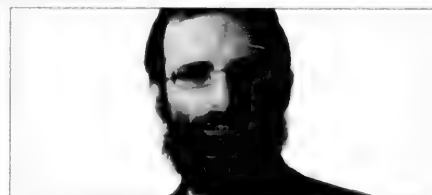
Rabbi Denise Handlarski

In Chukat, we read about the deaths of Miriam and Aaron, and the punishment of Moses, all of which cause us to think about leadership and legacy. About Miriam, the text cursorily notes that she dies. No fanfare, no tears. Perhaps the text is saying that, while any individual has intrinsic worth, our impact goes beyond our individual self. Immediately after she dies, the people complain of thirst. Miriam gave them life through water and song. Without her, the people are lacking.

The family's perils continue as Aaron is left to die. Although Moses has argued with God on behalf of the people numerous times, he does not try to save his brother. One reading of this is that when faced with the death of loved ones, sometimes we need to be brave and accept the reality of what is happening. Another reading is that Moses, as a leader of the people, was more willing to stand up for the broader community than for his own brother. This is a reminder that we must strive for a balance between being there for those we love and being a mensch in the world.

Moses is told that he must lead the people to the Promised Land but may never enter it himself. Many of us strive to create new realities for ourselves, but our dreams are sometimes fulfilled in our legacy, not in our own experience. This is the story of Jewish immigrants to North America who struggled to provide a better standard of living for their children, or the early Zionists who sought to create a Jewish state. Moses and Aaron are meant to lead the people to their freedom, but they remain servants to the people and the dream of freedom until their deaths. This is indeed about leadership and legacy. For all three siblings, what they leave behind is more significant than their own lives. ■

Rabbi Denise Handlarski is assistant rabbi with Oraynu Congregation for Humanistic Judaism in Toronto.



Rabbi Yirmi Cohen

This week's parashah of Chukat begins with the laws of impurity and purity.

Being ritually pure means being spiritually ready to perform a mitzvah.

An example of ritual purity is *netilat yadayim*, washing our hands before we eat bread, not for physical cleanliness.

Why and how does water make us ritually clean? The Torah doesn't give a reason, it is a *chukah*, a divine decree, and we keep it whether we understand it or not.

Our parashah begins with the laws related to someone becoming ritually impure from being in contact with the dead. In the time of the Temple, they would need to be sprinkled with water and ashes from a red heifer, to be able to enter the Temple and eat offerings.

No reason is given for this law.

The parashah calls this mitzvah "the Law of the Torah," not the "the Law of the Heifer," to teach this lesson: every mitzvah, even if a reason is given, is really a *chukah*. It's beyond our understanding, coming from God's infinite wisdom.

It is only because God is kind that God reveals some of the reasons to us.

But these are not the reasons why we observe mitzvot. We carry them out, because of God's command and because God knows what's best for us.

When Mashiach comes, we will understand all of the reasons.

Now is a time for action. As we just saw in the recent Ontario election, every single vote counts.

So, too, must we all go out and "vote." Every mitzvah we do counts and is precious.

If one tiny letter is missing from a mezuzah or tfillin, it makes the whole thing non-kosher. So too, every single Jew is precious, regardless of appearances.

Let us do more mitzvot, and may we see the fruit of our labour, with Mashiach, speedily, now! ■

Rabbi Yirmi Cohen is rabbi of Ohalei Yoseph Yitzchak Congregation in Toronto.

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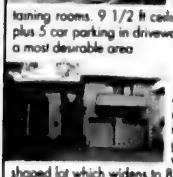
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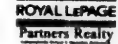
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Steve Rambam: Tracking Nazi-era war criminals

RON CSILLAG
SPECIAL TO THE CJN

Steve Rambam, a blunt-spoken New York private eye, created a media sensation in late 1996. Armed with the names of some 160 suspected Nazi war criminals and collaborators living in Canada, Rambam posed as a professor from a fictitious Central American university to gather evidence recorded with a hidden device.

Claiming to have found many suspects with little more than a phone book, Rambam interviewed 62 of them and said he obtained confessions from 58 accused, including seven who admitted to having killed Jews. Most of these men were not German nationals, but Lithuanians, Latvians and Ukrainians who, as local police officers or soldiers in those countries, helped the Third Reich round up and kill thousands of Jews.

Rambam exposed more suspected Nazi-era war criminals in Canada than Ottawa had in the 50 preceding years. "It has really been very embarrassing for the government," remarked historian and former Canadian Jewish Congress president Irving Abella at the time. Rambam's exploits landed him a much-seen segment on CBS's *60 Minutes*, among other media attention.

Still a private investigator in New York, Rambam spoke June 24 in Toronto at an event for United Chessed of Toronto (unitchedessed.com), a non-profit agency that helps those living in poverty. *The CJN* interviewed him via telephone.

What happened to the confessions you obtained from suspected Nazi war criminals?

The RCMP were not happy with what I did and not happy with the confessions. They did everything they could do to minimize them and minimize the work that I did and that the small parts of the Jewish community that were working with me did.

The very first interview I did was in Hope, B.C., with Antanas Kenstavicius [a police chief in his native Lithuania alleged to have participated in the murder of 5,500 Jews]. He detailed, in excruciating detail, the crimes that he and his unit had committed, even down to the moment and time of day when there were no more Jews — when all the Jews had been killed. It was a tough, ugly interview and he definitely gave a courtroom-ready confession. The RCMP minimized it. They took the confession and said, "Well, it's useless." And then, the Canadian ministry of justice introduced it as evidence at his trial. The right hand did not know what the left hand was doing. [Kenstavicius died in 1997 awaiting a hearing. It was Rambam's only case to be investigated by Canadian authorities.]



Steve Rambam

So your evidence was taken seriously.

Well, it was taken very seriously by the people who really mattered, which is your legislators, your MPs and senators. They heard the tapes and were outraged, and they began to pressure the war crimes unit. And in that sense, it was an absolute success. It terms of Antanas Ceponis [alleged to have played an active role in the murder of Jews in Lithuania] being prosecuted, he confessed to chasing Jews with guns, pointing guns at Jews and occasionally having shot at someone. He never actually said, "I raised my weapon and shot a Jew," but he certainly was oppressing and terrorizing the civilian population, and he admitted his membership in a Nazi-like unit. They never went after him.

What happened to his file?

I gave it to the RCMP along with a copy of the recording. They visited him at home, took away his rifle and they never bothered him again.

There were almost 70 [suspected Nazi war criminals] whom I interviewed, and with the exception of one person, every single one of those admitted they were members of killing units. Every single one. Not every single one admitted to actual war crimes. Only seven did, and those are the seven I turned over to the RCMP. The Canadian government knew very well who these men were.

What do you think was behind the RCMP's inaction?

I think the RCMP did not see this as a matter of the remotest interest for Canadian law enforcement. Despite the fact that these were, in every sense of the label, mass murderers, people who committed

murders of innocent people, men, women and children, Canadian law enforcement did not see this as a criminal matter. They saw this as a political matter. If they had treated them as criminals, they could have easily gathered sufficient evidence for prosecution or, the very least, deportation.

If I had been the commander of the RCMP's War Crimes Unit, I would have rounded up every man I knew [who had been] in the Aja's Kommando and I would have said: "We've got three slots for witnesses, everybody else gets prosecuted. If we believe you'll be useful, maybe you'll be one of the three." I guarantee you these people would have been tripping over themselves to avoid being deported back to Latvia or prosecuted.

In fact, when I set up an informant line at the Canadian Jewish Congress during that brief, one-month period when the CJC was actually willing to assist with investigations, within the first week, we got testimony on three cases.

How would you describe the pace of prosecutions of alleged Nazi war criminals in Canada, versus elsewhere? Is the record in the United States any better?

It's horrible everywhere. The United States successfully pursued approximately 100 [Nazi] war criminals out of thousands who came to America. Something is better than nothing, and the U.S. did better than everyone else, but the U.S. also has a fairly pitiful record. Pitiful is an understatement. The U.S. knew who every one of these war criminals was and what they did and what units they were in. There was no issue regarding identification or records keeping. It's shameful that the U.S. also did not proceed against these war criminals.

What is left to do on the Nazi file?

If you are a murderer of Jews who came to Canada, America, the U.K., Australia or anywhere in the West the bulk of these war criminals came to, you cheated the hangman. Perhaps one per cent of the war criminals who went to the West were brought to justice. The rest felt perfectly comfortable, not just coming to the West, but settling next door to their victims, in many cases, settling in Jewish communities, and laughing at the Jews. And they were right to laugh at the Jews because the Jews did nothing.

Twenty years before I did what I did, the Canadian Jewish Congress or B'nai B'rith or any other group of Canadians who cared about the presence of these mass murderers in your country could have put together an investigative unit, could have identified these people, gathered evidence when it was still the right time to prosecute them.

Now, the last remaining war criminals are extremely old. They will almost certainly never make it to trial, even if they're charged tomorrow. And you might have the disgusting result of engendering sympathy for these people. This is, more than anything, a mark of shame for the Jewish community.

Some say the emphasis should now shift to tracking down Islamic extremists.

They're absolutely right. And if any Jewish organization anywhere in Canada comes forward and says, "Steve, if you donate your time, we will put forth the infrastructure and funding to set up an investigative unit that will actually take steps to identify and investigate people in Canada who today want to murder Jews," I would immediately and gleefully volunteer my time. But there is no such Jewish group. The Jewish Defense League is a scam. Its very name is a scam. The CJC has disbanded. [It was replaced by the Centre for Israel and Jewish Affairs]. I mean, who will do it?

I don't think that it's appropriate for me to come up there as a troublemaking American again. I did it in the '90s because I was compelled to. I was aware of the presence of murderers of Jews and I had the ability to find them, document and expose them. I had an absolute obligation to do what I did. I had no choice.

For us even to be discussing this is a disgrace. Why is the Canadian Jewish community not doing this? They have the funding and infrastructure. Are you saying to me that Canadian Jewish groups don't know where to find indigenous, competent investigators? Why is this not being done? No Jewish person in Canada has an answer. The question you should be asking is, "What the heck are the Jewish organizations doing? What is their reason for even existing?"

What do you make of the recent massive global survey by the Anti-Defamation League, which found that only 54 percent of those polled ever heard of the Holocaust, and 32 percent believe it has been greatly exaggerated or a myth?

I think the first statistic is inaccurate. I think the second is definitely under-reported. Right now, you see the results of that second statistic in Europe. There is no capital city in Europe where someone who is obviously Jewish can walk safely from one side to the other. And once again, this is a matter that is not being addressed by the so-called self-defence or anti-defamation organizations or anti-Nazi organizations. Nobody is exposing them. Nobody. ■

Lessons from the cave

Backstory

PAUL SOCKEN

The Talmud tells the story of Rabbi Shimon bar Yochai and his son, Eliezer, who flee the Romans and hide, first in a study hall, and then in a cave for 12 years. Rabbi Shimon had condemned Roman high culture's bathhouses, markets and modernity, and word of his condemnation reached the Romans.

His wife brought them water and bread in the study hall. However, he feared his wife might be tortured into revealing their whereabouts, so he and his son retreat to a cave, where they remove their clothes, bury themselves up to their necks in sand and study Torah all day, every day for 12 years. They survive due to the miraculous appearance of a carob tree and a well of water. Their withdrawal from society is complete: they're naked cave dwellers devoted to Torah alone.

After 12 years, the prophet Elijah comes and declares the Emperor is dead and the decree annulled. Rabbi Shimon and

Eliezer leave the cave, see people plowing and sowing, and condemn them for occupying themselves with temporal matters. Their mere glances of scorn burn everything in sight. A Heavenly Voice criticizes them for destroying the world and sends them back to the cave for a year.

After a year, a Heavenly Voice orders them out of the cave, and they see a Jewish man before Shabbat hurrying along with two bunches of myrtles. He explains that one bunch is for *zachor* (remembering Shabbat) and the other for *shamor* (safeguarding Shabbat). Rabbi Shimon then realizes that those who participate in the world do have a spiritual side and he's partially reconciled to the temporal world.

Rabbi Shimon's son-in-law greets him and takes him to a bathhouse, as 13 years in the sand caused great damage to his skin. The son-in-law cries bitter tears that fall on him and burn his sore skin, showing he paid a huge price for his withdrawal from the world and that he was now re-entering a world he had so bitterly condemned. The healing waters restore him to health, and he realizes Roman culture has potential for good and healing.

At this point, the Talmud makes it clear

“

Rabbi Shimon realizes that those who participate in the world do have a spiritual side

that Rabbi Shimon had been able to give 13 answers for every question before his retreat to the cave, but now he's able to give 24 answers, thanks to his complete devotion to Torah. This shows that complete devotion to Torah has obvious benefits and working in the world permits less complete knowledge of Torah. However, both paths – withdrawal and contact – have costs and benefits.

At this point, the Talmud recounts how Jacob arrived whole in Shechem after his encounter with Esau, which the great sage Rav interprets to mean whole physically, financially and in Torah learning. This story stresses that Jacob wasn't removed from the world: he needed to be strong phys-

ically and needed finances as well as knowledge of Torah to accomplish his mission.

Rabbi Shimon finally comes to the understanding that it's not enough to return to the world. Like the patriarch Jacob, he must work to repair it and improve it. This signals his integration into the world.

This story is important for our contemporary world. Rabbi Shimon originally sees no good in contemporary culture and condemns everything not directly connected to Torah, so he's sent back to the cave by the Heavenly Voice to learn what he hadn't in the previous 12 years: the world is jeopardized by those who polarize Torah and the world, not by those who integrate the two. He learns that complete withdrawal may allow for total devotion to Torah, but at too great a cost.

The model for the Jew in the world is Jacob, who bridged Torah and worldly pursuits. Rabbi Shimon had to endure 13 years in the cave and re-enter the world to discover its complexity and meaning in order to teach us that temporal life and worldly pursuits are part of Torah life. ■

Paul Socken is distinguished professor emeritus at the University of Waterloo.

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Inside



Sermon Slam

The perfect fix
for those who doze off during
Shabbat services. **PAGE 16**



Survey Says:

Israeli Jews feel connected to
Diaspora, study shows.

PAGE 37

Halak

CANDLELIGHTS, HEBREW TIMES

Halifax	8:44 p.m.	9:58 p.m.
Montreal	8:27 p.m.	9:43 p.m.
Toronto	8:44 p.m.	9:56 p.m.
Winnipeg	9:21 p.m.	10:47 p.m.
Calgary	9:35 p.m.	11:04 p.m.
Vancouver	9:02 p.m.	10:26 p.m.

Will my grandchild be Jewish?



Veteran Jewish educator Lorraine Sandler
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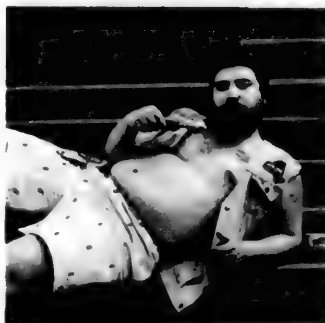
Jewish skaters drafted and a kid tells dirty jokes

Bumper crop of skaters selected

Windsor Spitfire forward Joshua Ho-Sang led a bumper crop of Jewish skaters selected in the 2014 NHL entry draft in Philadelphia last weekend. Ho-Sang, a prospective first-round pick, was chosen in the first round, 28th overall by the New York Islanders. Jake Walman, a defenceman with the Toronto Junior Canadiens, was selected by St. Louis in the third round, 82nd overall, while Mark Friedman, a defenceman with Waterloo in the USHL, was the 86th overall pick by the Philadelphia Flyers. All three hail from the Greater Toronto Area.

Fame keeps, er, growing for 'The Fat Jew'

Thirty-year-old Josh Ostrovsky, aka "The Fat Jew," has become an unlikely social media darling, boasting nearly half a million followers on the popular photo and video-sharing website Instagram.



Josh Ostrovsky, aka "The Fat Jew" INSTAGRAM

Pictures of the six-foot-two 250-pound Ostrovsky deadpanning half-clad in peculiar, often mock suggestive poses in and around his Chelsea neighbourhood in New York City, have made him something of a cultural icon. He's said that his

"Fat Jew" alter ego emerged at a (presumably Jewish) summer camp.

Kippah-wearing kid tells dirty jokes on national TV

Twelve-year-old Josh Orlian of White Plains, N.Y., charmed a panel of celebrity judges but scandalized the administration at his Orthodox yeshiva with the raunchy standup comedy routine he performed on *America's Got Talent*. The episode, which aired June 17, featured the kippah-clad sixth-grader cracking a series of dirty jokes, including one about his parents' sex life. Though Josh was admitted to the next round of the competition, the head of his school, Rabbi Joshua Lookstein, wrote an email to parents censuring Josh's performance for being "entirely contrary to the modern Orthodox values taught and lived at [the school]." ■

Numbers

51 per cent

The percentage of Israeli Jews who, according to a survey conducted by the Israel Democracy Institute, think the Israeli government should take into account the views of Diaspora Jews.

\$25 million

The amount casino mogul Sheldon Adelson and his wife, Miriam, will donate to developing and expanding the School of Medical and Health Sciences at the West Bank's Ariel University.

Quotable

66

"I think... Israel as a state needs to revisit its own definition that it's not only the state of the Jewish People, but also a state of its citizens."

— Mohammad Darawshe, Arab-Israeli educator and political activist. See p. 38

Inside today's edition

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Letters to the Editor

Lust isn't kosher

In his newest book, *Kosher Lust: Love is not the answer*, Rabbi Shmuley Boteach claims that lust, not love is the most important ingredient in a marriage ("Marriage needs lust," *The CJN*, June 19).

The principal reason for the breakdown of marriages, he writes, is that they are built "not on lust but on love." Nothing could be further from the truth. The word "lust" as defined by Webster's Dictionary means uncontrolled or illicit intimate desires. There is no way you can turn the word "lust" into a positive one no matter how much you spin it.

What does Judaism have to say about lust? The Mishnah in Ethics of the Fathers (Pirkei Avot 4:28) says "Envy, lust and honour-seeking remove a man from this world."

Furthermore, on the words "You shall be holy" (Leviticus 19:2), the famous biblical commentator Ramban (Nachmanides) writes that these words come to teach us "that a man shouldn't constantly be lust-ing after his wife for intimate relations."

Lust is definitely not kosher. The Beatles

had it right all along: *All You Need is Love*.

Rabbi Mordechai Bulua
Montreal

Shir Libeynu responds

Thank you for the informative article, ("Same-sex marriage and beyond," *The CJN*, June 19), with its many voices and interesting history. However, describing Shir Libeynu as a gay shul only tells part of our story because many of our members are straight.

We are an inclusive congregation that does not check or label members by their sexual orientation. As Aviva Goldberg, our co-founder and rabbinic leader, says: we celebrate "the diversity in Judaism, welcoming all, straight and LGBTQ, including same-sex couples and their children, for all the milestones and life-cycle rituals. And this has always been the case at Shir Libeynu."

Our own board is representative of this diversity with its mix of gay, bisexual, lesbian, trans and straight members, just like our heimish community has been for 18 years.

Board of directors, Congregation Shir Libeynu
Toronto

Credit for the chupah

I was delighted to see a picture of Holy Blossom Temple's Wolman rainbow chupah ("Same-sex marriage and beyond," *The CJN*, June 19). This beautiful chupah was designed and constructed by textile artist, Temma Gentles who is currently serving as artist-in-residence at the temple.

Sheila Smolkin
Toronto

Ontario's election results

According to Martin Goldfarb, "Many Jews voted Liberal because they believed a government led by Premier Kathleen Wynne was the more stable and fair-minded choice," ("Ontario election result holds a message for Jews," *The CJN*, June 19).

You can look at it any way you want but the people of Ontario, including many Jews, voted for the Liberals who have lied, cheated and stolen from the people of Ontario for the last 11 years and have given them a majority government for the next four years.

So by lying, cheating and stealing, the Liberals will give the people of Ontario a "fair and just society"? The Liberals have taken Ontario from a "have" province to a "have not" province by spending way

beyond our means and encouraging the people of Ontario to do the same. The Liberals of Ontario did not deserve to win a majority government.

Harold Pomerantz
Dundas, Ont.

True love may be on JDate

I am appalled that *The CJN* would publish an article on the front page of the paper that was an insult to women looking for their soulmates via JDate ("Life after JDate," June 12).

The gratuitous insults were not necessary nor funny. The author, Bruce Freedman, had some kind of predetermined bias before he started. Jewish women are smart and if he was rejected by them it was because there was a reason. Many people have met and found true love via JDate and their stories deserve to be told. Shame on you for perpetrating hurtful stereotypes. ■

Alan Schwarz
Markham, Ont.

Letters to the editor are welcome if they are brief and in English or French. Mail letters to our address or to cjninfo@gmail.com. We reserve the right to edit and condense letters, which must bear the sender's name, address and phone number.



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RABBI 2 RABBI

Free will and *Breaking Bad*

Is the Torah a detailed guidebook for all of life's situations? Or can rules be altered from time to time, and era to era?

RABBI N. DANIEL KOROBKIN

BETH AVRAHAM YOSEPH CONGREGATION, TORONTO

RABBI LISA GRUSHCOW

TEMPLE EMANU-EL-BETH SHOLOM, MONTREAL

Rabbi Korobkin: As someone who originally hails from Hollywood, I often ponder the latest characters being portrayed in modern fiction. In an effort to keep things complex and nuanced, writers are presenting today's heroes as flawed – sometimes too flawed to even be considered heroic. I was recently reading about the TV series *Breaking Bad*. Creator Vince Gilligan described the hero's transformation over the course of the series as from *Mr. Chips* to *Scarface*. What do you think Judaism would have to say about someone like Walter White? Is he a victim of a series of circumstances that brought him to his tragic end? Or does the hardwired theology of free will within Judaism condemn him to eternal *Gehenna* for his sins?

Rabbi Grushcow: For better or for worse, I never made it past the first episode of *Breaking Bad*. But the issue of choice is central to any drama, whether it's *The West Wing* (which I'm currently catching up on) or *Orange is the New Black*. It is also central to one of the books I liked most this year, *Dara Horn's Guide for the Perplexed*. Every human being has the ability to choose. Sometimes, our situation dictates that the set of choices are particularly tough. On this, one need look no further than the current debate over "right to die" legislation here in Quebec. When the Torah tells us to choose life, is it talking about quantity of life or quality of life? How do we know what to choose? And how do we live with our choices?

There's a wonderful line in Sondheim's musical *Sunday in the Park with George*: "The choice may have been wrong; the choosing was not." To have the courage to make choices – that is truly heroic.

Rabbi Korobkin: I'm not sure I understand what you mean when talking about tough choices. "How do we know what to choose?" should not be a difficult question for a Jew who follows the Torah. There are clear guidelines for virtually every situation in life, even if it

may be difficult at times to abide by the Torah's guidelines, such as when seeing a loved one slowly dying.

You seem to be suggesting that every situation is morally relative, that each person has the personal autonomy to decide as they see fit, regardless of what Jewish law and theology have to say. If so, we've hit upon a major area of disagreement.

The cornerstone of our faith is that the Torah dictates absolute "rights" and "wrongs." Indeed, if there is no absolute good or evil, then what's the point of having free will? And, what is "heroic," as you say, about making choices if there's no absolute right or wrong? Have you and I come to an impasse?

Rabbi Grushcow: I think there is a lot of grey area between moral relativity and religious certainty. It is entirely possible to say that some things are absolutely right or wrong, but not everything. If following the moral dictates of the Torah were straightforward, there would be no need for halachic literature, or the entire corpus of Jewish interpretation. And in terms of end-of-life issues, the question of where to find the fine line between hastening death and not prolonging suffering is debated in the rabbinic literature.

Yes, the Torah and Talmud provide guidelines, but they are not always clear, and they are not always followed – even by people who are trying to act in a holy way. Why? Because, I would suggest, just as the authors of the Talmud interpreted the Torah for their own times, so too do we try to find meaning in ancient texts that can speak to us here and now.

I don't think we have come to an impasse in terms of belief in free will, or right and wrong. I do think our approaches to Judaism are different in significant ways. Which brings us back, of course, to choice: you and I have chosen different paths, and our congregants have chosen to be part of different synagogues. But both of us are passionate about Judaism, and all of us come back to the questions posed by the Torah. ■

THE CANADIAN JEWISH NEWS
CJN

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HEAD OFFICE:

1750 Steeles Ave. W., Ste. 218, Concord, Ont. L4K 2L7

Tel: 416-391-1836; Fax: 416-391-0949

Editorial e-mail: cjinfo@gmail.com

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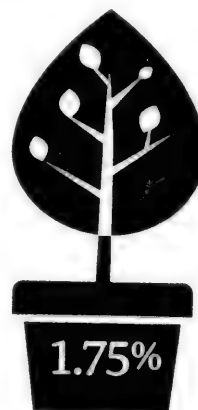
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From the archives | Anti-fascist rally



ONTARIO JEWISH ARCHIVES, BLANKSTEIN FAMILY HERITAGE CENTRE PHOTO

A group of male and female demonstrators holding banners at an "International Left Opposition" demonstration. This photo was likely taken during the large anti-fascist demonstration in Toronto. On July 11, 1933 over 15,000 people (mostly Jewish and working class) walked off the job to protest Nazism, fascism, and other human rights issues.

SeeJN | Walking in support of Israel



ZINA LAVUT PHOTO

Some 120 participants raised more than \$10,000 at the third annual Kitchener-Waterloo Walk for Israel late last month to help youths-at-risk in northern Israel. Sponsors included Temple Shalom, Chabad Waterloo, Beth Jacob Synagogue and Jewish Federations of Canada - UIA. Pictured are Chabad Waterloo Rabbi Moshe Goldman, his wife, Rivky, and sons Berel and Mendel.

From Yoni's Desk

'I am the other'

One of the overarching themes this year in Israeli public schools, based on a directive from the ministry of education, was "*Ha'acher, zeh ani*" – "I am the other." Last Tuesday, June 24, I spent a day in and around Jerusalem witnessing that mandate in full effect, and I understood why some experts believe Israel is on the cusp of a religious transformation.

The tour, part of the Jewish Media Summit attended by more than 100 journalists representing Jewish publications and media outlets from around the globe, started at Beit Avi Chai in the heart of Jerusalem. The campus houses an array of initiatives that blend Israeli culture with Jewish history in an effort to foster a new cultural-religious experience.

The first example of how this is playing out was a performance of traditional piyutim – Jewish liturgical poetry – by a musical trio from Piyut, a group that aims to reinvigorate the traditional music of Judaism for a younger generation. The effort appears to be working. As author and Shalom Hartman Institute senior fellow Yossi Klein Halevi has noted, a quick turn of the radio dial suggests Israeli pop stars are increasingly turning to piyutim for inspiration.

We moved on to the Keshet school, where the student body is half religious and half secular. The result is inspiring. As one particularly well-spoken Grade 6 student explained, the secular and religious kids learn to accept each other for who they are. So what if some drive on Shabbat while others are at synagogue? When they're at school, everyone is the same.

Later, our group visited Ein Prat in the Judean Hills, where post-army Israelis in their early 20s come to learn about Jewish identity. Ein Prat CEO Micah Goodman's curriculum has students studying everything from the Talmud to Plato to the Qur'an. At the end of the four-month program, they come away with a new sense of Jewish identity and religious belonging.

Back at Beit Avi Chai, a panel of experts spoke about the central theory guiding Piyut, Keshet, Ein Prat and the expanding roster of programs like them. For years, many Israeli Jews have been trapped between two identities – secular and religious. Now, they are beginning to understand how the two can be complementary. They are seeing the Torah in a new light – as a source of inspiration, instead of authority – and learning they can be religious sometimes and secular sometimes. It's their choice.

A growing number of experts believe Israel is on the brink of a spiritual revolution. It won't be Conservative or Reform, though both denominations are beginning to gain acceptance. It will be something entirely new. No one knows what exactly it will look like – and that's the exciting part.

...

Last week, B'nai Brith Canada CEO Frank Dimant announced he will step down at the end of 2014. It's a major story for Canadian Jews, and in the days since the news broke, *The CJN* has made multiple efforts to contact Mr. Dimant, thus far unsuccessfully.

In the coming weeks, I hope *The CJN* will be able to connect with Mr. Dimant. Our readers can only gain from hearing what he has to say about this development. ■ – YONI

Family History

The remarkable, long reach of the Rose family

Gerry Posner

Robert Browning once wrote that "a man's reach should exceed his grasp." That phrase must have resonated years ago with Arthur and Elsie Rose, formerly of Saskatoon. In several ways, their story is similar to that of many others, telling of their drive and dedication in trying to get ahead in a new country and to instill these qualities in their descendants.

Arthur Rose (once Rosenthal) was a typical immigrant, arriving at 14 in the United States from Romania with no English and few prospects. But he had ambition and worked as an itinerant salesman through the Minnesota and Wisconsin areas. He met Elsie Holzberg along the way, and they got married in 1912.

Elsie was born in the United States and made it her business to teach her husband English. They sought better opportunities and made their way to Saskatoon in February 1913, not the most auspicious beginning for the young couple, given the 40-below temperature.

Yet, begin they did, and it was not long before Arthur Rose established Arthur Rose Cleaners, a dry cleaning operation he knew nothing about when he started.

While Arthur built the business, Elsie was raising her three children, the late Myrna, Zoe and son Gerry, as well as immersing herself in teaching new immigrants English. Elsie was so Americanized that the pedlars in Saskatoon thought she might not be Jewish, as she didn't speak Yiddish and she didn't bargain. The couple were very involved in the Jewish community as well as the larger one.

Elsie and Arthur moved upward, settled in the more affluent section of Saskatoon and sent their three children to the University of Saskatchewan. The three



Pictured at the 50th wedding anniversary of Arthur and Elsie Rose in Saskatoon in 1962 are: back row, from left, Arthur Rose, Harry Levin, Myrna Levin, Mitchell Gropper, Peter Gropper, Nathan Gropper, Kathy Rose and Arthur Rose; middle row, Gladys Rose (between Harry Levin and Myrna Levin), Esther Levin, Risa Gropper, Zoe Gropper (between her son, Peter, and husband, Nathan.); Jonathan Levin, Julie Levin, Elsie Rose and Michael Levin; front row, Toby Rose, Miriam Gropper, David Rose, Naomi Rose and Daniel Levin.

children married: Gerry to Gladys, Zoe to Nathan Gropper and Myrna to Harry Levin.

The contribution of Arthur and Elsie to their community was evident and when Arthur died, a street in Saskatoon was named Arthur Rose Avenue.

The three children clearly grasped the message their parents were sending: become involved and help others. Each of the three Rose children became active in the Saskatoon and Winnipeg communities, both Jewish and non-Jewish. Gerry was appointed to the Order of Canada for his contribution to the world of volunteering. To this day, B'nai Brith in Saskatoon hands out the Gerry Rose Volunteer Award. Some of this Rose spirit was instilled in Gerry's wife, Gladys, the

recipient of the Queen's Jubilee Medal for Volunteering in 2013 in Saskatchewan.

Arthur and Elsie's grandchildren reflect well the "stretching out" to make their mark in society. The Levin group was led by Michael, who was, and still is, a professor of anthropology and sociology at the University of Toronto. Julie Levin was a nurse and later taught nurses in Toronto. The late Esther Ruth Levin, had a master's degree in environmental studies from York University and worked for the Toronto District School Board as an executive assistant to the chair. Jonathan Levin is a counsellor in Massachusetts. The youngest son, Daniel, is an assistant professor in the departments of radiology and child health at the University of Manitoba, and chairs the Nuclear Medicine Committee

of the Royal College of Physicians and Surgeons of Canada.

The Groppers are no less imposing. The eldest child, now a grandfather himself, Mitchell Gropper, is a busy lawyer in Vancouver. His brother Peter is a prominent orthopedic surgeon in Vancouver with a specialty in hands.

And then come the judges: Two of Arthur and Elsie's progeny are now judges in British Columbia. The first is Risa Levine, now a judge of the Court of Appeal and formerly of the Supreme Court of British Columbia, and her sister, Miriam Gropper, now sits on the B.C. Supreme Court.

The Rose name, as carried on by the children of Gerry and Gladys, has been distinguished by the four children. Kathryn Cooper, the eldest, was a very successful lawyer in Toronto in practice with her husband, Gerry Cooper, until her death in 2000. Her sister Dr. Toby Rose is the number 2 person in the Coroner's Office, where she works as a forensic pathologist and medical director of the Provincial Forensic Pathology Unit in Toronto. The third sister, Naomi, a former head of the Miles Nadal Centre in Toronto, is now the director of strategic planning and integrated marketing for the Ministry of Health and Long-Term Care in Ontario. The youngest Rose child is Dr. David Rose, an internist at the Scarborough General Hospital, who was described by a patient, as a man born to be a doctor.

Of course, what has followed from all of these distinguished grandchildren of Arthur and Elsie Rose are 28 great-grandchildren and 14 great-great-grandchildren, with more coming, which surely would be real naches for them. ■

Gerry Posner is a retired lawyer and Winnipegger transplanted to Toronto in August 2012.

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'Cultural Judaism' is simply not enough

What will it take for the younger generation to realize the Jewish people has endured because of a devotion to Torah and Israel?

LORRAINE SANDLER
SPECIAL TO THE CJN



My life's passion has been Jewish early childhood education. I have come to understand that the portal for many families into Jewish identity and practice is distilled through the rich experiences their young children acquire in their early years.

The recent survey conducted by the Pew Research Center lends credence to the notion that Jewish practice among young families is being negated. The survey suggests that the concepts of "time" and "space," theological foundations for Jewish belief and practice, are not even being recognized as relevant.

If we are to be concerned Jewish parents, there are two things we need to fix.

First, when we measure Jewish "time" we must do so with a *luach* – a Jewish calendar. Sure, we will use this *luach* to record our secular activities, but by doing so we will also be more mindful of Jewish time. The *luach* helps prevent us from sending

“

“Denominational lines are not the issue here. Stopping to honour God’s commandment is.”

our children to soccer and hockey on Friday night and reminds us to sign ourselves out of work on yamim tovim, so that we may take our children to synagogue or temple. Keeping the *luach* current helps us separate the sacred from the trivial.

To me, celebrating Shabbat at home is another minimum requirement for Jewish families living in today’s fast-paced, success-oriented, hedonistic, high-achieving society. Spending quiet time together as a family – with the cellphones and iPads turned off – blessing the candles and the children, sitting down to talk about the week that was and sharing the dinner table with family and friends should be highly anticipated after the technological bombardment of another hectic week. Denominational lines are not the issue here. Stopping to honour God’s commandment is.

Parents today are so extraordinarily well educated. They excel in business and professional spheres. They travel extensively with their families and offer their children every possible advantage the world has to offer. They rule their own destinies and reach for opportunities of which their parents and grandparents could only dream. But what seems to be missing in action is transmitting the gift of true spirituality, a belief in something bigger than us. Many Jewish parents do not – or cannot – express this basic religious concept to their children.

I am of the generation that constantly asked itself, “Will my grandchildren be Jewish?” In my family, we worked very hard to build Jewish memories, creating meaningful traditions, filling our home with Jewish journals, books and newspapers, inviting families and newcomers to our Shabbat table, studying, practicing mitzvot, and supporting and working for Jewish communal institutions. We did not separate ourselves from our Jewish community.

Of course, I am quite sure as young par-

ents we made mistakes and had more than a few false starts, but, after all, life is a journey and we are all works in progress. I am a far better bubbie than I was a young parent. In my defence, I always tried to act with pure kavanah, and the long-term goal of raising responsible Jewish children informed my actions. It was not an easy task, but that was the most important element in my life.

I ask parents and grandparents to re-evaluate the Jewish goals they plan to give to their children and grandchildren. We are a people of several thousand years of belief and culture. We have endured because of our belief in God and our covenant, which has given us a code of living. We are not better than anybody else, but we are different. Maybe it is more difficult to be different in today’s world.

Those who have the wherewithal need to question their life’s goals, and to do something positive for their children and grandchildren, and the Jewish community at large. Those who find the Jewish community inaccessible, unwelcoming and expensive should have their voices heard so that they may be invited and encouraged into the fold with genuine inclusiveness.

One cannot be a proud Jew without a basic understanding of our texts, teachings and obligations, without a belief in God and an unconditional love of, and devotion to, Israel. The Pew Report found that many Jews today consider themselves “cultural Jews.” They belong to the Jewish people but not to organized Jewish life. On what grounds, may I ask, are Jews without affiliation and any concern for tomorrow basing their pride?

Is this only the memory of bubbie, zaidie and bagels? If so, that kind of pride cannot endure beyond oneself. This challenge is not about ourselves – it’s about something far greater: a people who have passed their rich legacy on, from generation to generation. A people that endured for generations because of Torah and a devotion to Israel. That is our Jewish people.

What will it take for this generation to understand? ■

Lorraine Sandler has been a Jewish Early childhood educator for over 50 years. She was principal of the Holy Blossom Temple pre school, was consultant to the Early Years Dept. at RHA and to many pre schools across North America. She is presently a parenting consultant with a private practice.

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Cream cheese and the Jewish future



Avrum Rosensweig

Changes are upon us.

While back, Open Window Bakery closed its doors in Toronto. The Negev Bookstore no longer exists there. In June, a major Jewish gathering praying on behalf of the kidnapped Israeli teenagers was held up in Richmond Hill, Ont., north of the city. The new editor of Canada's major Jewish newspaper was born in 1980, and the leaders of two of the country's largest Jewish organizations, Jewish Federation of Greater Toronto/UJA and B'nai Brith Canada, are retiring. The State of Israel is now underwriting programming in the Diaspora, and more Jews live in Israel than outside of it.

There is nothing subtle about these changes. Open Window had the finest cream cheese in the city, and Negev had the greatest selection of fine prayer shawls

and Judaica. They are both gone. Rallies and prayer vigils in the past were generally held in central Toronto, but now our community's larger assemblies are trekking northward. At 34, Yoni Goldstein, is likely the youngest editor of *The Canadian Jewish News* ever, and that has impacted the style and demographic of this publication. Community leaders Ted Sokolsky and Frank Dimant were born shortly after the Holocaust, around the time of the establishment of the State of Israel. They led when the Diaspora played a significant fundraising role in the development of Israel, when many major volunteers were survivors or individuals who had fought in World War II and Israel's wars.

What now?

Where do we go to find well-whipped cream cheese for less than a fin, and what do we do when we need a new kippah for less than a 10-spot? Are we to expect a further unfurling of the Jewish community northward? Or is it possible that lonely northerners will decide to return to their parents' stomping grounds farther south?

With the advent of younger publicists,

writers and social media directors, will the Toronto Jewish community's newspapers and social media sites deal less with anti-Semitism, the Holocaust, the State of Israel and security, and – the world allowing – increase intellectual, cultural and economic material such as pieces on alternative forms of Judaism, Jewish rap and symphonic compositions, debates on meditation versus prayer and kosher gourmet cuisine?

And what of our new leadership?

A recent media release stated that Frank Dimant's major success was fighting anti-Semitism. Will B'nai Brith's newest leader have the same agenda, or will he/she pursue the proliferation of community-based Alzheimer care buildings, something Dimant oversaw brilliantly? What of the newest iteration of the Toronto Federation? Will it expand its cadre of agencies or create a different model whereby all local Jewish services and facilities find a soulful home on north Bathurst Street?

Is there a professional out there who has the skill and dexterity to fundraise as Sokolsky has done, or will the UJA

machine require some subtle or not-so-delicate tzedakah adjustments?

Now that Israel is in the midst of reversing the financial relationship between them and us, where does the Diaspora fit? With our shrinking Jewish population and increase in intermarriage, as well as an uptake on aliyah from places like France, Mexico and the United States, where will our funds be spent and on what?

Will our new Toronto leadership manage a closer relationship between us and Eretz Yisrael, or will it scramble to consistently remind our new generation of Jews that should they need Israel's right of return, it is there for them tomorrow, and that we are blessed to be sending our 19-year-olds to university and not to battle.

We are staring through the proverbial window of time, watching the wheels of the clock spin round. Nothing rests. Everything changes. If only, however, we could be guaranteed of one thing – an affordable container of savoury cream cheese.

P.S. So long you old boxers. Thanks for a most absorbing match. ■

Avrum.rosensweig@veahavta.org

It's time for Jewish leadership to lead



Bernie Farber

The case of the Pusuma family, refugees from Hungary now hiding from the Canadian government in church sanctuary, is an international embarrassment for Canada. It has also caused a great deal of shame within our Canadian Jewish community.

Jozsef Pusuma, his wife, Timea Darcozi, and their six-year-old daughter Lulu came to Canada in 2009 following a harrowing and life-threatening experience in their hometown of Budapest. Jozsef, Roma by birth and with a Jewish father, was a hate crimes investigator for the Movement for Desegregation Foundation. Founded by the only Roma member of the European Union Parliament, Viktoria Mohacsi, it was then the leading domestic monitor of the many hate crime attacks against the Roma in Hungary.

Sadly, 20 per cent of Hungarians supported the fascist Jobbik party in the last elections. Jobbik is virulently anti-Roma and only slightly less anti-Semitic. Despite this record, Ottawa has deemed Hungary a "safe country" under new Conservative refugee legislation.

Jozsef's work was becoming well-known in dangerous circles. And, on a quiet July afternoon in Budapest, Jozsef, Timea and then-18-month-old Lulu were viciously attacked by four black-hooded men, probably members of the dreaded Hungarian Guard. Jozsef and Timea suffered numerous injuries; Lulu was shielded by Jozsef lying over her taking all the blows.

They were told to leave Hungary or next time it would be worse.

They fled to what they thought was a welcoming Canada. But here they faced other horrors. An unscrupulous lawyer scammed them of their life savings and, as he allegedly did with other refugee claimants, mismanaged their case. He did not present any evidence before their refugee hearing – he didn't even attend. This lawyer is presently facing disciplinary hearings before the Law Society of Upper Canada.

The Pusumas, as a result, were ordered deported, and the Harper government hardened their hearts against any appeal. Seeing a return to Hungary as a death sentence, they instead took sanctuary inside a Toronto church. They have been there for almost three years.

Thankfully, our community has taken up their cause of obtaining a temporary residency permit. I am, however, not referring to the organized leadership of the community. In this case, the grassroots, the rabbanim, the Jewish schools, are showing leadership, while the well-funded advocacy groups sit mutely by.

The Centre for Israel and Jewish Affairs (CIJA), our alleged advocacy voice is ominously silent. Astonishingly, it actually forbade the Canadian Jewish Holocaust Survivors and their Descendants (which it helps fund) to use their own letterhead when the group decided to write a strong letter of protest to Citizenship Minister Chris Alexander in support of the Pusumas. Meanwhile, Toronto-area children from The Toronto Heschele School and the Temple Emanu-El school have undertaken projects in support of the family. Synagogues includ-

ing Holy Blossom Temple and Congregation Darchei Noam, as well as rabbis and many others, have shown their support.

Recently, a large rally in front of Chris Alexander's offices in Ajax, Ont., saw a myriad of faith communities in attendance. That day, 20 of us blew the notes of the shofar in hopes that, like Joshua in the Torah, we could bring down the hardened walls of Alexander's heart.

CIJA is not the only Jewish advocacy group to turn its back on this vulnerable family. Not a word has been heard from either B'nai Brith or the Simon Wiesenthal Center. Some have speculated that our Jewish advocates refuse to make waves, given our government's strong support of Israel, even if it means that a little girl has spent over two years in a virtual prison.

This is not the Jewish way. Our history has taught us we cannot remain silent in the face of darkness. Our own tragedy tells us we must shine the light of justice and righteousness in dark places.

Saving the Pusuma family speaks directly to our timeless Jewish values. It's time for Jewish leadership to lead and join those in our community who walk with justice. ■

Will President Rivlin learn to respect Reform Judaism?



Rabbi Dow Marmur

Until now I thought Reform was a stream of Judaism, but after visiting two of their synagogues, I am convinced that this is a completely new religion without any connection to Judaism. Total assimilation. Their prayer is like a completely Protestant ceremony." The person who spoke these words isn't a member of some ultra-Orthodox fringe, but a self-identified secular Jew. The rant wouldn't have been worth repeating had it not been spoken by Reuven Rivlin, the incoming president of Israel.

After he visited two Reform congregations in the United States in 1989, he said: "As a Jew who does not observe 613 commandments and perhaps not even 13 commandments, I was deeply shocked without any limit. I discovered what kind of worshipping group was in front of me, such that any connection

between it and Judaism didn't even approach reality. I felt as if I were in a church." Apparently, like many other secular Israelis, the synagogue he doesn't go to must be Orthodox.

Rabbi Eric Yoffie, past president of the Union for Reform Judaism, America's largest synagogue organization, hosted him on that visit. When seven years ago Rivlin was a candidate for the office to which Shimon Peres was elected, Rabbi Yoffie asked him if, as head of the Jewish state, he'd address Reform rabbis as rabbis. He said no. There's to date no evidence that he has changed his mind.

Congratulating the president-elect, Rabbi Rick Jacobs, Rabbi Yoffie's successor, wrote to him: "I'm hoping that you're ready to update your harsh and rather unenlightened views of our dynamic, serious and inspiring expression of Judaism that animates almost 900 congregations representing over a million and a half North American Jews."

Unless he does so, he'd be following in the footsteps of Peres' predecessors Moshe Katsav, who, when in office, stated openly that he wouldn't recognize Re-

form rabbis as rabbis. This would make Rivlin *persona non grata* in large sections of Diaspora Jewry and reflect insensitivity to what's happening in Israel today.

For example, the recent biennial convention of the Israeli Reform movement brought together some 900 delegates from about 40 congregations and educational institutions across the country. Leaders of several of the political parties addressed them and other senior politicians attended. The religious landscape that once sought to compel Jews in Israel to choose between Orthodoxy and secularism is changing. It behooves the new president to acknowledge it.

Last Shavuot, Tel Aviv opened its city hall to a *rikfun*, an all-night study session, organized by non-Orthodox religious groups that reflect the growth of pluralistic Judaism in Israel. It was led by Rabbi Estaban Gottfried, ordained by the Reform Hebrew Union College in Jerusalem. Judging by his pronouncements so far, and despite his reputation for fairness in politics and warmth and joviality in personal relations, this seems to have eluded the new president of Israel.

If he wants to speak to all Israelis, he

must learn to accept the religious realities in his country and relate positively to its citizens, whether or not he agrees with the way they pray. And if he wants to represent Israel to the Jewish Diaspora, he must not deny the religious identity of arguably the majority of Jews there.

Like its North American counterpart, the Israeli Reform movement has magnanimously given him an opportunity to rethink his stance. Upon his election, it sent a letter wishing him well and pledging loyal support. Attempts will now be made to seek a formal meeting with him.

In anticipation, Rivlin should read his mail, including the open letter from Yehuda Kurtzer, president of the Shalom Hartman Institute of North America, a leader in fostering good relations between Jews all over the world, in which he spelled out the destructive consequences of attacking "the largest denominational movement in America and the broadest religious umbrella under which American Jews congregate."

Will the new president of Israel respond in ways that enhance the dignity of his office? ■

The enemy of my enemy is not necessarily my friend



Sheryl Saperia

In the 1980s, U.S. president Ronald Reagan received a group of Afghan mujahedeen in the White House, seeking to arm these fighters to resist an Afghan incursion by their mutual enemy: the Soviets.

Just a few years later, the successors of these men – with Osama bin Laden at the helm – launched the largest foreign attack on U.S. soil. A lack of foresight was in part to blame. In fairness, however, the attempt to co-opt the mujahedeen occurred before the United States had acquired meaningful experience in dealing with the volatile world of radical Islamists.

But after decades of bitter experience in this arena, the Barack Obama administration cannot be excused for its recent willingness to consider co-operating with Iran in the battle against a mutual enemy, ISIS, the Islamic State of Iraq and al-Sham. ISIS is a jihadist group that has

captured world headlines in recent days with its conquest of several Iraqi cities.

ISIS poses an undeniable threat to the region, and must be combated. Yet, the elevation of Iran to the status of ally may have consequences that will outlive and overshadow the current danger from ISIS and its cohorts.

The U.S. government has recognized Iran as the world's most egregious state sponsor of terror, and Canada has formalized this designation under the Justice for Victims of Terrorism Act. Compounded by its military nuclear ambitions, incitement to genocide and brutal human rights violations, Iran represents a substantive threat to the international community.

The courting of Iran by the U.S. will only serve to enhance the former's stature among its terrorist proxies and solidify its strategic footing in Iraq and the Shiite Crescent. This will enable Iran to benefit from the very instability it has helped to create and on which ISIS now thrives.

ISIS is an offshoot of Al Qaeda, which has long been supported by Iran. Thomas Joselyn, my colleague at the Founda-

tion for Defense of Democracies, has explained that the Iranian regime "has mastered duplicity and may have unknown reasons for [supporting] Al Qaeda's operations. Al Qaeda has also been willing to work with Iran on multiple occasions since the early 1990s, despite the two sides' fundamentally different theologies..." Last year, the RCMP arrested two terrorist suspects for plotting to derail a train running from the United States into Canada, claiming the men received "direction and guidance" from Al Qaeda elements in Iran.

Iran has also invested heavily in ensuring that Iraq remains its strategic partner. Iraqi Prime Minister Nouri al-Maliki, whose sectarian, anti-Sunni, pro-Shiite policies are largely responsible for the success of ISIS in Iraq, is backed by Shiite Iran. More inclusive outreach to the Sunni Arab community, such as a willingness to involve them in Iraq's government and military, might help stem the tide of ISIS' appeal to the mainstream population. But Iran, which systemically discriminates against its own minority groups, including Sunnis, will surely advise Maliki not to change political course but to fight

harder.

Furthermore, the rise of ISIS is directly tied to the sectarian war in Syria, which has breathed new life into violent Islamist groups in both the Sunni and the Shiite camps. And Iran has played a key role in fuelling that conflict, supporting Bashar Assad financially and militarily as he has mercilessly slaughtered his own people and driven the civil war to its current heights.

The solutions to the ISIS problem may be complex and illusive. But western governments can start by recognizing the unfortunate reality that there is little difference between the enmity of ISIS and that of Iran toward the West, and that the enemy of our enemy is not necessarily our friend. The Middle East will inevitably produce other crises requiring permutations of unpalatable choices, but we must develop appropriate strategies for confronting one foe without enabling a far more dangerous one. ■

Sheryl Saperia is the director of policy for Canada at the Foundation for Defense of Democracies.

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From Holy Land to gay mecca?

Panelists discuss the evolution of LGBTQ rights in Israel

JODIE SHUPAC

jshupac@thejcj.ca

"This is a talk about Israel and about LGBT issues. It's not going to be a simple one."

Pronounced by moderator Arthur Slepian, founder of U.S.-based organization A Wider Bridge, which works to strengthen connections between the LGBTQ communities in North America and Israel, such was the starting point of the panel discussion "From Holy Land to Gay Mecca in 40 Years."

Presented by Pride Toronto as part of WorldPride and sponsored by the Miles Nadal JCC, Congregation Shir Libeynu and LGBTQ Jewish group Kulanu Toronto, the event was held at the Miles Nadal JCC, and focused on the evolution of LGBTQ rights in Israel on June 25.

The panel was comprised of Itay Harlap, chairperson of Hoshen, an education centre for the LGBT community in Israel, and who teaches television studies and film theory at Tel Aviv University and Sapir Academic College, Shai Doitsh, chairperson of The Aguda—the Israeli National LGBTQ Task Force—and Yoni Ish-Hurwitz, adviser on human rights at the Permanent Mission of Israel to the United Nations.

They addressed the LGBTQ community's struggle for marriage and other legal rights, ongoing issues of inequality and homophobia in the country and the particular difficulties faced by queer Israelis within the Orthodox community and queer Arab Israelis.



From left: Shai Doitsh, Yoni Ish-Hurwitz, Itay Harlap and Arthur Slepian JODIE SHUPAC PHOTO

To start, Slepian posed whether it's really fair to dub Israel a "gay mecca." Harlap emphasized how much things have improved over the last 20 years, recalling his own painful experience as a closeted gay teenager in a culture that didn't acknowledge the existence of homosexuals.

He said that nowadays, gay characters abound in popular Israeli television and film. But to challenge negative perceptions it is integral for youths to actually meet and hear the stories of real gay, lesbian and trans individuals, as is facilitated through his organization.

"If I'd met someone like me back in high school, it would have been so much easier," he stressed.

Harlap also noted that, as a man living in cosmopolitan Tel Aviv, the general sense of acceptance he feels in Israeli society likely doesn't align with the experiences of lesbians, trans people and those living in smaller towns.

Doitsh, who relayed that the isolation

he felt as a gay teenager drove him to consider suicide, outlined the history of the Aguda and the critical role it has played in advancing rights for LGBTQ Israelis.

Founded 40 years ago, when it was still illegal to be gay in Israel, the Aguda's initial goal was simply to reverse the law. Today, it's still going strong, fighting to improve conditions for the LGBTQ community.

Doitsh explained that, though far from perfect, Israel is relatively advanced when it comes to the legal status of LGBTQ people—in some ways, more so than North America.

Discrimination based on sexual orientation was banned in the early 1990s and the Israel Defence Force's "Don't ask, don't tell" policy was repealed in the mid '90s, years before it was cancelled in the United States.

Ish-Hurwitz recounted that it was only while in the army and being invited to the birthday party of a fellow gay soldier, attended by the latter's openly gay friends, that he realized "it was OK to be gay."

While same-sex marriage cannot be legally performed in Israel, the state recognizes it when performed elsewhere, and same-sex couples are permitted to adopt children.

Still, all agreed that homophobia and discrimination persist, particularly for lesbian women and trans folk, and that the notion of Israel as an outright sanctuary for gays and lesbians is false.

They further touched on the challenges faced by LGBTQ Arab Israelis and Orthodox Israelis, expressing that it can be tricky for the advocacy groups they represent to extend their reach and have impact in these communities.

"A gay, secular Israeli can see a gay character on TV, if they want they can go online to access social services. An Orthodox Israeli teen only has access to the 'Kosher Internet...' Arab Israelis have access to the Internet but may be unable to access [the full range of services] in Arabic," Doitsh said.

Slepian said that, from what he has seen, shifts are beginning to occur even within the religious communities in Israel.

While the panelists agreed that there is still much work to be done, they emphasized how positive all the progress has been thus far.

"If the fathers of the Aguda saw us now... we've accomplished things they couldn't have imagined," Doitsh said. ■

See the rest of our three-part series on LGBTQ inclusion on page 22

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The Board and Staff of the Centre for Israel and Jewish Affairs extend their deepest sympathies to the family of the late

Elizabeth Comper

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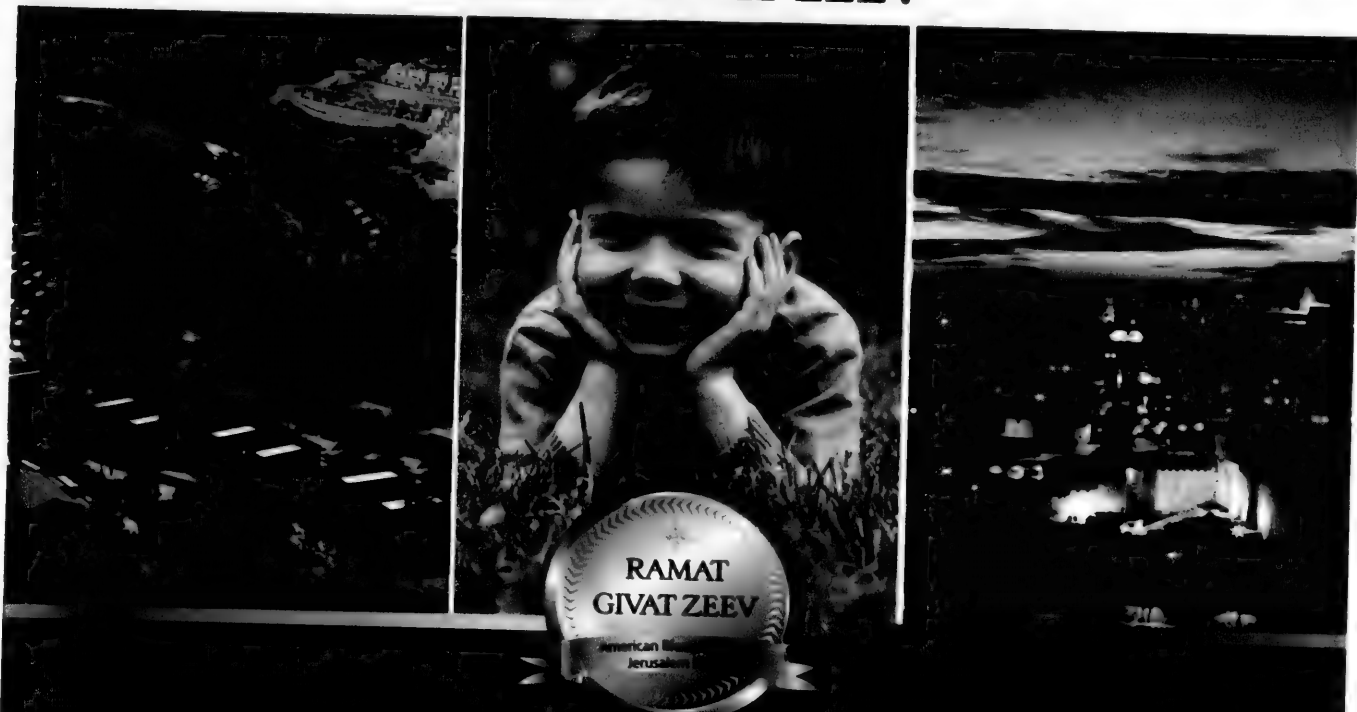
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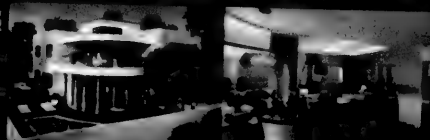
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Bella and Sam Immergluck and, below, the street sign named after them.

"He was very humble, but they both would have been thrilled. They wouldn't have wanted anyone to make a big deal but the fact that everyone did... They would have been extremely proud that they contributed to the community and the people." ■





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Prof. Lockshin honoured by York University

SHERI SHEFA
sshefa@thejcj.ca

York University Prof. Martin Lockshin was given a rare honour last month shared by only 16 other colleagues on a 1,400-person staff.

Designated a University Professor at York by its Senate Committee on Awards, Lockshin was recognized for his 36 years of scholarship, teaching and contribution to university life and its community.

"In the university we talk about three types of accomplishments. One of them in teaching, one of them in scholarship and one of them in service to the university, like building up a new program or something like that," said Lockshin, a former director of York's Centre for Jewish Studies, whose primary area of scholarly expertise is the history of Jewish biblical interpretation.

"Being a University Professor usually involves people who made contributions in all three areas."

At the convocation ceremony in June, the dean of the liberal arts and professional studies faculty, Martin Singer, said, "the University Professor is a reminder of our best self, of what every professor could or should be: an accomplished scholar, an



York University Prof. Martin Lockshin, holding his grandson Emanuel Winberg, is flanked by York president Mamdouh Shoukri, left, and York chancellor Gregory Sorbara.

effective and well-loved teacher, and perhaps most challenging, one of those whose administrative labours allow the university to function."

Singer added that, if anything, Lockshin is over-qualified for the honour.

"He was first appointed in 1978 – 36 years ago – when, in the words of his nominator, 'most of the teaching and research frame-

works in which he works today did not exist.' The program in religious studies at the Centre for Jewish Studies, the Jewish teacher education program, and the graduate program in humanities – all of which house Prof. Lockshin's teaching and research today – exist because he has played a functioning role in their creation."

In addition to serving as the Jewish teach-

er education program co-ordinator, the humanities division chair, and the Centre for Jewish Studies director, Lockshin has taught a number of Jewish-themed humanities courses, as well as courses in Hebrew in the department of languages, literature and linguistics. He is also a regular C/N book reviewer.

His 36-year post at York is "the only job I've ever had," Lockshin said. "I really feel very grateful to this university. It hired me when I was young and knew very little, and it supported my research and writing, and afforded me opportunities to teach and to be involved in the governance of the university. I was glad to hear that they also feel I did a good job for them."

But Lockshin added that what he is most proud of are the classes he's taught, and the freedom York gave him to teach whatever subjects he wanted to.

"Colleagues of mine at other universities hear that I can teach advanced courses to undergraduate students where I can assume that they can read Hebrew and I can conduct a class in Hebrew when we're reading Hebrew literature – there are very few universities that allow faculty members that opportunity... I think that is the thing I'm most proud of," he said. ■

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For anyone who likes a good exegesis but might be guilty of having dozed off during the rabbi's Saturday morning sermon – or two – a “sermon slam” may provide the perfect fix.

A cross between the rhythmic genre of slam poetry and more traditional rabbinical sermonizing, a sermon slam entails individuals performing short variations on divrei Torah, fusing elements of spoken word, fiction and personal narrative with conventional religious lessons and commentary.

On the evening of June 18, Rabbi Adam Cutler of Beth Tzedec Congregation convened Toronto's first ever such event, inspired by the sermon slams co-ordinated by the U.S.-based organization Open Quorum.

“These slams are happening across the States... I thought it would be a really amazing idea to do it here,” said Rabbi Cutler.

Held at the downtown bar The Central and MCed by the artistic director of Toronto Poetry Slam, Dave Silverberg, the inaugural Sermon Slam was attended by about 30 people and consisted of performances by eight “slammers,” each of whom had five minutes to creatively pontificate on the designated theme of “Inside/Outside.”

“The theme is intentionally broad. We picked one that connected to the parshat hashavuah that came before and after the event, thinking people might want to relate to either, though there was no requirement to do so,” explained Rabbi Cutler.

A panel of three judges – Roni Hoffman, chair of the local Paprika Theatre Festival; Rachel Gordan, a University of Toronto postdoctoral fellow in American Jewish studies; and Rabbi Jordan Helfman, assistant rabbi at Holy Blossom Temple – weighed in on each entry, à la *American Idol*.

The audience ultimately voted on their three favourite sermons, taking both style and substance into account.

Ranging in religious affiliation and level of on-stage experience, each participant demonstrated a unique performance technique and a variant riff on the given theme.

Yacov Fruchter, spiritual leader of the Annex Shul, led the crowd in a rendition of the Passover seder song *Vehi Sheamda*, which references the idea that in every generation there are those who try to kill the Jewish People. He then rhapsodized about the advantages of feeling like one is perpetually on the outside.

Author Brian Baruch gave an impassioned, lyrical address about the idea that biblical Jerusalem was destroyed by external forces, but through doubt and assimilation, Jews are destroying themselves from the inside.

Baruch Lipinsky, a legal researcher, delivered a more cerebral, traditionally constructed sermon about Jews needing to straddle the line between performing civic duties and upholding their halachic obligations.

Lauren Stein, a workshop facilitator who spoke in expressive verse about the conflict she experiences between outer principles of helping the world's unfortunate and inner misgivings about her ability to effect change, received first place with the most audience votes.

Second place went to Adira Winegust, a fledgling psychologist who lyrically weaved ideas about therapeutic attempts to reconcile a person's inside and outside with themes of externality and internality in the Torah.

Evan Malach won third place for singing a song about longing for Jewish belonging and community, which he wrote for his upcoming Fringe Festival play, *A Simple Twist of Faith*.

Rabbi Cutler hopes the event will continue to happen “at least annually” in Toronto.

“Sermonizing and [poetry] slamming are both opportunities to present in an exciting way one's ideas... I think there are many Jews out there who have a lot to say and are looking for ways to say it. This is a great format for that.” ■



Yacov Fruchter and Brian Baruch

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SPECIAL TO THE CJN

Netivot HaTorah Day School has filled a niche in Toronto's modern Orthodox Zionist community since it opened 30 years ago.

In fact, the school's philosophy – geared to families committed to modern Orthodoxy and Zionism – limits the extent to which the school is able to grow, according to head of school Reuven Stern.

"We could be running the greatest school in the world," he said, "but we appeal only to a certain population, and we're meant to be only for that population. We're a subgroup within the Orthodox world."

Over the years, Netivot has grown to more than 10 times its original size, and now serves some 520 students from pre-nursery to Grade 8. The main branch is on Atkinson Avenue in Thornhill, where it moved in 1993. A second location opened at Shaarei Shomayim Congregation in 2008, to serve the school's southern population.

The school marked its 30th anniversary last month with a series of student presentations and a concert by Shua Kessin, a singer based in Lakewood, N.J.

Rabbi Elliott Diamond, head of Jewish studies, and his wife Rochelle, director of art and special activities, have been with the school since its inception, originally as founders and parents, more recently as staff.

Rochelle recalls that the idea of starting a new school first came up when she was a new mother spending a Shabbat afternoon with friends. The men had gone to synagogue, and the women were talking about where to send their children to school.

"It just shows how powerful ideas can be," added Rabbi Diamond.

The conversation served as a catalyst for the couples to investigate existing schools,

and to talk to other people to gauge interest in a new school.

An initial meeting attracted 200 people, and the school opened in rented premises at Beth David B'nai Israel Beth Am Congregation with 40 students – 25 in preschool and 15 in Grade 1.

"Our goal was to add a grade each year, but it developed much faster because there was a greater demand," Rochelle said. The next year, enrolment rose to 162. Within a few years, the school needed to rent additional space.

School president Howie Paskowitz, whose three oldest children are Netivot students, described it as "a very mission-driven school."

"We feel very strongly about our religious philosophy and the lessons we're giving our children. The focus on *derech eretz* [respect to others] was important to us, [as was] the focus on Israel."

Paskowitz also noted the school's role in the greater community. After last month's Walk with Israel, he said, he "was so proud of living in a city like ours, where you have representatives from all the different facets of Judaism."

Netivot helps students with special needs including remediation and enrichment, through its Podolski NESS (Netivot Educational Support Services) program, which is expanding this year with a new study centre being built over the summer. The school began addressing special needs at least 15 years ago, Stern said.

Like other schools, Netivot faces rising tuition costs and an increased need for financial support among families. Things are going well, Stern said, crediting tuition, fundraising, and UJA Federation of Greater Toronto for helping them "pretty much run a balanced budget."

Two years ago, the school suffered an unexpected blow when newly named general studies principal Robyn Shiner died of leukemia 10 days after learning she was ill.

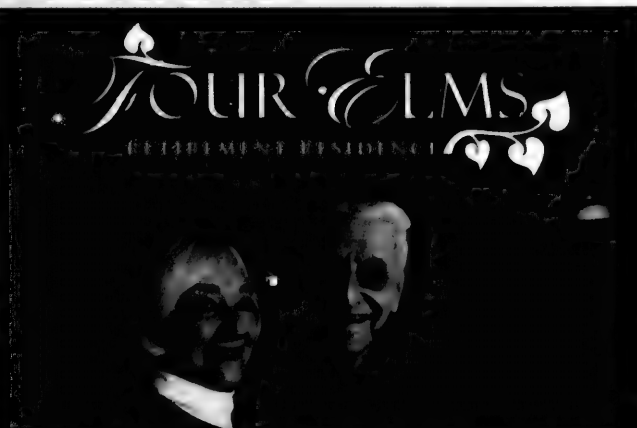
"We're continuing in her way of trying to service our population with kindness, and firmness as well," Stern said. The school hired Sandy Rabinowitz, a former principal at Associated, to fill Shiner's position, and provide "a strong sense of stability." ■



Shua Kessin sings at a concert celebrating Netivot HaTorah's 30th anniversary.

Correction

The article "Shoah survivors attend senior prom" (*The CJN*, June 26), incorrectly said that Zenia and David Rybowaki were born in Belgium. In fact, they were both born in Lodz, Poland, in 1932. We apologize for the error.



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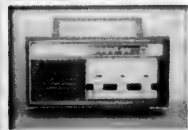


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Winnipeg mayor to step down

MYRON LOVE

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Citing a desire to spend more time with his young family, Mayor Sam Katz, Winnipeg's first Jewish mayor, confirmed June 20 the widespread speculation that he will not be in the running for another term.

June 30 was the deadline for registering for the municipal elections, which are scheduled for October.

The son of Holocaust survivors, he was a well-known entrepreneur and event organizer in Winnipeg prior to throwing his hat into the ring in the spring of 2004 when his predecessor, Glen Murray, suddenly resigned mid-term to run, unsuccessfully, for Parliament.

Murray subsequently moved to Toronto where he was elected to the Ontario legislature as a Liberal. He was re-elected in the recent election.

Although Katz was involved in numerous business ventures, he was best known for bringing concerts to the city and for his successful effort to bring organized baseball back to Winnipeg.

He gained a lot of positive attention for building a new ball park despite strong

opposition from City Hall.

Katz's first run as mayor was short on promises. His name recognition was enough. From the beginning, he made it clear that he did not consider himself a politician, that his family was off limits to the media, and that he should not be expected to attend all the ribbon cuttings, grand openings and other events that the political process demands unless he wanted to attend.

Katz was re-elected handily in 2006 and 2010. Among his accomplishments were more police on the streets, privatized garbage pickup, reduced business taxes, improvements to Winnipeg's parks and community centres, and the introduction of P3s (private public partnerships) to reduce costs to the city of major construction projects.

While his popularity held up throughout his first term and partial term, the past four years have not been kind to Katz's reputation. First, following six years of property tax freezes, his administration began raising taxes annually – following re-election in 2010 – to meet rising costs.

Of greater damage to his reputation, were several allegations of favouritism

in relation to the awarding of major city construction contracts, largely to one particular firm.

There was also the matter of Katz lobbying for a close friend, Phil Sheegl, to become the city's chief administrative officer.

Also during his term, a new police headquarters in the former central post office building was built at a cost almost a third over budget and many times what it would have cost to upgrade the old police headquarters across from city hall.

More seriously, the local media a couple of years ago, revealed that Katz and his close friend, Sheegl, were involved in a real estate venture in Phoenix, Ariz., in which Sheegl sold Katz a holding company for a very nominal fee.

Sheegl resigned last fall, just before a report came out which was highly critical of some of his actions.

There were other allegations of conflict of interest to do with Katz's baseball team and a restaurant that was owned by his brother.

Katz's personal popularity had fallen to under 25 per cent in recent polls and he would have been facing a crowded field



Sam Katz

of four other serious candidates this time around.

Katz anticipates keeping busy in his life after politics. One goal he intends to pursue is getting a water park for Winnipeg, something he was unable to accomplish as mayor. ■

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Kashrut agencies at odds over foods destined for camps

PAUL LUNGEN
plungen@thecjn.ca

The family that runs Creation Foods may sue the Kashruth Council of Canada (COR) for banning its frozen baked goods from Ontario summer camps.

Roy Sadiklar said two of Creation's camp customers informed him they had been told by COR they could not use Creation products in their COR-supervised kosher kitchens, even though the products are certified kosher by other agencies.

Sadiklar said the products' kashrut are certified by the Jewish Community Council of Montreal (MK) and Badatz Toronto, and are sold across Canada and in the United States. Nevertheless, to retain the camp accounts, Creation acquired COR-approved products, repackaged them and sold them to the camps. Sadiklar said he is considering suing COR for the additional cost and inconvenience.

"It means I cannot sell the products I produce... I became a middleman more than a producer, just to keep the customer," he said.

Sadiklar provided *The CJN* with two emails from officials at Camp Ramah and Camp Moshava.

"I received a call from Rabbi [Tsvi] Heber from COR today (June 11) stating that even though your items are certified by MK, that COR will not acknowledge your items as being kosher for me to use this summer," states a letter from Bryan Hill, head chef at Ramah.

An email two days later from Nathan Eisner, kitchen manager of Camp Moshava, said, "I had just finished preparing my first order to you for the summer and I have been informed by the COR that they have removed their certification from the products which you manufacture and that I cannot order any of those items. Please let me know what is going on."

Sadiklar said Creation has had disagreements with COR over the years on a number of issues. He said the disagreements arose over a supply of fresh spinach delivered to the premises (it was never used) even though he had ordered dried spinach, and regarding vanilla extract, which had been certified kosher by an agency in British Columbia.

In a prepared statement, COR said: "COR certification was removed from Creation Foods on Feb. 12, 2014, after a series of serious kashrut violations."

"The COR feels that it is not appropriate

to comment on the specific details behind the decertification.

"The COR stands behind its decision not to accept products from Creation, regardless of whether they have obtained other kosher certification. This approach follows the accepted practice of the reputable international kashrut agencies."

In November 2013, Creation agreed to switch to Badatz to supervise the kashruth of its facilities. Early in 2014 it added MK.

There are differences in the way each organization supervises kashrut, Sadiklar said. COR requires paperwork indicating all ingredients and its mashgiach would visit the production facilities every two weeks for a 10-minute walkthrough.

Badatz mashgichim are at the plant five days a week while MK's mashgichim are also on site for longer periods than the ones dispatched by COR and they check all the ingredients on site, Sadiklar added.

The fees charged by Badatz and MK equal the \$3,000 charged by COR, so there was no saving going to the other agencies, though they are easier to work with, Sadiklar said.

"We're not getting pushed around by MK," he said. "As soon as you stand up to COR they go after your customers."

"There's no reason Creation products under MK are not kosher enough," he added.

COR's directive to keep Creation products out of the camps puzzles Rabbi Saul Emanuel, executive director of Montreal Jewish Community Council/Vaad Ha'ir.

"It is a little bit beyond our understanding why they haven't accepted Creation Foods products," he said.

They are manufactured "to the highest kashrut standards," he added.

"We are accepted without question by all kashrut supervision agencies around the world."

Rabbi Emanuel said MK has not contacted COR directly to inquire as to the reasons for its directive, but it did do so through a third party connected to the kashrut supervision world.

COR personnel are invited to MK-supervised premises to see for themselves that the highest standards of kashrut are maintained, he said.

He welcomed an opportunity to meet with COR to discuss the issue.

COR provides kashrut supervision at four camps in Ontario: Camp Moshava, Camp Ramah Canada, Camp Shalom and Camp B'nai Brith Northland. ■

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What can shuls do to better make queer Jews feel welcome?

JODIE SHUPAC

jshupac@thejcj.ca

Josh Scheinert and his fiancé were both raised in Conservative Judaism.

Scheinert had always felt welcome at his synagogue, Beth Tikvah in Toronto, but when he and Mark Friedman got engaged this past March, they were troubled to learn the rabbi was unwilling to marry them.

"He said he's prepared to do the ceremony in principle, but the request would have to go through various committees and get board approval," Scheinert said. "He was doubtful that could be done by [our wedding in] February.

"Also, the shul is in the process of becoming egalitarian vis-a-vis participation of women, and they said it was 'too much to take on.'"

He expressed frustration that, despite Conservative Judaism's sanctioning same-sex ceremonies, the synagogue seemingly rooted its decision in "bureaucratic process."

Conversely, Rabbi Philip Scheim, the

rabbi at Friedman's family's Conservative shul, Beth David B'nai Israel Beth Am, said he'd gladly perform a commitment ceremony for the couple, and will do so this winter.

"I'd never been asked before... and a few years ago, I might've said no," Rabbi Scheim explained. "But these men are extremely committed to Jewish life, and I think that deserves communal recognition. I don't want to deny them that."

Unlike Orthodoxy, which disallows gay marriage, or Reform and Reconstructionist Judaism, which embrace it, in Conservative Judaism, it's up to the individual rabbi to decide if he or she wishes to officiate at a same-sex ceremony.

Those agreeing to do this are predominantly American, and may conduct a variant on a traditional Jewish wedding ceremony.

Though Canadian Conservative and modern Orthodox shuls are increasingly reaching out to queer members – and even honouring some of their non-wedding life-cycle events – some in the LGBTQ community suggest claims of "inclusion"



Mark Friedman, left, and Josh Scheinert JODIE SHUPAC PHOTO

ring hollow when homosexual congregants are denied certain rights unhesitatingly afforded to heterosexuals.

And some LGBTQ Jews and their allies are emphasizing that, regardless of the rabbi's stance on gay weddings, each synagogue can explore ways of making LGBTQ Jews feel included, and assess where there's room for improvement.

For starters, Scheinert recommends that shuls initiate conversations about where they stand on gay marriage and other LGBTQ issues before "the next Josh and Mark come knocking at their door."

Rabbi Lisa Grushcow of Montreal's Reform Temple Emanu-El-Beth Shalom officiates at same-sex weddings and is openly gay.

"Inclusivity ultimately has to do with being welcomed, rather than tolerated," she said, explaining LGBTQ congregants should be able to see themselves reflected in synagogue materials, be it a photo on the website or a membership form that accommodates diverse family structures.

"And congregants need to know they can celebrate their simchahs – weddings, baby namings and brit milah – and mark their losses, all while being open about their families and their lives."

Rabbi Aaron Levy, the modern Orthodox rabbi at the non-denominational downtown Toronto congregation Makom, doesn't perform gay weddings, but takes care to make his congregation extremely queer-inclusive.

He suggested that synagogues should run educational programs that relate to queer issues, because it "shows these topics aren't taboo, but part and parcel of Jewish life and learning."

Justine Apple, executive director of the LGBTQ Jewish group Kulanu Toronto, said she would encourage synagogues to make prayers and other materials more queer-inclusive by inserting gender-neutral language and inviting LGBTQ members up for aliyot, readings and announcements.

On whether it's enough for shuls to welcome LGBTQ Jews but not marry them, Rabbi Michael Dolgin, senior rabbi at the Reform Temple Sinai Congregation and the first synagogue rabbi in Toronto to officiate at a gay wedding in a sanctuary almost a decade ago, noted: "I don't comment on or criticize what other synagogues do. But I do think there's room for every synagogue, regardless of its ideology, to create an environment that's as welcoming and non-judgmental as possible."

Rabbi Yael Splansky of Toronto's Holy Blossom Temple will perform a same-sex wedding, and warned of subtler forms of exclusion of LGBTQ congregants who aren't in the "family mode," reflecting that synagogues are generally better at engaging couples and families than singles of any sexual orientation.

"As more LGBTQ folks choose a traditional family life... more shuls and other Jewish organizations will say, 'This is very familiar to me.' Jewish life has always been obsessed with family life... and when someone chooses marriage and child-rearing, all of a sudden it seems so Jewish," she said.

"I've heard heterosexual and homosexual singles say, 'Remember, not everyone is married with 2.5 kids,'" she said. "I think we [Jewish leaders] are wired that way and we have to be constantly mindful of providing for people outside of that."

For Scheinert and his fiancé, a more traditional synagogue environment feels most comfortable, and they are fairly confident that the majority of people in the Conservative community are accepting of them, even if shul policies haven't quite caught up.

"I don't think these shuls are hostile places," Scheinert said. "I just think they're slow to change. It would be nice if these institutions could reflect what's out there within the broader Jewish community. It would be nice if, for once, shuls were a little ahead of, instead of behind the curve." ■

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Thousands rally for kidnapped teens in Rabin Square

MELANIE LIDMAN
TIMES OF ISRAEL, TEL AVIV

Tens of thousands of people crowded in Rabin Square on the evening of June 29 to show support for the families of three kidnapped teenagers on the 17th day of their ordeal, under the banner "Singing Together for Their Return."

"We're here because we didn't lose hope," president-elect Reuven Rivlin told the crowd, who held aloft signs bearing the teens' portraits and the slogan "Together."

"We came to pray in all the languages and with all the religions. Our prayer tonight is not just Jewish, it's not just Hebrew, it's a personal prayer, an ancient prayer, a prayer from a mother to son," he said. "This prayer doesn't need to just come from synagogues, it should come out of every doorway, out of churches, yes, even out of mosques, especially on this holiday of Ramadan."

Ramadan, a holy month for Muslims, began Sunday at sundown.

The three teens, Eyal Yifrah, 19, Naftali Fraenkel, 16, and Gilad Shaar, 16, were kidnapped on June 12 from a hitchhiking stop near the settlement of Alon Shvut in the Etzion bloc. Prime Minister Benjamin Netanyahu has said that Israel has proof that the Gaza terrorist organization, Hamas, is responsible for the abduction, and over the past 17 days, the IDF has embarked on a massive security operation to try to locate the teens and weaken Hamas.

Sunday's rally was an attempt to bring together all streams of Israeli society, right and left, religious and secular, in support of the boys and their family.

"When was the last time we gathered in this square and put our exhausting differences aside?" asked MC Avri Gilad, a popular talk radio host.

"This is a rally of togetherness," he added.



Ralliers carry a sign saying "Together"

ISRAEL SUN

ed. "Speak with the people standing next to you, who look different from you, and you'll see that the differences aren't so great."

Despite the message, the crowd was overwhelmingly religious, a fact that gave pause to some participants.

"It's a shame more secular people don't come; they [the kidnapped boys] are all of our children," said Tzipi Adler, director of the Rishon Lezion chapter of Emunah, a religious women's group. "It's a little less of a nice feeling," she said. Still, she was heartened by the large turnout, which nearly filled the square. "I came here to identify with them. It's better than crying."

Thomas, a student from Germany who has been studying in Israel for a year, said he came because he strongly opposed the kidnappings, and also to try to understand how the country as a community deals with such traumas.

CONTINUED ON PAGE 26



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JF&CS apologizes for the omission of some of the above names in our first printing.

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Netanyahu endorses independent Kurdish state in Iraq

RAPHAEL AHREN
TIMES OF ISRAEL

Israel's Prime Minister Benjamin Netanyahu endorsed calls on June 29 for the creation of an independent Kurdish state, saying Israel should strengthen moderate forces in the Middle East to help fend off the advances of extremist Islamist forces.

Speaking at a security conference in Tel Aviv, he also announced plans to erect a security fence from Eilat to the Golan Heights along Israel's eastern border and reiterated that Israeli troops will remain in the Jordan Valley regardless of the outcome of peace talks with the Palestinians.

Recent turmoil in the Middle East – including the territorial gains made by the Islamic State of Iraq and the Levant (ISIL) – offers Israel the chance to “build an axis for regional collaboration,” the prime minister said. “This is not only a challenge but also an opportunity. We can't solve the conflicts between extremist Sunnis and Shiites, not in Syria or Iraq or elsewhere. These two camps are our bitter foes – the Shiites led by the Iranians and the Sunnis led by Al Qaeda and ISIL. But they are also other people's enemies as well. That is where there is an opportunity for en-

hanced regional co-operation.”

Such co-operation already exists but Israel should act to boost it to prevent harm to itself and moderate Arab states in the region, Netanyahu said. “It is upon us to support the international efforts to strengthen Jordan, and support the Kurds' aspiration for independence. Jordan is a stable, moderate country with a strong army that can defend itself, and it is especially due to this that these international efforts are worthy of supporting it. The same is true for the Kurds: they are fighting people who have proven political commitment and political moderation but they're also worthy of their own political independence.”

Earlier on Sunday, Netanyahu's former security adviser, Yaakov Amidror, said that when it came to ISIL in Iraq, Israel should come to Jordan's aid if needed. “If Jordan asks for assistance, we should help,” he said. “We need to help with whatever they may need in order to overcome the problems developing on their eastern borders.”

Jerusalem has not changed its military deployment on its border with Jordan, but is closely watching ISIL's activities in both Iraq and Syria. ISIL, a splinter from Al Qaeda, has taken over wide swaths of Iraqi and Syrian territory, and has been threat-

ening to move on Baghdad as well.

“Now it's obvious why I'm stubbornly asking that our security border should remain along the Jordan River,” Netanyahu said, referring to the turmoil in Syria and Iraq. “Who knows what's going to happen?” ISIL might advance toward Jordan, and Israel needs to ensure that terrorists will be unable to infiltrate its territory, he said. (In failed peace talks with the Palestinians in recent months, U.S. Secretary of State John Kerry had drawn up proposals providing for an eventual Israeli withdrawal from the Jordan Valley.)

On Friday, senior officials in President Barack Obama's administration were quoted as saying that Jordan may ask Israel and the United States to help it fight ISIL if it threatens Amman.

Speaking in Tel Aviv at a conference organized by the Institute for National Security Studies (INSS), Netanyahu also said that “the forces of fanatical Islam are already knocking on our door” and that Israel needs to be proactive to bolster its defence against enemy infiltration.

“The first thing that we need to do is to build a security fence on our eastern border, and to build it gradually all the way from Eilat to merge with the security fence

that we've been building over the last two years in the Golan Heights,” he said. “That fence does not hermetically prevent infiltration; it doesn't prevent shooting through the fence as we saw tragically just a week ago; it doesn't prevent barrages of missiles over it, or the digging of tunnels underneath it. But it does narrow down dramatically that permeation” on Israel's border.

The prime minister reiterated that Israel intends to retain control of the Jordan Valley under a peace agreement with the Palestinians. When Israeli and Palestinians return to the negotiating table he would demand ironclad security arrangements, along with Palestinian recognition of Israel as a Jewish state and an end to Palestinian anti-Israeli incitement.

“We will also have to discuss arrangements that will ensure the continuation of our security control in the territory until the Jordan River line. I simply cannot envision in the foreseeable future anyone else doing it, no one else who can do it in our stead – neither Palestinian forces nor international forces. We have seen it time and time again: the former aren't capable of doing it, and the latter leave, sooner or later,” he said. ■

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OPINION

Rocks in Jerusalem



Sagi Melamed

Yom Yerushalayim. Apparently, on the day that celebrates Jerusalem's reunification, every national religious high school and yeshiva feels obligated to visit and make physical contact with the Holy City, as if to confirm that it really is in our hands.

My children, Ari and Eden, were among those who, with their classmates, went to Jerusalem. The day before the trip, my wife asked me, "Aren't you worried about them both going up to Jerusalem on Yom Yerushalayim, when there's such a potential for terrorist attacks?"

"Of course," I replied. "I always worry. But what can we do... stop them from going to our capital city?"

That night, I dreamed there was a terror attack and I only just managed to save

my children. In the morning, I decided not to tell my wife about the nightmare. Why worry her even more? I was worried enough for two.

Our children were scheduled to return late that night. In the evening, we received a text message from Eden: "They threw rocks at our bus." On the phone, she told us, with surprising calmness, that a group of masked youths cursed them in Arabic and threw rocks that smashed their windows, as the bus left the parking lot near the Western Wall. "Girls were screaming and crying. I just crouched down," she said.

Violent attacks on Israelis by Arabs in and around east Jerusalem have become routine, with scores every month. The thin line between response, self-defence and deterrence versus self-restraint, and international public opinion that considers us Goliath to their David, exemplifies some of the challenges we have faced since 1967.

I recently returned from a business trip to Sweden. In the hotel's gym, I chatted with another guest. When she heard I

was from Israel, she expressed regret for the violence in our country and said with pride, "Sweden has not been involved in a war in over 200 years." I wondered how Swedes would react if a group of masked minority youths attacked their children with rocks, close to one of their most significant sites – say, the Royal Palace in Stockholm? Would the attackers have even been permitted to remain alive?

My reflections on the right approach led me back a few thousand years to the story of Abraham and his sons, Isaac and Ishmael. I believe that the story in Genesis encapsulates the correct approach to the Arab minority community in Israel, the rocky path that the Zionist movement has been navigating for over a century. These are its main points:

1. Sarah was unable to give Abraham a son. Hagar bore Abraham his first-born son, Ishmael.
2. Sarah asks Abraham to banish Hagar and Ishmael in order to secure Isaac's position as the heir. Abraham is reluctant to do so.
3. God instructs Abraham to do as his

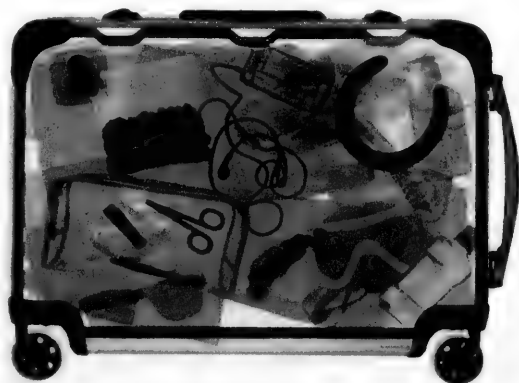
wife asks and reiterates that Isaac is his heir, but He also promises to maintain Ishmael's standing: "Also the son of your handmaid, I will make of him a nation." (Genesis 21:13)

In other words, the historical commandment to the people of Israel is to ensure that the Jews (Isaac) will control Israel, to ensure their future in the country, even if that sometimes clashes with basic values (the banishment of Hagar and Ishmael). But at the same time, the descendants of Isaac are also commanded to ensure that the standing of Arabs (Ishmael) is not eroded and to make every effort to allow them to live honorably and securely.

The historical balance between "through Isaac will your seed be continued" and "I will make of [Ishmael] a nation" was difficult enough to understand theoretically, when we Jews were a minority and exiled from our land. Today, when we are a free people in our own land – and the majority – this balance is being put to the test and is proving very difficult to achieve.

As the last 66 years have born witness. ■

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Mothers of abducted youths address the crowd



Thousands gathered at Rabin Square in Tel Aviv. ISRAEL SUN PHOTO

CONTINUED FROM PAGE 23

"It's a very nice idea, a way to show support," he said of the decision to make it a night of singing. "There is not much that people can do as individuals but it's affecting them, so here they can just be together and give attention to the case."

Singers at the event included Miri Mesika, Rami Kleinstein, the Israeli Army chorus, Kobi Oz, Zvika Pik, Dudu Fisher and Lior Narkis. The rawness and surprise of the first week of the kidnappings has already given way to the grim determination of the kind the country knows so well from previous campaigns for kidnapped victims. Once again, activists sold t-shirts with the teens' names and pictures to raise money, and gave away bumper stickers, balloons, and posters, evoking a distressing sense of déjà vu.

All three mothers addressed the crowd as well. Iris Yifrach, mother of Eyal, noted

the families had just ended their third Shabbat without their sons. "The nation of Israel returns its love to you," she said, addressing Eyal. "The whole nation has united and worries about you and is waiting to embrace you with warmth."

Rachelle Fraenkel thanked the soldiers who have been spending long hours looking for the teens, as well as politicians who condemned the kidnapping, including Palestinian Authority President Mahmoud Abbas, leading Gilad, the emcee, to remark that it was probably the first time Abbas had received applause at a rally at Rabin Square.

"Thank you for those who understand children are on the outside of this conflict, who know we can't turn kids into a weapon of our war," said Fraenkel.

"Our boys – they have a lot of plans for this summer," she added. "This summer, Naftali wants to learn to drive." ■
TimesofIsrael.com

Presbyterian actions are an affront to the Jewish community

RABBI GARY M. BRETTON-GRANATOOR
JTA

The Jewish world has been shaken by the decision of the Presbyterian Church (U.S.A.) to divest from three companies that it claims "further the Israeli occupation of Palestine."

The denomination has placed itself squarely on the side of the divestment movement that seeks to hold Israel solely to blame for the plight of the Palestinian people. It did so, furthermore, over the opposition of many Presbyterian pastors and lay leaders.

Despite protests to the contrary by the denomination's leaders, the church's embrace of divestment is an affront to the Jewish community.

The insult is made worse by the release earlier this year by the church's Israel/Palestine Mission Network of a vehemently anti-Zionist congregational study guide, *Zionism Unsettled*. This ahistorical and wildly biased broadside impugned the Jewish connection to the Land of Israel and the very legitimacy of this core element of Jewish identity. This guide was only removed from its website last weekend.

Regrettably, the church – which often has been a partner of the Jewish community on critical social justice issues – has been on a 10-year road to this moment. At the Presbyterians' 2004 General Assembly, the church's Mission Responsibility Through Investment committee called for a "phased, selective divestment in multi-

national corporations operating in Israel." Since then, within the church, Israel has often been compared to South Africa's nefarious apartheid regime.

Even worse, these ostensibly political actions are part of a warped theological framework that delegitimizes any Jewish attachment to the land of Israel. This theological structure represents a wholesale denial of Jewish history, Jewish experience and Jewish religious strivings to live in covenant with God.

Irrespective of repeated statements by the denomination's leaders that the church loves its Jewish friends, the real problem is what the church thinks about Judaism. The truth is that the denomination is theologically unreconciled with the Jewish community.

Whereas many other Christian denominations have grappled seriously with anti-Jewish theological traditions, the Presbyterian Church (U.S.A.) has failed to do so.

In the late 1950's, Pope John XXIII contemplated how the Catholic Church might have contributed to an atmosphere that produced the Holocaust. He re-evaluated the history of church-based anti-Judaism: the historical Christian belief that the Jewish covenant with God had been broken by perfidy, and that God had chosen a new covenantal partner, the church.

The process initiated by Pope John led to the Second Vatican Council's 1965 declaration *Nostra Aetate*, which made four remarkable claims: 1) that Jews are not now – and never were – collectively re-

sponsible for the death of Jesus; 2) that God's covenant with the Jews is eternally valid; (3) that Jews should never be treated as if God had abandoned or cursed them, and (4) that anti-Semitism has no place whatsoever in Christianity.

Today, Jews and Catholics continue to work at deepening understanding and co-operation. Even when Jews have had political differences with the church, these were discussed with an attitude of respect for the fundamentals of Jewish identity – a level playing field for dialogue.

Many Protestant denominations took up the same process of theological soul searching. The Episcopal Church dealt with the issue of supersessionism and the validity of the Jewish covenant in a resolution in 1988; the Evangelical Lutheran Church of America in 1994; the United Methodist Church in 1996. These other mainline Protestant denominations have wrestled with their theological relationship to Judaism. They have developed a language of understanding and respect upon which to respectfully engage with Jews on political questions.

The Presbyterians have not done this.

True, a white paper on these questions has been circulating around the Presbyterian church since the mid-1980s, but it was never acted upon. The Presbyterian church has not resolved the question of supersessionism. It has not resolved how it teaches about the Jewish covenantal relationship with God and the biblical roots of the Jewish people's attachment to the land of our

heritage. And by denying our essential identity, the Presbyterians have now ceased to understand us as we know ourselves.

All of this became very clear when the Presbyterians' 2014 General Assembly debated whether the church should emend those prayers and hymns that refer to Israel, or at least to footnote that the Israel of the hymn does not refer to the modern land of Israel and that Zion only refers to the "City of God," not a physical place. True, this resolution was rejected, but an atmosphere of anti-Judaism created the opportunity for it to be debated seriously.

The Presbyterian Church's actions have not only called into question its relationship with Jews. They have highlighted a glaring issue: the church's relationship to Judaism. Until the official church body is willing to wrestle with this theological question, we can only expect expanded efforts within the church targeting Israel and a further tearing asunder of a Jewish-Presbyterian relationship that was built upon a shared vision for a just society.

Much work lies ahead if the Presbyterians wish to repair this breach. Jews are an eternally hopeful people, and we stand ready to work with them. But to mend ties, the church must affirm our identity as a people still in covenant with God and with a legitimate attachment to both our history and our ancestral homeland. ■

Rabbi Gary M. Brettton-Granatoor is a vice-president of the World Union for Progressive Judaism.

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Singer finds blues in Israel

RUTH SCHWEITZER
SPECIAL TO THE CJN

The king of Israeli blues, Lazer Lloyd, silenced the chatter in a Toronto bar recently with a hilarious story about the time he took a powerful drug whose effects lasts six days.

Lloyd, 48, told this riveting tale during a searing blues number called *Friday Night Wine*, which he played at a June 19 performance at the Cadillac Lounge on Queen Street West.

Lloyd prefaced his story with a remark about the pleasant effects of the drugs he had once enjoyed. Lloyd knows how to tell a story and he kept the audience on tenterhooks throughout his rambling account.

Lloyd, who credits electric blues guitarist Stevie Ray Vaughan as one of his main influences, is an American who made aliyah 20 years. At the age of 14, he started playing guitar and since then the instrument has rarely left his side.

In Israel, a friend offered to introduce him to this potent drug, he said. He asked if he could bring his guitar. "No, you can't bring your guitar," his friend

said. Lloyd wondered if his friend was going to give him "Bedouin mushroom" or some especially powerful arrack, he said. Instead, to Lloyd's disappointment, his friend served him red wine and challah. Next morning, Lloyd woke to the smell of cooking food. In the kitchen, he took the lid off a pot on the stove and saw some potatoes and sausages floating in a stew.

He asked his friend, "Is the sausage the drug?" His friend replied, "No, that's kishka." At the end of the day, Lloyd's friend took him out to watch the sun set on the Dead Sea. "That blew my mind. Shabbat is the drug that lasts six days," Lloyd said.

Lloyd was raised in a secular Jewish home in Madison, Conn., where he grew up listening to jazz, blues and folk music. When he was a teenager, his friends formed bands that were influenced by rock groups like Def Leppard and Van Halen. "The music didn't have any soul," Lloyd said. The musician who impressed young Lloyd most was Vaughan, who he called his "gateway to the blues."

Lloyd moved to New York in 1989, lured by Atlantic Records, which had promised to sign him. Around 1993, at a cross-

roads in his life, Lloyd met a homeless person in Central Park who took him to a synagogue. Two weeks later, he found himself playing blues with the "hippie rabbi," Shlomo Carlebach.

"He was singing, crying, he was so deep, so it inspired me to play blues to his music," Lloyd said. The rabbi invited Lloyd to come to Israel with him, which was the beginning of Lloyd's rediscovery of Judaism.

"I didn't know Judaism could be so deep," he said. Although he considers himself a skeptic, he said he feels that God led him to the beggar.

Lloyd met his wife, Elana, two months after he made aliyah in 1994. His first job in Israel, before he re-launched his music career, was working at his father-in-law's watermelon stand. Lloyd didn't know how to speak Hebrew then and he recalls "this guy yelling at me in a language I didn't understand."

The couple live with their five children, ranging in age from eight to 17, in Beit Shemesh, 30 kilometres west of Jerusalem.

Lloyd recently released a single called *Moroccan Woman*, as a tribute to Elana. He said that Israelis love the blues, add-

ing that it has a cult following there. He's often the opening act for famous blues musicians who perform in Israel. "It's like Mississippi," one fan said to Lloyd when he played him some blues riffs. Lloyd said he found the Israeli interest in blues ironic, since he was in Israel to get in touch with his Jewish roots.

Reflecting on Mideast politics, he said the situation is "complicated and it's almost impossible to get people to share views," he said. For Lloyd, "music is the real way of expressing what comes out of Israel," he said.

Lloyd has recently found himself in the international spotlight with the release of his second album, *Lost on the Highway*, which was selected as the 2012 album of the year by the Israeli Blues Society. As a result, Blues Leaf Records in New Jersey released the album, which is now on international blues charts. After a U.S. tour this summer, Lloyd returns to Ontario on Aug. 30 to perform at Violet's Venue, a live blues concert venue in Barrie, Ont. ■

For more information, visit, www.violetvenue.com. For more information about Lloyd, visit www.lazerlloyd.com.

History told through illuminating details

MORDECHAI BEN-DAT

The Story of the Jews: Finding the Words 1000 BC – 1492 AD is the first volume of an intended two-volume companion print history to the BBC documentary television series of the same name that has already been aired in the U.K. and in North America.

Schama is the highly renowned, charismatic historian whose pleasant, calm teaching style and elegant, erudite manner are informative and entertaining. Deservedly, the camera likes him. His publishers, however, should adore him. For his writing is like a high-voltage sunburst after a dark, humid storm.

The sheer beauty of his language and the freshness of his insights blow away the close, clinging, gauze curtain that often clouds our view as we gaze into the far distance of the Jewish past.

Nor is Schama a conventional writer of history who sails smoothly and safely only within the inexorable flow of a chronological timeline. Rather the opposite. He travels the tributaries of the illuminating, often heart-breaking, details of individuals' lives that collectively comprise our joyful-sorrowful history, sailing skillfully and adventurously in the overall direction toward the story's end.

Thus, for example, Schama begins the book by quoting correspondence from a father, Osea, to his son, Shelomam, one of a group of Jewish soldiers serving in Elephantine, a city in the upper Nile region of Egypt around 475 BCE (Schama tells us Osea was his own father's middle name

and Shelomam is the Aramaic version of his Hebrew name, Shelomo). Osea's letter is in Aramaic, on papyrus. Schama describes the exchange between father and son in the strikingly direct manner that characterizes the captivating, endearing, sometimes intimate writing we find throughout this book.

"The square-form script, the same elegant style in which Hebrew would be written from the time of the second Temple to our own, is still crisply legible. In Jewish memory it is as though Osea had written just yesterday. A worried father is a worried father. He can't help letting the boy know how he feels, right away, at the top of the letter: 'Well-being and strength I send you but from the day you went on your way, my heart, it's not so good.' And then, the inevitable clincher, the three words Shelomam must have known were coming, even without Osea having to write them, the phrase all Jewish boys hear at some point; the phrase from which history unfolds: 'Likewise your mother.'"

The recording of the father-son correspondence is Schama's novel introduction for the little known fact that less than a millennium after the seminal community-defining Exodus from Egypt, Jews had returned to Egypt in large numbers and had established themselves – with varying degrees of welcome on the part of the locals – as part of "the mishmash Jewish-Egyptian-Persian-Aramean world" there. "Outside of a circle of scholars," Schama notes, "this...Jewish story has had virtually no purchase on the common memory of Jewish tradition."

Boldly, Schama explores some of the sociological and theological implications of the presence of a sizable Jewish return to Egypt at a time when Ezra and Nehemiah had returned to Judea from Babylonian captivity and were trying to re-establish a structure and a framework for communal Jewish life. Schama's conclusions are often startling and thought provoking.

Schama opens windows for us into entire epochs and periods of Jewish history by telling the stories of individuals. The depiction of the "micro" life is the instrument that enables us to imagine and possibly understand the "macro" narrative of Jewish history. Schama writes wondrous mini-expositions of these Jewish lives. And so, we encounter some well-known individuals from our Jewish past such as Herod, Josephus, Yehuda Halevi, Maimonides, Nachmanides and Abraham Zacuto, to name a few, as well as some of the little known individuals of our past such as Douleca of Worms, Licoricia of Winchester and Sarit of Cologne, again, to name but a few.

Schama is an original thinker and an inspiring writer. He shares for his readers the benefit of his wide and eclectic historical interests and his acknowledged scholarship in European history, art history and architecture. The descriptions of ancient synagogues, or the poetry of Yehuda Halevi, or the philosophy of Maimonides are themselves seminar-like explorations to be read and then read again.

The Story of the Jews, however, is not a book for anyone averse to seeking historical context for the development of the core beliefs of our faith. For example, Schama does not hesitate to attribute the authorship of the Five Books of Moses to human hands. He depicts the Sages of the Talmud respectfully but as complicated and complex human beings, and the Oral Law as the product of their minds and best judgments but not as conduits for the Divine Mind.

And while the material in the book is beautifully written, it is nevertheless very often difficult reading. Schama writes to the very edge of the frequent, blood-drenched massacres of Jewish men, women and children. Thus, tears flow onto the page when reading the soul-shattering descriptions of Crusader cruelty or of the insufferable hor-

THE STORY OF THE JEWS

FINDING THE WORDS
1000 BC – 1492 AD

SIMON SCHAMA

The Story of the Jews: Finding the Words 1000 BC – 1492 AD
Simon Schama

Allen Lane, Penguin Random House Company

rors of the Inquisition, leading up to and including the melancholy exile of the Jews from their homes in Spain.

Schama makes the point that long-vanished ancient civilizations and even the other monotheistic religions built monuments of stone and granite or imposing statues of limestone and marble. But "the greatest and most enduring edifice Judaism created was built of words not stones."

It has been these words enshrining collective memory – codifying a way of life, propounding immutable principles by which to live, telling the story of a people and its God – taught in every generation, studied in every place that Jews have ever lived, that have been the north star and the anchor of the Jewish people through time, guiding our path and preventing our aimless listing from one shore to another. These words have been the sustaining centre of the Jewish story.

And, as Schama notes, "the Jewish story has been anything but commonplace... a story at once particular and universal, the shared inheritance of Jews and non-Jews alike, an account of our common humanity. In all its splendour and wretchedness, repeated tribulation and infinite creativity, the tale remains in so many ways one of the world's great wonders."

Seldom is a work of history also a work of overpowering literary force. *The Story of the Jews: Finding the Words 1000 BC – 1492 AD* is both. ■

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Eye on Arts

by Bill Gladstone

A HAUNTING LOVE STORY

Billed as the first and only Yiddish film produced in Canada, *The Pin* is a "haunting love story" about two young adults hiding in a barn in Lithuania during World War II. Filmmaker **Naomi Jaye** didn't know a word of Yiddish – and neither did most of the cast – before making this slow-paced Holocaust feature, which was shot in and around Hamilton, Ont. The actors took months of intensive language lessons before memorizing the script, which had been translated from English by **Gloria Brumer**, a professor of Yiddish at York University.

The film's spoken Yiddish is apparently good enough to fool even a maven such as **Sol Hermelin**, longtime head of Toronto's Yiddish Vinkl. "I thought it was really well done," Hermelin told the *Times of Israel*. "I thought the actors had Yiddish backgrounds. I only found out that they didn't after I saw the film."

The Pin was screened with subtitles at the recent Cannes Film Festival and has gone into international release. It opened this past week at Toronto's Canada Square Cinema, 2190 Yonge St.

Pinchas Gutter at Habonim: Lodz-born Holocaust survivor **Pinchas Gutter** lived through the Warsaw Ghetto Uprising and Majdanek concentration camp, where his entire family was murdered. Today a Holocaust speaker and singer of chassidic

songs, he is the subject of a new film, *Political Polish Jew: The Story of Pinchas Gutter*.

Directed by **Zvika Nevo**, the film makes its world premiere this month at Toronto's Congregation Habonim with Gutter in attendance, to be followed by a panel discussion on the collection and preservation of Holocaust survivor testimony. 5 Glen Park Ave., July 20, 7:30 p.m.

Fringe Festival: "Don't just stand there, see some theatre!" is the encouraging slogan of the Toronto Fringe Theatre Festival, which offers 150 shows at \$12 a ticket (\$10 at the door) in venues around Toronto from July 2 to 13.

Pieces includes *A Simple Twist of Faith*, a piece by **Evan Malach** and **Rafe Malach** about a Jewish American soldier in Germany in 1917, performed by **Adam Jesin** and **Evan Malach** (with audience participation) in the Kiever Synagogue, 25 Bellevue Ave., almost daily throughout the festival.

Or you might wish to try *She's Black, He's Jewish, They're Married, Oy Vey!* a "raunchy yet heartwarming" comedy and love story by **Steve Epstein** and **Nafmah Hassan**. The many other offerings include nine that are being performed in the Al Green Theatre, Miles Nadal JCC. See the full schedule at fringetoronto.com

Names in the News: Soulpepper Theatre Company's production of **Vern Thiessen's** adaptation of *Of Human Bondage* swept the 2014 Dora Mavor Moore Awards, winning for outstanding production, outstanding new play, outstanding direction (**Albert Schultz**), outstanding performance (ensemble) and outstanding scenic design, costume design and sound design/composition. That's a re-

markable coup for Soulpepper, Schultz and Thiessen. The latter was last in these pages some years ago after winning the Canadian Jewish Playwriting contest for his play *Einstein's Gift* – which also went on to win the Governor General's Award for drama. The awards ceremony took place in Toronto on June 23. (Currently on stage at Soulpepper: *Twelve Angry Men*, the jury-deliberation drama by **Reginald Rose**. soulpepper.ca)

Toronto Jewish Heritage: Heritage Toron-

to is preparing to put a plaque commemorating the Jewish heritage of Cecil Street outside the Cecil Street Community Centre. The plaque remembers the once-vital Jewish life of the street, which was once home to the Ostrovitzer Synagogue, the Folks Farein, the Jewish Old Folks Home, the Farband and other community organizations. The ceremony takes place at 58 Cecil St. (east of Spadina) on July 9, 6 p.m. and is followed by a "Sense of Spadina" walking tour led by the Ontario Jewish Archives. The public is invited. Please RSVP at heritagetoronto.org



FLASH 90 PHOTO

50th anniversary

Dancers of the Batsheva Dance Company on stage during the final rehearsals before their 50th anniversary performance at the Tel Aviv Opera, in Tel Aviv, on June 21. The contemporary dance company, composed of Israeli and international dancers, was established in 1964 by Baroness Batsheva de Rothschild, who enlisted Martha Graham as its first artistic adviser, until choreographer, Ohad Naharin, assumed the role of artistic director in 1990.

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'Like getting the dream job,' *New Girl* writer says

JORDAN ADLER
SPECIAL TO THE C.J.N.

It must have been intimidating to be one of the new girls in the writers' room for the FOX comedy *New Girl*. However, Ottawa comedian Rebecca Adelman says she was thrilled to become part of the frantic, fast-paced, creative universe – even if it meant trying to work alongside 16 other staff writers.

"Just knowing how to navigate the personalities and the politics and the egos is kind of a job itself," Adelman said in an interview. "It's thrilling, it's demanding, it's exhausting, it's emotionally tiring. It's all sorts of things."

It is not a bad gig, though, for a writer in her early 30s who started out in the comedy world only a decade ago. As she pursued a journalism career as a copy editor at *Maclean's* magazine during the day, she biked over to be a standup performer at Clinton's Tavern, the Rivoli and other comedy clubs in the evening.

Embracing her comedic side, Adelman enrolled in Humber College's comedy writing and performance program in 2004. Under the tutelage of television writing professor Lorne Frohman, Adelman realized that writing comedy is both a gift and something that demands hard work.

"[Lorne] pushed us, and he treated comedy as if it was a real career path," she said, citing him as a major influence in her pur-



Rebecca Adelman

suit of comedy-writing professionally.

At Humber College, she wrote many scripts for existing shows and original TV pilots, while also honing her standup. Shortly after that, she wrote for CBC and The Comedy Network, and appeared as a panellist on MuchMusic's *Video on Trial*.

Adelman moved to Los Angeles in 2008, and got a big break as a sketch writer at the Upright Citizens Brigade (UCB) theatre company. The UCB is better known as the launching pad for Amy Poehler and *Anchorman* director Adam McKay, among other popular screen comics and scribes.

At this comedy haven, Adelman learned some valuable lessons about failing and succeeding in comedy. "With sketch-

es, you can never be too precious about it," she said. "You give it your best shot. It works, it doesn't work, you move on. It's great training for just trying a ton of different ideas and never being too married to any one."

The zany working environment and experience with sketch writing proved to be perfect preparation for the hectic television job she later landed. Getting to the *New Girl* writing room was less about her resume – she had worked on *SuperNews!*, an offbeat animated sketch show that parodied current events, and IFC network's *The Whitest Kids U' Know* – and more about sheer luck.

Adelman's agent got a *New Girl* showrunner to look at one of her pilot scripts. Based on that one script, the show's creative heads liked what they saw and hired Adelman.

"It was really like getting the dream job," she said. "Showrunners at that level are inundated with submissions. They only have so much time, and they're going to read certain things that get handed to them by people they trust and know. I was lucky enough to have someone do that for me."

Since joining as a staff writer at the start of the show's second season in 2012, Adelman has been responsible for writing three of its well-received episodes: *Cooler*, *Parking Spot* and *Basketsball*.

As part of a big staff, being at the helm of a half-hour episode is a giant effort.

"You have to shepherd [the screenplay] through," she said of the episodes she received a "Written by" credit for. "You're there every step of the way with that script – but it's not yours. If the showrunners suddenly want to change this story entirely and rewrite it all, you can't say no."

Now that *New Girl* is between seasons, Adelman is working on another pilot comedy and finishing up a film script. An unabashed fan of *Seinfeld*, *30 Rock* and *Louie*, she said she is attracted to writing stories and characters that are so honest the comedy feels more like drama.

She said she enjoys coming up with stories for Schmidt, a Jewish character who is grappling with his faith in *New Girl*, played by Max Greenfield.

"I put [my religious experience] into scripts all the time," she said. "Schmidt is constantly grappling with who he is in the world. He is, I think, a good representative of the way a lot of people – young, contemporary, non-religious Jews – are adopting their identity."

Adelman also said the reason why Jews are so prominent in comedy and comedy writing is that they have a unique position as outsiders.

"Coming at the world from a place of difference, it forces you to find coping mechanisms for getting through to a world that doesn't entirely accept you. Humour may be the best coping mechanism. It's a way of life." ■

Writer launches web series about free-spirited bubbie

ILAN MESTER
SPECIAL TO THE C.J.N.

Like many recent grads, Eli Weinstein found himself working a retail job after wrapping up his university degree.

In order to keep his creativity flowing, the 24-year-old Thornhill native worked at a Judaica store during the day and devoted his nights to writing.

"Soon enough, I was looking forward to going to work so that I'd have more material to write about when I got home," he said.

He was inspired to create *Dealing with Grandma* by the bubbies who visited the Judaica store. It is a web series about a free-spirited grandmother named Doris who gets kicked out of her senior centre and decides to move in with her neurotic grandson.

"Some people have described it as a geriatric *Breaking Bad*, but I think Doris could kick Walter White's tuches," he joked.

"When I realized that I could make a career out of writing, I sent a few scenes to

Lorne Frohman at Humber College, and he invited me to take his TV writing and producing class."

Weinstein has already produced a pilot episode of the show, and he's trying to turn *Dealing with Grandma* into a miniseries. That's why he's launched a Kickstarter campaign, which aims to raise \$7,000 by July 6.

"I'm looking to get a top-notch crew together to really make the world of the show come to life," he explains. "Hopefully, the miniseries can open some doors for *Grandma* and allow us to create a full season."

The young writer hopes his comedy series will change the way people view older generations. "I want viewers to look at our bubbies and zaidies in a new light, as strong role models," he said. "Doris' confidence is contagious: to her grandson, to her friends, even to her clients. We're not laughing at Doris, we're laughing at the people who don't take Doris seriously."

Weinstein, who admires filmmakers such as Mel Brooks and Judd Apatow, said he hit

the jackpot with his show's star. "Janet [McMillen] was one of the first people to read for Doris, and she just blew us away," he said. "Her daughter told her that she'd be perfect for the role, and she was right. Janet had a unique take on the character that I hadn't even considered. I think she understood Doris better than I did."

So what do his own grandmothers think of the web series? Well, like most Jewish bubbies, they're incredibly proud and supportive. In fact, they even want in on the show.

"My mom's mom told me, 'I haven't met many bubbies like that, unless I'm living a sheltered life,'" Weinstein recounts.

"My dad's mom said that she needs more episodes so that she'll know what to do if she goes to a senior centre, which kind of scares me, frankly."

Since he's still a recent grad himself, Weinstein says it's too early for him to offer advice to other aspiring writers and producers. "But I can pass on the words of one of my professors, who told me that



Eli Weinstein

criticism is a miracle, and rejection is a gift," he says.

Weinstein said, "I love being in this industry because everyone wants to see each other succeed and grow, and I'm always grateful to all my colleagues who tell me how I can be a better writer and producer."

To check out Weinstein's web series, visit www.DealingWithGrandma.com. ■

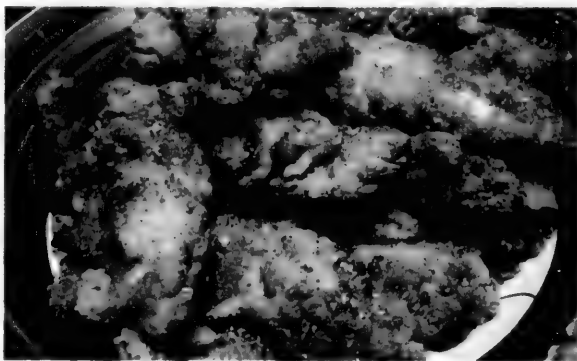
The versatile chicken in your pot

BEVERLY LEVITT
SPECIAL TO THE CJN

There are 1,001 ways to prepare chicken. Whether it be baked, barbecued, braised, boiled, broiled, fricaseed, fried, grilled, poached, sautéed, steamed, stewed, stir fried or stuffed, its mild flavour makes it the perfect foil for a wide variety of herbs, spices, fruits, vegetables and sauces.

Today, people are eating more chicken than ever before and often paying less for it. Many health conscious folks are rejecting red meat in their fervent quest for lower fat diets. It's actually become a status symbol to announce, "Sorry, I only eat fowl and fish."

Of course the extremists brag, "Sorry, I only eat white meat." While chicken's skinless white meat is 33



to 80 per cent leaner than trimmed, cooked beef, its dark meat with the skin intact derives 56 per cent of its calories from fat. If low fat is what

you're after, it's the white meat chicken breast that should grace your plate. It is also the most versatile to prepare. ■

South Carolina Fried Chicken

- 1 3-3 1/2 lb. chicken, cut into 10 pieces (breast cut into quarters)
- salt and pepper to taste
- 2 egg yolks
- 2 cups flour
- 1 tbsp. baking powder
- 1 tbsp. salt
- 1 cup flour, sifted
- 1 quart vegetable oil

Wash chicken pieces and pat dry. Sprinkle with salt and pepper. Beat eggs with 1 cup water. Sift together 2 cups flour, baking powder and salt. Dip chicken into egg mixture, then flour mixture, until well covered. Refrigerate 30 minutes to 1 hour.

Dip chicken into the additional 1 cup flour, kneading until well coated. Shake off excess. In an iron skillet, heat oil until very hot. Drop pieces in, one at a time. Fry about 12 to 15 minutes, turning each piece over at least twice until tender and golden brown. Let pieces cool and drain on absorbent paper towel. Serves 4 to 6.

New Orleans Jambalaya

- 3 cloves garlic, chopped
- 1 large yellow onion, chopped
- 5 stalks celery, chopped
- olive oil as needed for frying
- 3/4 lb. kosher sausage, sliced, then cut into quarters
- 3/4 lb. boneless, skinless chicken thighs, cut into 1-in. pieces
- 2 1/2 cups uncooked white rice
- 1 14-1/2 oz. can ready cut tomatoes
- 4 cups homemade or low sodium chicken stock
- 1 tbsp. fresh thyme or 1 tsp. dried thyme
- 1/2 tsp. salt
- 1/2 tsp. chili pepper flakes
- 2 bay leaves

In heavy pan, sauté garlic, onion, and celery in oil about 5 minutes, until soft. Add sausage and chicken pieces, sauté about 5 minutes until they start to brown. Add rice, cook until coated, about 7 minutes. Add tomatoes, stock, thyme, salt, chili pepper flakes, bay leaves. Cover, bring to boil, lower flame and cook 20 to 30 minutes or until rice is soft. Serves 4 to 6.

San Francisco Chicken Stir Fry

The chili paste is available in Asian markets or Asian sections in supermarkets.

- 3 whole skinless chicken breasts, cut into 1-in. chunks
- 2 tbsp. peanut oil
- 2 cloves garlic, minced
- 2 small red peppers, cored, deribbed and cut into 1/2-in. chunks
- 1 yellow onion, cut into eighths
- 1 cup toasted, unsalted cashews
- 2 tbsp. garlic chili paste
- 2 tbsp. soy sauce (can use low sodium)
- 1/2 cup vegetable broth (fresh, canned or cubed)
- 1 tbsp. corn starch mixed with 1 tablespoon warm water (optional)
- 1 bunch green onions, halved lengthwise and sliced diagonally into 1-in. pieces

Heat oil to very hot in heavy frying pan or wok. Add chicken pieces; stir fry 2 minutes. Using slotted spoon, remove to plate. Place garlic, peppers, onion and cashews in pan; stir fry for 1 minute. Add chicken back to pan, stir in garlic chili paste, soy sauce, broth, corn starch. Add green onions, stir fry 30 seconds longer. Serve over white rice. Serves 6.

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What's New

JULY 3 - JULY 10

by Lila Sarick



COMING EVENTS

VOLUNTEERS NEEDED

Reena is looking for volunteers to work as "Rec Buddies" at Camp Reena this summer. No experience needed. Call **Mille Chadwick** 905-889-2690, ext. 2112.

Act to End Violence Against for Women is looking for volunteers with expertise in marketing, communications, public relations, social media or web development. Call 905-695-5372 or email info@acttoendvaw.org.

CAMP AND SCHOOL REGISTRATION

Beth Shalom Hebrew School registration for JK-Grade 7 is now open. PJ Plus, for children aged 18 months-3 years, starts in September. Jump Start Hebrew Camp will be held the week of Aug. 25 for children entering JK-Grade 2. Call **Karen Goodis** 416-783-6103, ext. 225, or email karen@bethsholom.net.

Registration is now open for Chabad of Markham's Kindercamp, Hebrew School and Torah Tots programs. Call 905-886-0420.

ORILLIA COUNTRY SHUL

The Orillia Country Shul resumes services July 5 with **Rabbi Elyse Goldstein**; July 12, **Rabbi Nir Barkin**; July 19, **Lionel Sharp**; July 25, **Rabbi Cory Weiss**; Aug. 2, **Rabbi Michael Dolgin**; Aug. 9, **Rabbi Jarrod Grover**; Aug. 16, **Rabbi Tina Grimberg**; Aug. 23, **Eric Petersiel**; Aug. 30, **Rabbi Arthur Bliefeld**. Services start at 10:30 a.m., 151 Creighton St. S., Atherley, Ont. 705-327-7069.

A SIMPLE TWIST OF FAITH

A Simple Twist of Faith, a musical about a Jewish American soldier during World

Deadline Reminder:

Please note there is no issue July 17. The deadline for the issue of July 24 is July 14. All deadlines are at noon. Phone 416-391-1836, ext. 269; email whatsnewcjr@gmail.com



Winners of the National Bible Contest were recently announced. From left, **Ryan Ripsman**, TanenbaumCHAT Kimel, Toronto; **Yehonatan Haimovici**, Hebrew Academy High School, Montreal; **Hodaya Amos**, Ulpamat Orot, Toronto; **Eliana Rohr**, Hebrew Academy High School, Montreal. The high school winners will represent Toronto and Montreal in the international contest to be held in Jerusalem next year on Yom Ha'atzmaut.

War I, plays at the Kiever Shul, 25 Bellevue Ave., July 2-13. For tickets, visit fringetoronto.com or call 416-966-1062.

CHABAD MARKHAM RE-OPENING

Chabad of Markham, 83 Green Lane, celebrates its newly renovated space, July 8, 7:30 p.m. www.chabadmarkham.org

WEL GROUP PLAYERS

The WEL Group Players, seniors who provide musical entertainment, perform July 13 at 2 p.m. at Earl Bales Community Centre.

BECOMING SPIRITUALLY ALIVE

"Becoming Spiritually Alive" is the theme of this year's Nishmat Yarchei Kallah, July 29-31 at Or Chaim Yeshiva, 159 Almore Ave. **Simi Peters** and **Daphna Secunda** will present three days of textual immersion for women. Call 416-783-9323 or email info@cfishmat.org. To register online, go to

www.nishmat.net/toronto

THE ZOHAR REVOLUTION

Rabbi Lawrence Englander leads a lunch and learn program on "The Zohar Revolution: How can Kabbalah enrich our Jewish lives?" July 22, 29, Aug. 5 and 12 at Temple Sinai, noon. \$7/\$10. Call 416-487-3281 or email programs@templesinai.net

SUMMER AT BETH TZEDEC

David Nitkin discusses "The secular-religious divide within Judaism," July 3, 8 p.m.; **Linda Kislowicz**, CEO of UIA Federations Canada, discusses "Reflections about the future of Canadian Jewry," July 7, 7:30 p.m.; **David Nitkin** discusses "Tikkun olam: Why it's not Judaism's core credo," July 10, 7:30 p.m. All lectures free, at Beth Tzedec Congregation, 1700 Bathurst St. 416-781-3511.

THE STORY OF PINCHAS GUTTER

The world premiere of *Political, Polish Jew: The Story of Pinchas Gutter*,

a Holocaust survivor, will be held July 20, at 7:30 p.m., Congregation Habonim, 5 Glen Park Ave. A panel discussion on "The Collection and Preservation of Holocaust Survivor Testimony," will follow the film.

RITA AND ALEX

Shaar Shalom Singles and the Inter-synagogue Singles (ages 50+) present the music of "Rita and Alex" July 27, 7:30 p.m., 2 Simonston Blvd. \$10. Call 905-889-4975, ext. 72.

CALL FOR ART

O-ma-noot Gallery at Beth Jacob Synagogue, Hamilton, invites artists of all faiths to submit work for the next exhibition, titled *Pomegranate*. Register before Sept. 2 by visiting www.bethjacobsynagogue.ca/O_Ma_Noot

SUPPORT FOR ABUSED WOMEN

The Legal Information Service of Act to End Violence Against Women offers legal support and guidance to Jewish women who have experienced abuse. Free. Call 905-695-5374 or email info@acttoendvaw.org.

JC&CS Groups

BEREAVED JEWISH FAMILIES

Bereaved Jewish Families of Ontario provides 8-week self-help groups to bereaved parents. Call **Beth Feffer** 416-638-7800, ext. 6244, or email bfeffer@jfundcs.com.

For Seniors

Adath Israel Congregation.

Wednesday afternoon socials. Bridge, mah-jong, Rummikub, 12:30 p.m. Call **Shella**, 416-665-3333, or **Marcia**, 416-932-1229.

Shaar Shalom. Play duplicate bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

Beth Emeth. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. 416-633-3838.

CONTINUED ON NEXT PAGE

► **Temple Har Zion.** Play mah-jong Wednesday afternoons. Email bevmichael1@gmail.com.

► **Beth Tzedec Synagogue.** Play bridge or mah-jong, Thursdays, 2-4 p.m. Call **Maureen** 416-781-3511.

► **New Horizons** is a Jewish Hungarian Seniors club meeting three times a week. Call 416-256-1892.

► **Bridge Players** wanted for games at Forest Hill Public Library. Call **Lea**, evenings, 416-487-7630.

► **Adult 55+ Miles Nadal JCC.** Specialty fitness classes in osteofit, posture perfect and tai chi are offered at the Miles Nadal JCC. Call 416-924-6211, ext. 526, or email colinb@mnjcc.org.

► **Bernard Betel Centre for Seniors** 416-225-2112. July 8, **Shlomo Schwartzberg** discusses "Iconic Cinema Actors," 10 a.m.; July 9, **Rachel Levin** discusses "Professions and Occupations in Art," 7 p.m.; July 9, concert featuring **Arny Galoyo**, 1:30 p.m.

► **Chabad of Markham** offers lunch and learn classes for seniors with **Rabbi Meir Gitlin**, Wednesdays at 10:30 a.m. for women; Fridays at 10 a.m. for men. Call 905-886-0420 or email Rabbig@chabadmarkham.org.

► **Charming Earl Bales Seniors Club in the Park** (60+). **Valerie**, 416-395-

7881. **Casino Woodbine** July 30. Dairy lunch and entertainment. Aug. 19. Call to register. Tuesdays, seniors chair exercise, 10 a.m.; Thursdays, social bridge, 12:30 p.m.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com. To register for programs call ext. 4235.

► Come explore ceramics. Classes start Tuesdays, July 8-Aug. 26, 1-4 p.m. or 7-10 p.m. Another series starts Mondays, June 30-Aug. 25, 9:30 a.m.-12:30 p.m. \$275.

► Learn about the possibilities and versatility of watercolours in this all-levels course focusing on painting landscape. Aug. 11-15, 12:30-3:30 p.m.

► Working with a costumed model, participants move from a classical approach toward more contemporary ideas of representation. Participants can work in watercolour, pastel, oil or acrylic. Aug. 11-15, 9 a.m.-noon.

► Join a lively group of Yiddish speakers of all levels for discussion, Mondays, 1:30-3 p.m.

► Learn to play mah-jong, Wednesdays

July 2- Aug. 6 at 1 p.m.

► "It's Never too Late to Date," a workshop for people over 50. Learn about the online dating world, red flags to avoid and more. July 17, 7 p.m. \$12.

► Join "The Beholding Eye: Photography from 1839 to today." Discover major trends and artists in the history of photography. Tuesdays, July 8-Aug. 12 at 1 p.m.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org

► Toronto Fringe Theatre productions are in the Al Green Theatre July 2-13. Visit www.fringetoronto.com for show times.

► Dance photography by **Cylla von Tiedemann** is on display in the gallery until July 8.

► Like to sing? Drop in anytime to the daytime choir Tuesdays at 1:30 p.m. with instructor **Gillian Stecyk**.

► Sign up for the Summer Institute Adult Theatre Edition Aug. 18-22. Adults will take part in acting, playwrighting and directing. All levels welcome, no experience necessary. Call ext. 250.

► Fitness Programs: MELT Method, hand and foot - Mondays to July 28, 2:30 p.m. Manage arthritis, bunions, carpal tunnel syndrome and more; MELT Method full body Tuesdays, July 8-Aug. 5, 7 p.m.; Wednesdays, July 9-Aug. 6, 11 a.m.; Healthy Breast Yoga, Wednesdays, July 9-30 12:15 p.m.; Beyond Addiction, develop healthy habits through meditation and yoga, Thursdays, July 10-31, 5:30 p.m. For all fitness programs, email joolip@mnjcc.org or 416-924-6211, ext. 574.

► Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. Call **Coleman Bernstein**, 416-968-0200.

Schwartz/Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821. To register for programs, call ext. 3006

► Supervised bridge meets Thursdays, July 10-Aug. 28, 10 a.m.

► Learn to play mah-jong July 8-Aug. 12, 1 p.m. Call 416-303-1821, ext. 3006. ■

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SENIOR SIDE OF LIFE

Plants and flowers – more than ‘pretty things’



Dr. Michael Gordon

Most people know that flowers and plants are more than just “pretty things,” but it’s easy to overlook the power of these amazing living creations of our marvelous planet.

Unless you have been raised to appreciate the plant world or have come to appreciate it during your developmental years, it’s easy to take plants and flowers for granted or to look at them in a utilitarian way: you bring flowers when you are courting a loved one or when you are compensating for a terrible interpersonal blunder or it’s a “special” day like a birthday. “Say it with flowers” has become a great commercial success.

Where I grew up, near the sea on Brighton Beach in Brooklyn, there were lots of trees, mostly old ones. Some hous-

es had lawns and gardens lining their driveways or front yards, but they had no impact on me in my early years.

I do recall our wonderment when, in our very small backyard mostly strewn with weeds, an unappreciated fig tree not only blossomed one summer, but began to bear fruit.

The leaves had their typical appearance, known throughout history from the reference in Genesis. The biblical reference is cited on the site BibleFocus.net: “And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.” (Genesis 3: 7).

It was an amazing revelation that in our own backyard, something that seemed quite mysterious and esoteric could grow. In public school, we had the standard school trips to the Prospect Park botanical gardens, but for city children, this seemed a bit exotic and foreign – although a day out of the city streets and school was welcome.

Learning about photosynthesis added a level sophistication to my understanding

of the importance of plants and trees, but they were still a bit distant from my everyday life.

I went to a Brooklyn Technical High School in lieu of my local high school. “Tech” was one of New York City’s three special high schools: they were part of the public system, but required a combination of grades and perceived aptitude for you to be accepted. I was interested in becoming an engineer, for which this school had a suitable curriculum. It was an hour’s subway ride to the school in downtown Brooklyn, which was quite exciting for me with my inquisitive and explorative personality.

One of my favourite shops was wood-working. I had always loved working with wood at home, even before I started attending “Tech.” Our woodshop teacher was completely bald (long before this was in vogue). His hobby was raising African violets, and they lined the window sill of the sawdust-covered, wood smelling room. He tended them with great affection.

I recall vividly that when one of us did

an unusually good job on a project, he awarded that student a plant as a prize. It became a badge of honour. In this class of 30 otherwise boisterous and “tough” guys we literally melted when we received such a plant. I recall mine, which after receiving his detailed instructions, I tended to lovingly in my bedroom where it lasted many months.

In my later years and through my geriatric practice, I have learned to admire the beauty and mystery of plants, flowers and trees. I have become an amateur gardener. I have witnessed many older patients in long-term care, including our palliative care unit, dote on their plants as part of our gardening program, and delight in new buds and sprouting leaves – an appreciation of life even in the face of impending death.

Every year, there is a Baycrest plant sale, and I make it a point to buy at least one as a gift to a cherished employee and usually one to add to the collection in our home sun-room, where they add to the beauty and enchantment of nature’s mystery. ■

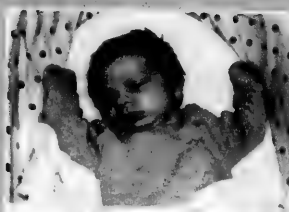
Family Moments



Happy birthday to me? Yes, Eva Rose Bergman, happy third birthday! Hugs, kisses, bags of love from your great big family.



Jordana, Tarry and brother Evan announce the Sadie Laila's birth June 3. Grandparents, Robyn & Alan Fenster, Edward Schonberger, Paula Pastor. Great-grandmother, Rita Pastor.



Welcome Hillel Dov, May 18. Parents Sidney & Shira Shapiro, sister Vanita Rae, grandparents Dr. Stanley & Miriam Shapiro, Alita Saadya, great-grandparents Dave & Anne Shapiro.



Jason, Karyn and brothers Corey & Tyler welcomed Layla Paige April 7. Grandparents, Steve & Sharon Stein, Abe & Frances Wang. Great-grandparents, Sam & Rose Potok.



Yona & Shelly Diltman, Germaine & Raymond Sharon (England) announce the engagement of Hailey & Jeremy. Grandmothers, Goldie Diltman, Bettie Sharon (England), Denise Mayer (Switzerland).

Email your digital photos along with a description of 25 words or less to chickman@thecj.ca or go online to www.CJNews.com and click on “Family Moments”

Mazel Tov!

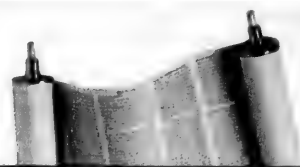
מזל טוב!



Happy 14-year anniversary Sheldon & Shoshanel! Wishing you many more happy and healthy years together. Love, Ashley, Joshy and family.

Parshah

Balak | Numbers 22:2 - 25:9



Yacov Fruchter questions whether all nations of the world are at least a bit anti-Semitic
Rabbi Shalom Spira describes an age-old debate over the meaning of the *truah*
Rachael Turkienicz argues we all hold the power to bring about blessings



Yacov Fruchter

How is it possible that Balak, a king who hired a prophet to curse the Jewish People and wished our destruction, could merit the honour of having a parshah named after him?

Rabbi Meir Hagadol of Premishlan explains matter-of-factly his belief that everyone hates the Jewish People but conceals these true sentiments. Balak, on the other hand, was open about his sentiments and intentions, and thus we knew what we were dealing with. For this honesty, he was rewarded.

Wow. If Balak had one parshah named after him for his open hatred of Jews, then surely Adolf Hitler deserves his own book! Rabi Meir Hagadol believed that all nations of the world, and perhaps all non-Jewish individuals, hate Jews. Do you agree with him? Do you think that everyone is at least a little bit anti-Semitic?

At the first Sermon Slam in Toronto (openquorum.org), I posed this exact question, and a few people, in a public setting, raised their hands in agreement with the chassidic rabbi's opinion.

Our community seems to be of mixed opinion when it comes to our internalization of victimhood and the choices we make and programs we run in response. For example, some in our community believe that we are overly concerned with Jewish victimization and that this focus makes us weak, insular and increasingly irrelevant.

Others believe that the Jewish community is not paying close enough attention to the growing signs of anti-Semitism in present times. I recently heard someone claim that university campuses in Canada today can be likened to those in Germany in the 1930s.

Is there any benefit in seeing everyone as a hidden Balak and acting accordingly? What does it do to us and our children when we are always looking over our shoulders?

Can we afford to let our guard down and just live our lives? Can we afford not to? ■

Yacov Fruchter is spiritual leader of Toronto's Annex Shul.



Rabbi Shalom Spira

"And the *truah* of the King is in its midst" (Numbers 23:21). The Gemara, Rosh Hashanah 32b, identifies this verse as a potential candidate to complete the required quota of verses recited in the *Malchuyot* blessing of the Rosh Hashanah Musaf service.

The Gemara then presents a dispute on whether one can "double dip" by employing this same verse in the *Shofarot* blessing of the New Year Musaf. According to Rabbi Jose, one can, since the word *truah* is synonymous with a *shofar* blast. According to Rabbi Yehudah, one cannot, since the word *truah* doesn't identify any particular wind instrument. Ran (regarding this talmudic passage) and Tur (*Orach Chaim* 591) both rule like Rabbi Jose.

Rashi (Numbers 23:21) translates *truah* as "friendly presence," observing that Onkelos similarly elucidates the term as *Shchinah*. One possible understanding of Rashi is that he follows Rabbi Yehudah (contrary to Ran and Tur), believing that *truah* in our verse is actually unrelated to music.

Alternatively, perhaps Rashi follows Rabbi Jose, or is not even picking sides (since even Rabbi Yehudah might concur that *truah* implies music, albeit not explicitly that of the shofar, which may be why he excludes its recitation from *Shofarot*). Rather, what Rashi seeks to underscore is that when we hear the *truah* on Rosh Hashanah, we're experiencing a rapprochement with the *Shchinah*. Such a phenomenological equation would flow from the Gemara in *Rosh Hashanah* 26a, which compares hearing the shofar to entering the Holy of Holies.

Montreal's Rabbi Joshua Shmidman suggested the latter analysis to hypothesize why Kabbalat Shabbat is largely omitted when the New Year immediately precedes Shabbat (as it does this year). Since on the New Year, we're already being hospitably received by the *Shchinah*, it would be out of place for us to welcome the *Shchinah* with a Kabbalat Shabbat service. ■

Rabbi Spira is a research assistant at the McGill AIDS Centre in Montreal.



Rachael Turkienicz

In this week's parshah, we're enchanted with beautiful imagery and unimaginable dialogues occurring between an angel, a donkey and a foreign prophet. Essentially, a Moabite king hires a foreign prophet, Balaam, to curse Israel. Through one of the most engaging narratives in Torah, Balaam ultimately blesses Israel with the phrase "How good are your tents, O Israel," which we put into the siddur and recite upon entering a synagogue.

Yet the text is so engaging, we often miss the impact of the message: the power of a blessing one person gives another. The Torah prohibits us from cursing or wishing bad fortune upon each other. That's because we believe that words have power and that they make a difference. We're forbidden to gossip, and a great scholar, the Chafetz Chaim, outlined for us all the rules of social dialogue. We try to use these guidelines in our daily lives, understanding how we harm each other with our words.

We're taught to make blessings on food, drinks, treats, happy events, wonderful scents, meeting scholars, hearing thunder, welcoming the Shabbat and escorting her out of our homes. But we're not often taught how to give blessings to each other. There are formulas for wishing each other well that include lovely blessings. For instance, when someone tells us *yishar koach*, wishing us continued strength, acknowledging something wonderful we have accomplished, it's customary to respond by saying *baruch tihyeh* – you should also be blessed, thereby returning the blessing.

Perhaps when our children become *bnei mitzvah*, we should teach them how to give blessings to others, since as Jewish adults, they have the power to do so. What a wonderful skill one generation can teach another. The enjoyment of reading parshat Balak should never distract us from the message it teaches of the power within each of us to bring about a blessing. ■

Rachael Turkienicz is executive director of Rachael's Centre in Toronto.

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Nation of Israel feels connected to Diaspora Jewry: new poll

PAUL LUNGEN

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More than 100 years ago, when the leaders of the Zionist movement outlined their vision for an independent state of Israel, they contemplated creating a new type of Jew. Well, according to the co-author of a recent survey of Israeli Jews, it looks like they succeeded.

Tamar Hermann, a professor with the Israel Democracy Institute (IDI), says 60 per cent of Israeli Jews agreed with the proposition "that the Jewish people in Israel are a nation separate from the Jews abroad."

At the same time, the poll found that a majority of respondents felt a connection between themselves and Jews in the Diaspora. Eighty-one per cent said they "are interested to know what's happening with Jews in the Diaspora" and 71 per cent believed the government of Israel should consider the impact of its decisions on Diaspora Jews.

Hermann, who presented the survey findings to the Jewish Media Summit in Jerusalem last week, said the findings indicate Israeli Jews "see great differences" between themselves and Diaspora communities. And that's just what Zionism's forefather's hoped for. They believed that by normalizing their lives, by working the land and becoming soldiers, they would leave "the exilic existence of Jews in the past," she said.

"That reflects a successful indoctrination process of the Israeli, that they belong to something else," she added.

Nevertheless, the ties that bind remain strong, Hermann said on the line from Israel.

Asked to name "the primary connection between" Jews in Israel and the Diaspora, 40 per cent said it was "Jewish culture and tradition." Jewish religious law was the next highest factor cited by respondents, at 18 per cent, followed by Jewish nationality and anti-Semitism at 13 per cent each.

The overwhelming majority of Israelis told pollsters that they shared a common fate with Jews in the Diaspora, although the number is down from previous findings. In 2014, 62 per cent said Jews shared a similar fate, but in a previous poll in 1991, 76 per cent reported that, while the figures from 1999 and 2009 surveys



Tamar Hermann

"It's much more of a two-way street... World Jewry has felt this for years"

Linda Kislowitz,
president and CEO of
Jewish Federations of
Canada-UIA

financial support for Jewish communal activities" and 42 per cent thought it a good idea to help in the "physical defence of facilities and people." Sixty-two per cent said Israel should continue to send emissaries abroad.

In Toronto, Linda Kislowitz, president and CEO of Jewish Federations of Canada-UIA, said the poll's findings "represents a shift in the nature of the relationship between Diaspora and Israel that has been coming for a while."

Israelis have long defined themselves in nationalistic terms but they are coming "to recognize that Diaspora Jews have a stake in the country and not just as philanthropists, but a serious stake in how the country develops and evolves."

"It's much more of a two-way street... World Jewry has felt this for years," she said.

"It is a process of osmosis" spurred in part because of Israel's continued development and the fact that many Israelis live abroad. The overarching trend of globalization adds to the process, Kislowitz said.

On a practical level, Israel appears to be moving in the direction of more assistance for Jewish communities abroad. Last year, Diaspora Affairs Minister Nafatali Bennett announced the government was ready to spend hundreds of millions of dollars to try to boost the Jewish identity of Diaspora communities.

And early last month, the Israeli government approved the "Government of Israel-World Jewry Joint Initiative," which will include programs developed in co-operation by Israel and world Jewry.

The Jewish Agency for Israel is the government's partner in implementing the initiative.

The Israeli government will provide one-third of the program's \$168 million U.S. budget and two-thirds will come from world Jewry.

Local community organizations are excited about increasing programming that will link Israel with the Diaspora, Kislowitz said.

"I expect Canada will be a good place for pilot projects," that build on earlier Israel experience events such as Birthright, she added.

The IDI survey was commissioned by the Government of Israel, including the Ministry of Diaspora Affairs, along with the Jewish National Fund. ■

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Mohammad Darawshe: 'Peace is attainable... it depends on the leadership'

SHERI SHEFA
sshefa@thecjcn.ca

The New Israel Fund of Canada, an organization that promotes civil and human rights and religious pluralism in Israel, invited Arab-Israeli educator Mohammad Darawshe, a peace activist and political analyst, to Toronto, Montreal and Vancouver in June, to talk about Arab-Jewish relations in Israel.

Darawshe, the director of planning, equality and shared living at the Givat Hivva Institute, an organization that works to build an inclusive, socially cohesive society in Israel, spoke to *The CJN* about what is needed if peace in the Middle East is to ever be achieved.



Mohammad Darawshe

What is your message to Canadians who care about the State of Israel and want to have a role in shaping a peaceful country there?

Building a shared society in Israel is a strategic national interest. If Israel wants to have peace with surrounding Arab countries it must start with peace inside the country. Peace between Jewish and Arab citizens cannot be founded only on goodwill and cannot be founded on wishing. It has to be done.

Building a shared society has to be founded like you're building a family, one in which men and women are equal. You cannot have coexistence between people as you have coexistence between a horse and its rider. One is doing the job and one is enjoying the ride.

I think Israel's best export to the Arab world will be a satisfied Arab citizen who can testify to the fact that Jews and Arabs can live together. If we can send this mes-

“

If Israel wants to have peace with surrounding Arab countries it must start with peace inside the country.

sage to the Arab world, I think we'll be doing Israel a lot of good service. In order to be able to export that product, we need to be able to perfect it, and the perfection means doing the programs on the ground.

My hope is to get the Israeli government's attention and start taking these issues seriously, and to generate enough public support in Israel and internationally, especially in the Jewish communities around the world, which sees Israel as an extension of the Jewish world. I think that everyone who thinks Israel is important to them, needs to

care about the quality of Israel.

I want to make it the best it can be, and also be something we can present to the Arab world with pride. But in order to get the best quality we need to change the product. We need to make it a country that Arab citizens can also be proud to defend.

Can you give me an example of something specific the Israeli government needs to do today to better reflect the fact that 20 per cent of its population is not Jewish?

I think, first of all, Israel as a state needs to revisit its own definition – that it's not only the state of the Jewish People, but also a state of its citizens. It is reflected in the Declaration of Independence, but it's not reflected in the leadership's perception. There is a maturity process that the government and politicians have to go through, which means recognizing Israel as it really is, and getting out of the denial stage, maybe escaping a dream that Israel is only a state of the Jewish People.

Second, we can look at allocations in budgets. We're still far from equality. The government does not allocate budgets properly to Arab towns and villages as it does to Jewish towns and villages, and I would say, mainly, we need to invest in areas where it can be beneficial to the Israeli economy... for society in general.

Third, is the field of education. The fact that the education system is separate and unequal allows dangerous trends to develop – trends of racism and polarization – and these are things that work against the future of the state of Israel as a democratic society.

What would the average Arab-Israeli say is the biggest obstacle to peace between Jews and Arabs?

The fact that the Israeli-Palestinian conflict continues to prevail does not really give Israel the opportunity to be able to think in civic terms, civil rights terms, human rights terms or social cohesion terms. Very often we still are brainwashed by the security considerations as if they are the only serious and important matters.

Do you believe peace is attainable in our lifetime?

I think it is attainable... Much of it depends on the leadership. Everyone knows what the price of peace is and what the ingredients are for making peace.... We went through periods, for example, under the Rabin government, in which the government was capable and willing, but unfortunately, he didn't have enough time to complete the process. But the same ingredients for it are still there and we just need the right leadership to move forward. I think we need pressure from the bottom up inside Israeli society by Jewish and Arab citizens, to be able to bring the government to make hard decisions. I think it's doable.

What can the international Jewish community do to help achieve peace in Israel?

They can start by believing in it, and by helping the local forces inside Israel to be able to take the right actions and go in the right direction. I think there are enough institutions in the country that are working for good relations between Jews and Arabs and for regional peace, but they don't have the same level of moral and financial support as groups on the right wing. I think at least equalizing the opportunities for these forces to deliver peace is a duty of the international Jewish community. ■



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Backstory

RABBI YIRMIYA MILEVSKY

Rabbi Yisroel ben Ze'ev Wolf Lipkin, known to many as Rabbi Yisroel Salanter, is considered the father of the Jewish ethical, educational and cultural campaign known as the Mussar movement that developed in the 19th century in Eastern Europe.

For Rabbi Yisroel, the well-respected practice of Talmud study was not the purpose of the Jewish way of life, but rather a means to ethical behaviour that includes character improvement. He would preach that it is easier to study the complete Talmud than to change one negative human trait.

His core message was that to be a committed Jew you must be attuned to your true self and being. Only by identifying that truth can you transform your existence. Without that recognition, your external activities are not fulfilling the objectives of Torah values.

Rabbi Yisroel rejected the common belief

that miracles and supernatural phenomena occur in the post-biblical and talmudic era. Focusing on actions performed by the Almighty, he argued, detracts from the true purpose of Judaism: self improvement.

This view and attitude toward celestial involvement in natural affairs differs significantly from the chassidic philosophy, which emphasizes the role of the rebbe or tzaddik and his ability to perform miracles.

For the early teachers of Mussar, however, focusing on miracles was harmful to the welfare of the Jewish soul, for it signified losing sight of the true objective of Judaism.

We can sense Rabbi Yisroel's outlook from the fact that he rejected even the "Lithuanian miracle."

The Priestly Blessing, known in Hebrew as the *Birkat Kohanim*, is a Jewish prayer recited by the kohanim - descendants of the biblical figure Aaron - during certain Jewish services. According to talmudic law, the blessing should be said daily in the morning service of Shacharit.

Due to uncertain reasons, as Jews moved into European countries during the medieval period, the practice was suspended from the daily prayers and was only recited

during the seasonal holidays.

For rabbinic authorities throughout the ages, it was a mystery as to why the practice was abandoned, but out of respect to tradition, no one advocated a change to the custom.

Rabbi Eliyahu ben Shlomo Zalman Kremer (1720-1797) known as the Vilna Gaon, was one of the first to promote change, and actually attempted to reintroduce the *Birkat Kohanim* to the daily prayers in the synagogue in Vilna. Although he did not succeed, his disciple, Rabbi Chaim of Volozhin, attempted to do the same several years later.

Rabbi Naftali Zvi Yehuda Berlin, the rosh yeshiva (dean) of the Volozhin yeshiva during the second half of the 19th century, recorded the sequence of events that occurred in Volozhin, stating: "Rabbi Chaim decided that on the morrow he would order *Birkat Kohanim*; that night half the city and the synagogue burned down. They saw and understood that there is some secret and mysteries in the Priestly Blessing..."

In other words, the fire that scorched the town of Volozhin was viewed as divine intervention to protect an old practice.

What we have is a unique "Lithuanian miracle," where God intercedes for the sake of a custom.

Rabbi Yisroel Salanter had a different take on the event. In Rabbi Nathan Kamenetsky's book, *The Making of a Gadol*, he expresses the opinion of Rabbi Yisroel that "he (Salanter) would rebuild the shul and again institute the *Birkat Kohanim* despite the fire."

He continues by saying that Rabbi Yisroel viewed the event not as a supernatural intervention, but rather as an act of arson. In the words of the author: "Do you suppose that a fire came down from Heaven to set the shul aflame? It did not. An old Jew who objected to changing a custom which had prevailed for as long as he remembered decided to take matters into his own hands and set the blaze!"

Mussar's rejection of miracles is consistent with its emphasis on self-understanding and self-improvement. Basing observance on supernatural events was an unacceptable approach for Rabbi Lipkin and his way of thinking. For that very reason, followers of the Mussar movement dismissed the famous "Lithuanian miracle." ■

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Dychtenberg, Chuma	June 8/14	197 Pannabill Rd
Doren, Jerry	June 7/14	1066 Yorkville Ave
Diker, Miriam	June 10/14	333 Clark Ave. W
Segal, Louisa	June 10/14	1463 Eglington Ave. W
Halk, Hie	June 11/14	120 Promenade Circle
Bloom, Sadie	June 12/14	11 Townsgate Dr
Bellanski, Arkadi	June 12/14	282 Ridley Blvd
Gottesman, Susan Ronni	June 13/14	285 Sandringham Dr
Ruchanskaya, Basya	June 12/14	4300 Bathurst St
Glick, Morris	June 13/14	147 Elder St
Soeslinsky, Zlana	June 13/14	
Hoslosky, Benjamin Verry	June 15/14	18 Eveningside Rd
Tepperman, Sidney	June 13/14	4266 Bathurst St
Berman, Helen	June 14/14	1121 Steeles Ave. W
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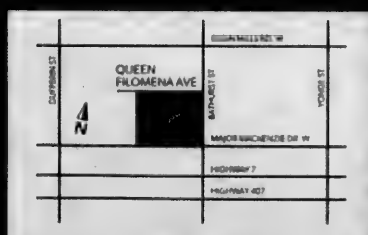
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Toronto-Tel Aviv

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Simply the best

11-year-old Noah Kales is jiu-jitsu champion. **PAGE 24**

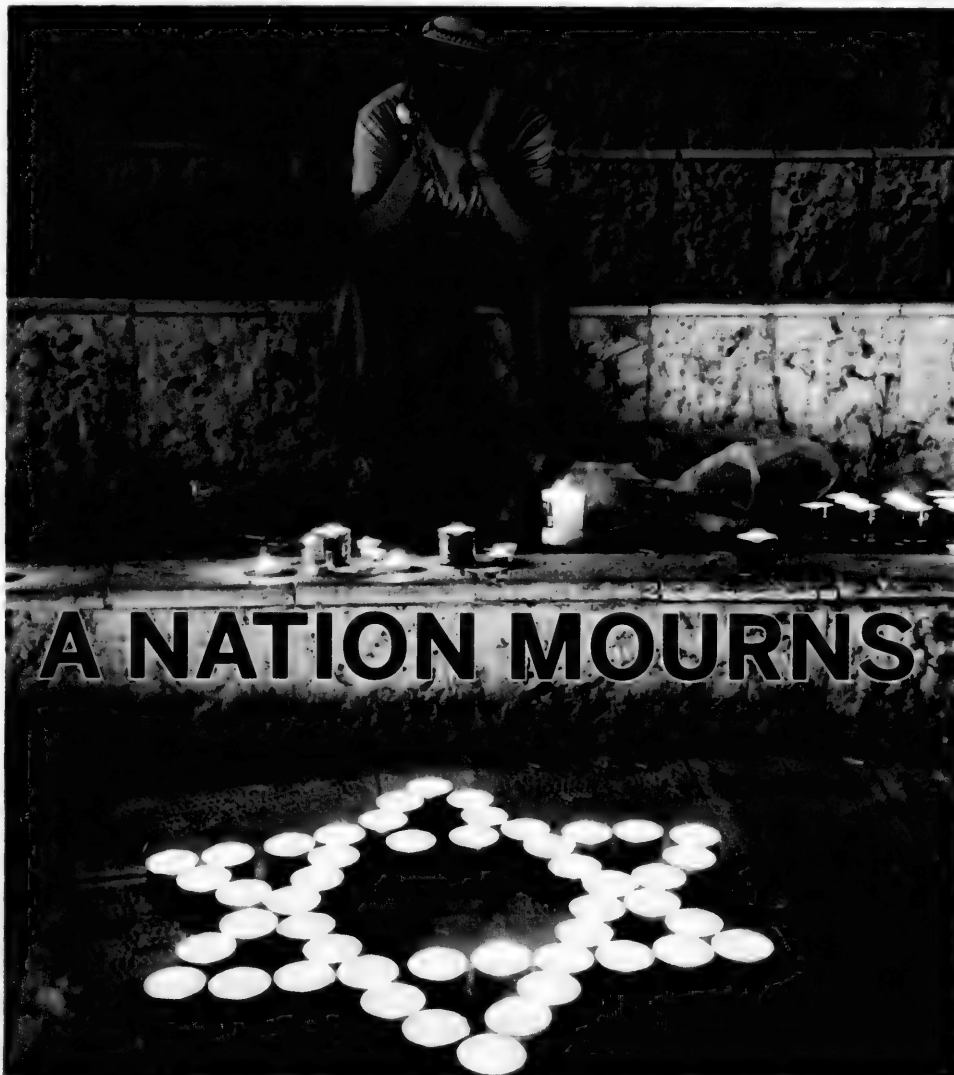
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July 17

Pinchas

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Calgary	9:30 p.m.	10:57 p.m.
Vancouver	8:58 p.m.	10:19 p.m.



TEN PAGES OF NEWS, COMMENTARY AND IMAGES. SEE PAGES 4, 6, 7, 8, 12, 13, 20, 21, 22, 23. FLASH90 PHOTO



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An ideal Aryan and Afghanistan's last Jew

'Ideal Aryan baby' really a Jew

Latvian-descended Jew Hessa Taft, 80, presented to the Yad Vashem Holocaust Memorial an issue of Nazi magazine *Sonne ins Hause* from 1935, the cover of which features her baby photograph. The picture, supposedly selected by Nazi Propaganda Minister Joseph Goebbels to represent the perfect Aryan baby, was submitted to the magazine by a well-known Berlin photographer hoping to mock the Nazis, and was later circulated as party propaganda.

Campaign promotes female Torah scholars

On June 26, The Jewish Orthodox Feminist Alliance (JOFA) launched an online fundraising campaign to promote female Torah scholars. In response to the Orthodox tradition of displaying posters of (exclusively male) rabbis in sukkot, JOFA commissioned a poster highlighting some of what one of the artists, Michelle



The picture of Hessa Taft on the cover of *Sonne ins Hause*

Bentsman, termed "the uncelebrated, unsung Jewish women that have taught us through history." As of July 2, the campaign had raised over \$6,000. Funds will go to printing copies of the poster.

Business woes for Afghanistan's apparent last Jew

Zabulon Simintov is the last known Jew

living in Afghanistan – a community that, though it included several thousand people at the start of the 20th century, has shed all but one member through emigration, mostly to Israel. Simintov's once bustling kebab cafe now faces closure as security concerns in Kabul have inhibited visits to the city and restaurant-going.

Colombia's soccer coach a member of the tribe

Jose Pekerman, a Jew originally from Argentina, has been lauded as a national hero in Colombia (and amongst Colombian Israelis), where he's led the national soccer team to its best-ever standing thus far in the World Cup. Colombia's 2-0 victory over Uruguay on June 28 sent the team to the quarter-finals for the first time. Pekerman, 64, coached the Argentinian team in the 2006 World Cup, and currently lives in a Jewish neighbourhood in Buenos Aires. ■

Gematria

60,000

The number of Israelis that, as of July 1, had downloaded the United Hatzalah SOS free smartphone app, designed for making discreet phone calls and providing exact location to emergency services in the event of a kidnapping.

\$25 million

The collective amount that the Jewish Federation of San Diego County's Next-Gen program has awarded seven local Jewish young adult organizations, to connect Jewish youth to Judaism and philanthropy.

Quotable

66

"Let's talk about protecting the State of Israel. For that you need professors of physics, astronomy, chemistry, computer science."

— Menachem Ben-Sasson, president of Hebrew University of Jerusalem. See page 34

Inside today's edition

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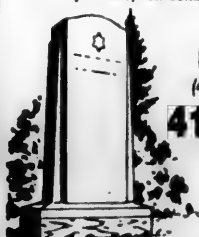
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Letters to the Editor

Hamas emboldened by U.S.

The Hamas terrorists have opened the gates of hell and now they will see what's on the other side.

How dare U.S. President Barack Obama urge "all parties to refrain from steps that could further destabilize the situation?"

How dare UN secretary general Ban Ki-moon urge all parties to "refrain from any actions that could further escalate this highly tense situation?"

How dare they make a moral equivalency between the terrorists who murdered three innocent teenagers on their way home from school and the state which is obligated to keep its people safe?

Obama should have offered his deepest and heartfelt condolences to the families and to the State of Israel and he should have cut off all funding to Hamas and Fatah.

Ban should have issued a similar condemnation and cut off all further UN funding to the terrorists and the areas they control.

In truth, the haste with which both Obama and Ban welcomed the integra-

tion of Fatah and Hamas may have emboldened the terrorists' feeling they were invincible. They know they will always be treated gently by this American administration and the corrupt United Nations.

Len Bennett
Montreal

W. Bank separation needed

The heinous murder of three innocent children crystallizes what many have been saying for a long time – we must separate ourselves from the Palestinians in the West Bank.

The Separation Wall's original intent was to do just that but unfortunately this important objective has been subverted by ongoing settlement construction. Israel will need a continued military and intelligence presence, but scattered West Bank settlements only exacerbate security and divert the world's attention from the real issue of Palestinian refusal to accept the Jewish state in any form.

David Benjamin
Montreal

Two-state plan is no solution

In her article "A new lexicon for the Mid-

dle East" (*The CJN*, June 26) Shira Herzog said the principle of two states based on self-determination for two peoples is at the heart of Israel's legitimacy. This is patently false.

The concept of self-determination for two peoples or the two-state solution is an idea that was first proposed by the Peel Commission in 1937 and then included in the United Nations Partition Plan of 1947. It is an idea that has been around for a long time and has proven not to be workable.

The fact that there is no Palestinian state currently in existence does not mean that Israel has no legitimacy. Nowhere in either document does it state that the existence of both states is a basic requirement for the right of Israel to exist on its own.

Israel's legitimacy derives from the Balfour Declaration, the San Remo Conference and the vote by the United Nations in 1948 to establish Israel as a state and its recognition by other states. To claim otherwise is to perpetuate a lie.

Bev Stone
Toronto

Beware of gay pride

When I was a little boy, my mother told me to be aware of strangers who offer you

candies. The gay movement and its supporters constantly manufacture sweet words for us to swallow like "inclusion," "pride," "tolerance," "acceptance," and our kids, young and very young, fall for them in great numbers.

I completely reject any campaign that makes it look normal for our kids to convert to becoming gay. And this is what *The CJN* is doing now.

Armand Benhaim
Montreal

On Jews disagreeing

After reading "The CJN's commitment to all Canadian Jews," (*The CJN*, June 26) I couldn't help but recollect what the erudite Israeli writer and poet Amos Oz wrote.

When there are 10 Jews in a room they disagree. Remove one, they still disagree. This denouement extends to the last Jew in the room. He disagrees with himself.

Norman Zinman
Toronto

Letters to the editor are welcome if they are brief and in English or French. Mail letters to our address or to cjninfo@gmail.com. We reserve the right to edit and condense letters, which must bear the sender's name, address and phone number.

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RABBI-2-RABBI

How do you provide comfort when you require comforting?

RABBI ADAM CUTLER
BETH TZEDEC CONGREGATION, TORONTO

RABBI ARI ISENBERG
SHAAR SHALOM CONGREGATION, HALIFAX

Rabbi Cutler: I write to you from Jerusalem, where three teenagers have been buried and a country is in mourning. The television broadcasts nothing but coverage of the tragedy. Though the markets still bustle and the swimming pools remain crowded, there is an inescapable sadness in peoples' eyes. The collective Jewish heart is shattered.

While I sometimes find the process of writing and speaking to be therapeutic (all rabbis, for good or for bad, at times work through their own issues from the pulpit), a communal trauma or an excruciatingly sad funeral places a rabbi in a challenging position.

How do you provide comfort when you require comforting? How do you give spiritual care at a moment when God's presence personally feels so distant? What does it mean to be both a member of a community, with all of its joys and sorrows, and also its spiritual guide?

Rabbi Isenberg: You mentioned the struggle in feeling God's presence after such a tragedy. I suspect many people experience similar sensations, but often feel too guilty to articulate them. For them to hear those words from you, a rabbi, is of utmost importance.

For you to be in Israel now is a true blessing. The dynamic and varied population of Israel is known to unite during times of tragedy. I recall being in Israel on the first day of the 2006 war with Hezbollah. I was on the beach in Haifa with cousins enjoying what was a beautiful day. My cousin turned on the radio only to be met by a slow song from the pioneer era. A second slow song followed, then a third. By now, other beachgoers were drawing close. The expressions on their faces said it all: something tragic had occurred. Strangers, united by nationality, gathered to console one another and wait together for a news update. In this moment of tragedy, the comfort offered from citizen to citizen was nothing less than Divine.

I believe there is tremendous therapeutic power in the

way Israelis respond to tragedy. Israelis have an unmatched ability to find Divine expression in the darkest of moments.

Rabbi Cutler: There was perhaps 24 hours of solidarity in this country following the announcement that Gilad, Naftali and Eyal were murdered. It did not take long, however, for rifts to develop. Rallies and Facebook groups calling for retribution were followed by the murder of Muhammad Abu Khdeir. While the vast majority of Israeli and Jewish society condemn the murder of Khdeir and the racist rallying, it is clear to me that the bringing together of a people that can occur after such a tragedy is no longer possible.

In my last email, I noted the feelings of many rabbis who experience being both a part of and distinct from their communities. Rabbis are the ultimate insiders within their own shuls, but on the other hand are generally not technically members of their shuls.

That insider-outsider state of being is for me being mirrored right now as a Jewish tourist in Israel, who feels very much at home here, but who is not a citizen, does not pay taxes, and has never served in the army. Yet despite my clear foreigner status, I feel a remarkable kinship with the Israeli teens and their families.

Rabbi Isenberg: The distressing news about the death of a Palestinian boy and the initial signs pointing to it being an apparent act of retribution are, simply, horrific. While there are definitely fringe groups in every society (Israel's certainly not immune), the vast majority of Israelis stand united in condemnation of this heinous act of vigilantism.

Whatever the investigation ultimately concludes, perhaps this is the key: when Israelis commit despicable crimes, they are met with the full weight of the judicial system and widespread condemnation. I pray for the day when the Palestinian leadership can, with courage, put an end to the indoctrination of their youth with hate propaganda and effectively stand up to those in their communities who wreak havoc on Israelis. Fundamentally, only once all parties begin to cherish human life and do away with the tempting formula of the "zero sum game" might we then take the next step toward a lasting peace. ■

How to reach us

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HEAD OFFICE:
1750 Steeles Ave. W., Ste. 218, Concord, Ont. L4K 2L7
Tel: 416-391-1836; Fax: 416-391-0949

Editorial e-mail: cjninfo@gmail.com
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From the archives | Outdoor life



ONTARIO JEWISH ARCHIVES, BLANKSTEIN FAMILY HERITAGE CENTRE PHOTO

Young women participate in Clean Up Day at Camp Yungvelt in Pickering, Ont. in 1927. The camp was established by the Workmen's Circle and closed in the 1950s.

SeeJN | Top Immigrant



Anna Wolak, a family physician originally from the Philippines, is one of the winners of the 2014 Top 25 Canadian Immigrant Awards, which recognizes newcomers who have made a strong contribution to their communities since arriving in Canada. Wolak, now a Vancouver, B.C. resident, converted to Judaism and is married to Arthur Wolak with whom she has two sons Jacob and Joshua. They belong to Beth Israel Congregation.

From Yoni's Desk

The five stages of grief

The theory of the five stages of grief – denial, anger, bargaining, depression and acceptance – is imperfect at best. Elisabeth Kübler-Ross, the psychiatrist who conceived of it, acknowledged as much when she published her theory in 1969. She noted that the stages of grief can manifest out of order – and some stages may not appear at all – because different people experience grief in different ways. Even as she attempted to distill it down to its most basic elements, Kübler-Ross conceded grief was often too complicated to define.

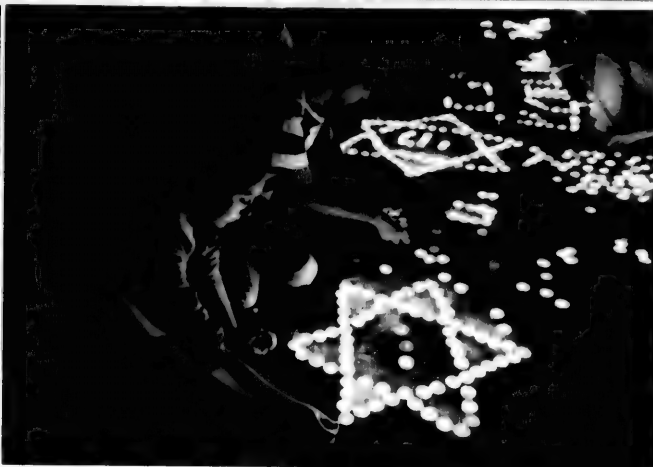
The events of the last few weeks in Israel are a lesson in the complexity of grief. From the moment news surfaced that Naftali Frenkel, Gilad Shaar and Eyal Yifrach had been kidnapped, there was very little evidence of the first stage – denial – on display. Indeed, Israelis and Diaspora Jews understood implicitly that this sort of tragedy was always a possibility, that there were terrorists lurking, planning to kidnap Israeli citizens. We hoped and prayed it would never happen again, but we knew it could – even Palestinian Authority President Mahmoud Abbas wouldn't contest this. Indeed, the only ones to issue a denial were Hamas, the very organization most likely responsible for the kidnapping and murder of the boys.

So we moved quickly to the bargaining stage. In Israel, Canada and around the world, Jews gathered to pray for the three teenagers, pleading to God, or alternatively the goodness of humanity, to bring the boys home safely. On Friday nights, many lit an extra candle in the hopes that doing so might somehow make their return more likely. Perhaps the Israeli government would have bargained as well, just as it did for Gilad Shalit. We'll never know because the chance didn't arise.

There has certainly been plenty of anger in the wake of the kidnappings, especially after the boys' bodies were discovered near Hebron. At rallies in Israel, and on Facebook feeds everywhere, people called for retribution in an outburst that was unhelpful, even if emotionally understandable. Ultimately, that fury may have led to the revenge killing of Palestinian teenager Mohammed Abu Khdeir. If that was why he died, it is a tragic affront to Jewish values.

Throughout this sad episode, the collective depression of the Jewish People has been palpable. It's not only that four young boys are dead – though that's certainly top of mind right now – the problem is there is no solution in sight to keep this from happening again and again, that having witnessed this latest nightmarish implication of the Israeli-Palestinian impasse we may still be unable to do anything to fix it. For some, sorrow is turning into despair.

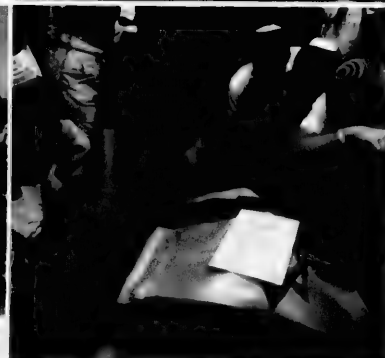
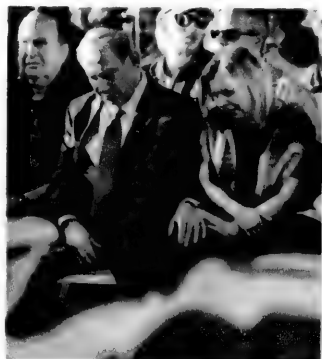
As for acceptance, the final stage of grief in the Kübler-Ross model, there have been some signs of it, but maybe it's too soon for that. Acceptance implies an ability to come to terms with what has happened – not to forget, but, with time, to learn from it. If anything positive is to come from this dark episode, that is precisely what must happen. When the cycle of grief ends, the arduous process of healing can begin. ■ — YONI



Gripped by emotion

From the moment the deaths of the three teenaged boys were announced, Israel was in a state of shock. Pictured, clockwise from top, Rachelle Frenkel, Naftali's mother, is comforted by family at the funeral; youths light candles at the spot where the teens were kidnapped; a woman, and, below that, a group of men, can't contain their emotion at the funeral in Modi'in where thousands gathered; Prime Minister Benjamin Netanyahu and his wife, Sara, pay their respects.

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Three funerals and a question

ALISON EPSTEIN
SPECIAL TO THE C.J.N.

Sweat ran down the sides of our faces and necks. There was no shade in which to rest at the Modi'in Cemetery, where Naftali Frenkel, Gilad Shaar and Eyal Yifrach soon would be buried side by side.

The bodies of the three kidnapped Israeli teens had been found the day before – June 30, the last day of school. So instead of celebrating summer vacation and, coincidentally, Canada Day, our Toronto-born daughters were with their parents in a cemetery.

We were not alone. Tens of thousands of mourners had come from around the country.

The media and VIPs and those who arrived very early sat under huge blue tarps. The rest of us stood packed together with no room even to sit on the ground. It was OK; we were there to be together and to show the Frenkel, Shaar and Yifrach families that Am Israel was grieving with them.

66

My heart broke as the three fathers together said Kaddish for their boys who were not coming back

Separate funeral services had been held earlier in the day in the home communities of each boy. A request to bury the boys on Har Herzl had been denied. The three boys were not fallen soldiers. They were civilians. That is why their kidnapping and murder was especially painful and shocking; they could have been anyone's children.

It was agreed that the three should be buried together.

Buses full of mourners came from Petach Tikvah in the centre, Elon Moreh



President Shimon Peres delivers a eulogy at the funeral of the three teens. ISRAEL SUN PHOTO

in the Shomron, Tekoa in Yehuda, Keshet in the Golan and Be'er Sheva in the Negev. Despite across-the-board support for the boys' families during the 18-day search effort, the Dati Leumi (national religious) contingent was by far the largest attending this burial service.

In front of us stood a young man wearing a black T-shirt with the now-hopeless hashtag #BringBackOurBoys. Next to him was a woman who had grown faint from the heat. At least three times we heard the call "chovesh" to summon a medic's assistance. Police opened boxes of water and asked people in the crowd to pass the bottles forward to those who needed something to drink.

By now, it was clear that the burial service was not going to start at 5:30 p.m. as scheduled – if for no other reason than because thousands of people were still making their way up the hill. My daughter wearily asked, "Next time, can we not come?" She was tired and hungry and by then missing her classmate's bat mitzvah party. I could only answer that I hoped there would not be a next time and reminded her that we could stand a little discomfort in order to help comfort the boys' families.

Here and there people sung softly, offering spontaneous prayers like *Ani Ma'amin* (I Believe). The sound moved like a soft breeze from one part of the crowd to another before slowing quietly. And then it would begin gently again. The air started to cool as the sun drew lower in the sky.

A vehicle arrived with the first body. Moments later, the second vehicle came.

A long wait preceded the arrival of the last vehicle. The service began after the flag-draped bodies were set side by side and the families seated.

My heart broke as the three fathers together said *Kaddish* for their boys who were not coming back. The crowd tearfully answered the call-and-response and ended with "Amen."

The eulogies were over quickly, and the crowds were told that they could go to the graves only after the families had left. The politicians were to hold a cabinet meeting that evening to determine the next step in the hunt for the suspected killers, believed to be operatives of Hamas.

It was past 11:30 p.m. when we got home. I fell asleep quickly and deeply. When I woke up, my first instinct was to ask my husband, who always gets out of bed before me, if there was any news about the boys. For almost three weeks, I had awoken each day anxiously hopeful that overnight they had been found alive.

Then I remembered what day it was: the day after the three funerals. My mind turned to the families, imagining how they might be waking up in a similarly hopeful haze ... before they, too, became fully aware. How tired they must be.

And so, on the second day of what might prove to be a summer of blazing tension, I was left with one question: How will we go forward? ■

Alison Epstein made aliyah from Toronto in 2005 with her husband, Stephen, and their daughters. They live in Rehovot.

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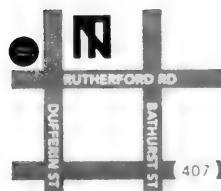
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Hospital is a model of creativity and love



Gil Troy

Last fall, I arrived at Ben-Gurion airport and saw a massive line at border control. It seemed that Israel was being invaded by an army of foreign cyclists who were going to make me very late. Suddenly, like the biblical character Balaam, my curses turned to blessings. I realized that these people came for the ALYN Hospital bicycle ride, an annual fundraising event each fall since 2000.

I recently had the privilege of visiting ALYN with my wife, parents, and daughter Dina, who has taken the hospital on as her tzedakah project. We were amazed and inspired by the miracles occurring in this hospital, the only children's rehabilitation facility in the Middle East that houses all the therapies and services physically-challenged kids need under one roof.

ALYN – which in Hebrew is the acronym

for The Organization for Special Needs Children but was labelled by one Florida supporter as standing for All the Love You Need – is an officially registered non-profit hospital serving 3,250 inpatients annually while hosting over 20,000 outpatient visits and ambulatory treatments.

Under Israel's health system, insurance providers and HMOs pay a certain amount per patient, per day. Given the intense staffing and equipment needs to provide the excellent, cutting-edge treatment it delivers, the hospital averages a deficit of \$75 per inpatient, per day, which private donations must cover. Every special therapy, gadget, and program which ALYN's doctors, nurses, social workers and physical therapists think of, requires 100 per cent fundraising.

ALYN thrives in that extraordinary intersection where Israeli creativity, Jewish generosity, and the human spirit reinforce one another. We saw one "patent" after another, special contraptions and therapies often improvised for the particular patient, dreamed up by the staffers, often brought to life by the hospital's in-house bio-tech laboratory. ALYN makes their

walkers as light as possible, and seeks respirators which are as small as possible, so kids can be as mobile as possible.

With the hospital's mantra of "remember that these kids are kids," staffers constantly seek ways to give children with sometimes daunting special needs the taste of normalcy they deserve. They hoist wheelchair-bound children up a tree, so the kids can experience looking down on the world when they spend most of their time looking up at the world. They hook up respirators in the swimming pool so the kids can enjoy the water's buoyancy.

Such imaginative therapies and devices have attracted patients and supporters worldwide. Most, but not all the supporters, are Jewish. This worldwide web of love that has developed shows Israel's power to serve as the focal point of Jewish generosity – not just in terms of donating money and time but generosity in the fullest sense of the word, meaning expansiveness, big-heartedness, far-sightedness.

The hospital proves that particular tribal loyalties can promote universal goods. As Zionists, we take pride in Israeli know-how and Jewish munificence as powerful

vehicles for expressing and stirring the very best there is in humanity.

Our daughter, Dina, is volunteering and helping to raise money to support ALYN's Challenging Sports Activities, which gets physically challenged, even immobile, kids, walking along tightropes, whooshing around on zip lines, and navigating obstacle courses. These activities build confidence and encourage teamwork.

When Dina visited, she perched on a rope with a non-Orthodox Israeli girl, an Arab boy, and two haredi kids, and they had to pour water from one kid's cup to another, while staying balanced. Watching them work together, smile together, sweat together, I was reminded of our common humanity – and saw the vision of Middle East peace partially realized.

This is the real Israeli experience, as common, if less frequently reported, than the conflicts. If we could bottle the creativity, generosity and love permeating ALYN Hospital and mass-produce it; if we could get reporters to tell that story too, we would be on our way to fulfilling the Zionist dream of redeeming the Jewish people and humanity. ■

Writing the book of life



Sara Horowitz

Yes, it's that time. Beach, lake, mountain, or hammock in the backyard. Time to relax, recharge – and settle in with a stack of books.

But perhaps, instead of reading, we should think about writing – taking our moments of leisure to craft a record of who and where we've been, and how we experience our changing world.

For several months, my cousins and I have been sharing information about our attempts to trace our family's path from eastern Europe to North America. My paternal grandfather had eight children, four born in Europe, one (my father) conceived in Manhattan but born during a visit to Warsaw, and three born in New York. Intent on sinking roots in the new world, and typical of immigrants and their children, my father and his siblings

quickly Americanized, transmuting Yiddish/European names into American ones. Embracing a New York version of Jewish life, they mastered the culture of the new land, with little interest in stories of the old. They spoke English to one another and, later, to their children, so that few of my cousins heard Yiddish at home.

And now, belatedly, the cousins are curious – about life in Europe, about the early years in North America. But neither my grandparents nor any of my father's siblings are still alive, so we can't ask them. Instead, we stitch together a past from remembered stories and archival research.

My cousins range in age from mid-40s to mid-70s. The stories we remember hearing from our parents are contradictory. According to one version, our ancestors were "princes" in Europe, with a lavish home and servants. In another version, they were paupers and debtors. Yet another version casts them as fleeing from the police. There were ocean voyages back and forth and various children left behind with relatives and retrieved before the family finally settled into their

new lives. Our pooled recollections are a hodgepodge of romanticization and conjecture, with few means to tease out the facts from the vagaries of memory and fantasy.

Thankfully, we don't rely only upon these twice and thrice told tales. My cousins have been resourceful in tracking down archival sources that help us reconstruct our shared past. Thanks to the Internet and the digitization of documents, we have copies of ship manifests that anchor (no pun intended) at least parts of the family journey that occurred in the first quarter of the 20th century, even copies of census reports that my grandfather submitted during the family's early years in North America. We have other kinds of saved documents – report cards from our parents' childhood, naturalization papers for the siblings born in Europe. The past begins to take shape.

But what's missing is the interior life of our parents and grandparents – what and how they felt about their lives on both continents, why they decided to emigrate, how it felt to leave the familiar and

acculturate to the new. Documents can't tell us that – only our parents or grandparents could have. They were more interested in building their own lives, and did not see anything remarkable in their life journeys. And we rarely asked.

My grandfather was a natural storyteller, weaving fantastic tales of his flying horse, Itzm-Bitzm, that followed the family across the ocean and lived in a courtyard in New York. Grandpa also wrote poems in Hebrew; my father saved a few and passed them along to me.

No one in our family thought to leave behind lifewriting or to write down my grandfather's wonderful tales. If they had, our picture of them – and of where we come from – would be richer. The email exchanges among my cousins contains moments of discovery, but also a prod to current generations to chart our lives in writing, as we see, experience, and feel ourselves and our times. The world is changing – the Jewish world is changing. Let's leave a map so those who come later can find where they've come from, to better understand where they find themselves. ■

Why Jews should support a Christian law school



Michael Taube

A slew of writers and pundits have recently attacked Trinity Western University's proposed law school. *CJN* columnist Adam Goldenberg even suggested Jews, and anyone "who truly cares about religious freedom," should oppose it because this post-secondary institution prohibits same-sex relationships on campus.

I disagree with them. Hence, let's examine some reasons why Jews should support a Christian law school.

Trinity Western is a small, privately funded Christian liberal arts university based in Langley, B.C. People of different faiths, including Jews, have attended classes and earned degrees in the arts, humanities, business, nursing and theology.

It's true that Trinity Western supports traditional Christian principles. However, there are no compulsory religion classes, seminars or church attendance.

There are strict guidelines in the university's Community Covenant Agreement against theft, plagiarism, alcohol and tobacco consumption, and illegal drug use. Students must also agree to refrain from "sexual intimacy that violates the sacredness of marriage between a man and a woman."

This last point has driven many liberal secularists up the wall.

In 2001, the B.C. College of Teachers declined Trinity Western's teacher training program because it supposedly prohibited "homosexual behaviour." This dispute went all the way to the Supreme Court of Canada. In an 8-1 decision, the judges ruled in favour of Trinity Western because "the concern that graduates of TWU will act in a detrimental fashion in the classroom is not supported by any evidence."

The ruling made sense at the time. It still makes sense now.

Trinity Western is a private university. It doesn't receive taxpayer funding, and therefore isn't required to follow the same guidelines that public universities do. They set their own parameters, design their own programs, and admit as many students as desired.

Meanwhile, the university's application

process contains no restrictions against race, religion, gender or sexual orientation. Gay people can apply to Trinity Western. They'll likely be accepted if they meet the academic requirements. The only thing that's prohibited are same-sex relationships, which have absolutely nothing to do with post-secondary education.

In my opinion, any gay or straight person who disagrees with Trinity Western's support of traditional Christian principles shouldn't fill out an application form.

We live in a democratic society, and this private university has the right to set their own guidelines. Liberal secularists seem to believe they have the God-given right to dictate the terms and conditions a university must follow - or else.

Guess what? They don't.

Fortunately, students have the freedom to choose the institutions of higher learning they wish to attend. If they don't like Trinity Western's guidelines, there are other Canadian universities to choose from.

That's why this malicious attack on Trinity Western's proposed law school is baseless. Similar to the B.C. College of Teachers' complaint, there's no proof that graduate students would ever act in a

detrimental fashion against their clients.

Those who presuppose the actions of a nonexistent law school are therefore acting in a prejudicial manner. They've rejected the very tenets of religious freedom they claim to be defending.

Canadian Jews should understand this position wholeheartedly.

Some families belong to synagogues to teach their children about Jewish history and values. Others attend private Jewish schools, and private post-secondary institutions like New York's Yeshiva University, to enhance aspects of Jewish learning.

As well, *Leviticus* 18:22 clearly states, "Thou shalt not lie with mankind, as with womankind: it is abomination." Deny it if you wish, but traditional Jewish and Christian teachings have some striking similarities.

Does any of this prove observant Jews would act in an adverse manner against other people? Absolutely not, and the same principle follows for observant Christians.

That's why Jews should support a Christian law school. It helps defend religious customs, religious traditions - and yes, the religious freedom that binds Judaism and Christianity. ■

Will Stephen Harper resign? Jews will know first



Adam Goldenberg

We're now past the midpoint of Stephen Harper's premiership. Exactly when he'll go is anyone's guess, but this much is certain: it's neither likely nor impossible that the prime minister will quit before the 2015 federal election.

It's not likely because, at 55, he's not old enough to yearn for retirement. In Mr. Harper's own mind, he has a good shot winning another election, maybe even two. He may not be a happy warrior, but he's a survivor; he's kept the job for longer than many expected him to, and there isn't another one that he'd rather have instead.

But it's not impossible, either. After eight years in power, his government is showing its age, and successive scandals, self-inflicted Senate snafus, the overpriced procurement of new fighter jets,

pointless feuds with the judiciary and so on have taken their toll and tarnished the Tories. An increasing number of voters are tired of the Prime Minister's autocratic tendencies. The dark magic of negative politics, so critical to the Conservatives' last two election victories, has a way of consuming its practitioner over time; nothing does more to make voters crave positive politics than nearly a decade's worth of attack ads. If it becomes obvious in the next 12 months that the electorate is determined to vote for change - and the trend lines in opinion polls have been pointing that way for a while - then the prime minister may decide to escape the humiliation of losing to a Trudeau by taking an early walk in the snow.

If he does, Jews will be among the first to know. After a decade of mostly successful Tory overtures to our community, even the subtlest signal of an impending change in leadership will send the prime minister's prospective successors scurrying to curry favour at a shul near you.

"Israel has no better friend than Canada!" they'll insist. It'll all be as subtle as the State of Israel Bonds appeal during

the High Holidays, and probably just as effective.

Unlike a general election, a leadership race is nine innings of inside baseball. The electorate is entirely self-defined; only party members may vote. Victory is a battle of the membership forms, and the candidate who signs up the most nearly always wins.

Hence the Jews: Ours is a relatively well-organized, well-connected community, with a leadership structure that, while not without its detractors, is fairly well co-ordinated. Jews often send their kids to Jewish schools and summer camps, and subscribe to Jewish publications like this one. Jews have Jewish friends, and, together, we talk about politics. In certain ridings across Canada, Jewish votes decide elections. As in other communities with similar collective characteristics - Sikhs, Ukrainians, and Chinese evangelicals, for example - Canada's Jews present politicians with a potent electoral calculation: as the Tories have learned in successive campaigns, votes among groups like ours aren't won one at a time. Say the magic word - "Israel!" - and you, too, can be the

chosen people's choice.

It's savvy political organizing, but it has real consequences. Not only have political parties' membership databases become balkanized, but our country's foreign policy has also come to track the community outreach efforts of the party in power. The prime minister's enormous delegation to Israel, the Conservatives' hard line against Russian adventurism in Ukraine, the government's push for an ambitious new trade deal with India - each can be traced back to the political math that has been coded into the DNA of Canada's engagement with the world.

None of this is necessarily a bad thing, and none of it is unique to the Tories. Still, sooner or later Conservative leadership candidates will try to cash in their government's chips in communities where votes come in droves.

So get ready. Speculation over the prime minister's departure isn't going anywhere. When it comes time to take it seriously, Jews will be the first to know. ■

Follow Adam on Twitter:
@adamgoldenberg

News

West's indifference and Hamas anti-Semitism decried at memorial

JANICE ARNOLD
jarnold@cjnews.ca

Member of Parliament Irwin Cotler denounced the western world's indifference to the kidnapping and murder of three Israeli teens, and to the Hamas "genocidal anti-Semitism" that sanctioned such a crime, at a community memorial service held by Montreal's Federation CJA at the Gelber Centre on July 2.

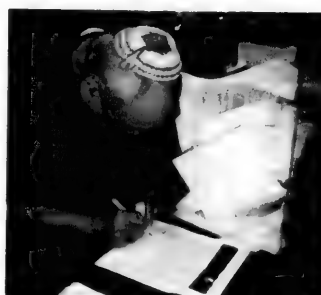
While the entire nation of Israel and Jews around the world were transfixed during the 19 days of the boys' disappearance and grieved as one people at its tragic end on June 30, it "remained a footnote in western

political consciousness," Cotler said.

An estimated 700 people attended the service, which included remarks by Israeli Consul General Joel Lion, federation and Centre for Israel and Jewish Affairs (CIJA) officials, D'Arcy McGee member of the National Assembly David Birnbaum, and an especially emotional lament by Beth Israel Beth Aaron Congregation Rabbi Reuben Poupko.

Both Cotler and Rabbi Poupko contrasted the response of Israelis and Palestinians to the slayings of the yeshiva students and the apparent revenge killing of a Palestinian youth afterward.

"As Israel condemned the murder of the Palestinian boy, Palestinians celebrated



Participants sign letters of condolence that will be sent to the families.

CIJA Quebec chair Eric Maldoff said it is urgent that world leaders stand up to terrorism and groups like Hamas. Opinion polls show that support for terrorism among Palestinians is among the highest anywhere in the Middle East, he said.

He implored Palestinian Authority President Mahmoud Abbas to lead his people away from violence and resume negotiations toward a two-state solution.

Referring to the killing of the Palestinian boy in Jerusalem, Maldoff added, "There is no justification for murder."

Birnbaum conveyed his own condolences and those of Premier Philippe Couillard. Montreal executive committee member Lionel Perez and Mary Deros, an adviser to Mayor Denis Coderre, were also present.

Cantor Yehuda Abittan of the Spanish and Portuguese Synagogue recited the memorial prayer.

A form letter of condolence was distributed at the memorial service affirming to the boys' relatives that "your global Jewish family stand[s] shoulder to shoulder with you," which the federation will transmit.

Later on the evening of July 2, the three boys were memorialized by the Chabad-Lubavitch Organization at its centre in Town of Mount Royal, turning what was originally planned as a celebration of the life of the movement's Rebbe Menachem Schneerson on the 20th anniversary of his death, into one of sorrow.

Memorials are being held by Jewish communities across Canada, including one held in London, Ont., on July 2.

On July 3, Israeli Ambassador Rafael Barak was scheduled to attend the Jewish Federation of Ottawa's memorial at Congregation Machzikei Hadas. Prayers for the slain teens were to be offered at the Jewish Community Centre of Vancouver that evening as well.

The Toronto Jewish community was to gather on July 7 at Shaarei Shomayim Congregation.

"We urge all community members to attend this important event as an exceptional display of Jewish unity and as a tribute to the innocent victims of a cruel crime at the hands of these heartless terrorists," stated UJA Federation of Greater Toronto. ■

the deaths of the Israeli boys," Cotler said.

Rabbi Poupko praised the courage and dignity of the Israeli mothers as they awaited the fate of their sons with that of one of the accused kidnappers, who said on Israeli TV: "If he truly did it, I'll be proud of him until my last day."

Cotler placed the blame on Hamas for "openly calling for the destruction of the State of Israel and the killing of Jews wherever they may be." The Palestinian Authority is equally guilty of "glorifying terrorist murderers," he said.

His voice cracking with emotion, Rabbi Poupko pleaded, "Don't touch our children... Let's be blunt: while we love life, they revel in death."

Federation CEO Deborah Corber implored the Jewish community not to give in to rage and hatred, or the impulse to avenge, but to remain united.

"I understand the demand for revenge... but we need to speak in one language. There can be no greater punishment of our enemies than for them to see that nothing can divide us," she said. "True revenge is transcending the differences among us."

Similarly, Lion said, "In Judaism, there is no revenge. Only God can avenge a death. "We have a cruel enemy, but it is not the Palestinian people; it is Hamas, a terrorist organization... An enemy without remorse that will do anything to take us away from our land... It is our land and we are there to stay. Nobody will make us leave our home."

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Several people injured as pro-Palestinian and pro-Israeli supporters clash

SHERI SHEFA
sshafa@thecjn.ca

About 200 pro-Israeli and pro-Palestinian supporters violently clashed at a protest organized last week by the Jewish Defence League (JDL) in response to the murder of the three Israeli teens.

Const. Lilly Fitzpatrick of the Peel Regional Police told *The C/N* that police were called to the Palestine House on Erindale Station Road in Mississauga shortly after 6 p.m. on July 3 to keep the pro-Israeli and pro-Palestinian protesters separated on opposite sides of the street.

Between 30 to 40 officers were on the scene, "strictly to keep the peace and maintain order. It did get a little heated and a couple people did start fighting. Out of an abundance of caution, we had additional officers respond. There were several injuries," Fitzpatrick said.

"One party was taken to hospital for a head injury, but I don't have any further information on that."

She added that there have been no charges laid thus far, but two people were arrested.

"The investigation is still ongoing to see if there is anything that warrants a criminal charge. Our role was strictly to keep the peace and maintain order."

JDL president Meir Weinstein said there were a number of violent incidents between the two sides.

"One woman, whose intention it was to join our demonstration... was walking towards where the protest was."

He said she was holding a sign with a message condemning Hamas and walked by a group of pro-Palestinians who were standing near the Palestine House.

"They began to swarm her... Police officers started doing what they had to do to

separate them," Weinstein said.

He said there was a group of Jewish bikers who joined the protest and there was an altercation between the two sides when the bikers attempted to park next to the Palestine House.

"They were swinging sticks, trying to attack the [bikers]. There was violence there," Weinstein said, adding that a JDL supporter was taken to the hospital to get stitches.

Weinstein said he was surprised by the response from the pro-Palestinian side.

"We showed up not anticipating really anything from the other side... and we thought we'd have a vigil/memorial for the three Israeli teenagers that were murdered."

Israel has blamed Hamas for the murders of Gilad Shaar, Naftali Frenkel and Eyal Yifrach. It's believed that the teens were murdered by Hamas shortly after

being kidnapped in Gush Etzion, a settlement bloc located south of Jerusalem.

"We picked the location of the Palestine House because that organization... glorifies groups such as Hamas. We picked that location because Hamas was responsible for the kidnapping," Weinstein said.

While a representative from the Palestine House could not be reached by *The C/N's* deadline, the *Hamilton Spectator* reported that Raed Ayad, a Palestine House director sent word out to his community when he learned about the JDL's intention to hold a protest across the street from the building.

"We organized our community to stand not against them, but in commemoration of our fight and our struggle for human rights," Ayad said.

"We are a community. We've been here for about 20 years, so the reality is we're here to commemorate our people." ■



Pro-Israeli and pro-Palestinian supporters clash with each other and police.
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NATIONAL

China, Israel partner on community development

SHERI SHEFA

sshefa@thecjn.ca

A partnership between Technion Israel Institute of Technology's Engineers Without Borders (EWB) chapter and Shantou University in China that offers a course on sustainable community development is the first of its kind.

Technion engineering Prof. Mark Talesnick, who founded the EWB chapter at his school in 2008, said that while this is the fourth time this course has run in countries including Nepal and Ethiopia, this is the first course offered in partnership between Israeli and Chinese academic institutions.

The course, engineering for developing communities, is a four-week program that offers students from all over the world and in all academic disciplines real-life field

work experience in small-scale sustainable community planning and development.

Eleven Chinese students will be participating in the course along with 10 students from Israel and abroad, two of whom are Canadian.

Nicole Levine, a 21-year-old University of Guelph student double majoring in criminal justice and French, is one of the Canadians heading to China later this month with the group.

"As much as the trip is based on engineering, most of it is about social engineering and that's kind of how I fit in. You don't necessarily have to have an engineering background to be part of this program. They're interested in how you interact with communities and different groups of people," Levine said.

In addition to class time, where sub-



Mark Talesnick

jects including sustainable community development, public health and infrastructure, will be explored, students will also spend about a week in a rural Chinese village to assess the community's most pressing needs.

Students also have the opportunity to partake in hands-on activities including assembling solar panel parts, fuel briquettes, and bioreactors for the production of bio-gas.

When Talesnick brought a group of students to a rural village in Nepal in 2010, his students observed that one of the biggest issues was a lack of clean energy.

They built a bioreactor that runs on human and animal waste. It produces methane, which yields cooking fuel, as well as organic fertilizer.

CONTINUED ON PAGE 33

World Premiere: "Political, Polish Jew: The Story of Pinchas Gutter"

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Cohen
Expert on Child Survivor
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Pinchas Gutter, a native of Lodz, Poland, was only seven years old when the war broke out. He and his family escaped to Warsaw, where they were witness to the Warsaw Ghetto Uprising, before being deported to Majdanek, where his entire family was murdered.

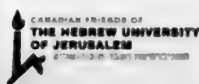
One of the most sought after Holocaust survivor speakers and blessed with a sweet, melodious voice, Pinchas Gutter has traveled the world sharing his story, often accompanying himself with songs he learned as a child growing up in a Chasidic environment.

He is a frequent speaker for the Sarah and Chaim Neuberger Holocaust Centre, and the March of the Living and Remembrance and Hope programs.

By keeping the memories alive, by telling stories, by hearing those stories, we can do our part to fulfill the mitzvah, the commandment of saving a life. I think of Pinchas Gutter, a man who lived through the Warsaw Ghetto Uprising, and survived the Majdanek death camp... "I tell my story," he says, "for the purpose of improving humanity, drop by drop by drop. Like a drop of water falls on a stone and erodes it, so, hopefully, by telling my story over and over again I will achieve the purpose of making the world a better place to live in."

Those are the words of one survivor – performing that "sacred duty" of memory – that will echo throughout eternity. Those are good words for all of us to live by.

—President Barack Obama, USC Shoah Foundation
20th Anniversary Dinner, May 7, 2014





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Solar light entrepreneur wins Bronfman Prize

LAUREN KRAMER
PACIFIC CORRESPONDENT

Vancouverite Sam Goldman, 34, will be \$100,000 richer this fall when he's officially awarded the Charles Bronfman Prize, presented annually to a visionary and dynamic humanitarian under age 50. The criteria for the award is that the individual's work be informed by Jewish values, have global impact that changes lives, and that it inspire future generations.

Goldman, the first Canadian Bronfman winner in the award's 10-year history, has these — in spades.

The co-founder of d.light, his goal was to replace dangerous kerosene lanterns used by millions in developing countries with safe, affordable solar lights. Since he shipped his first container of solar lights in 2008, he's brought this change to 33 million people in 62 countries.

Born in Springfield, Mass., he spent his formative years exclusively in Third World countries as he accompanied his parents, who worked for the U.S. Agency for International Development, around the globe.

"My parents were doing work around health, agriculture and economic development, so I grew up seeing people who were living fundamentally different lives than I was and had very different ways of seeing the world," he said.

After graduating with degrees in biology and environmental studies from the University of Victoria, he joined the Peace Corps and headed to Benin.

"I wanted to go into a rural village with no amenities, where foreigners didn't go, and understand what it meant to be a subsistence farmer," he explained.

That's where the absence of electricity forced him to use kerosene and to learn how it affected the lives of those who used it daily.

During his stay in Benin, he saw a neighbour suffer from third-degree burns to his body as a result of a kerosene accident. The experience was a catalyst for Goldman, who started researching alternatives right away.

"I realized kerosene wasn't just an inconvenience for me, but a life-and-death issue for a lot of people. Everyone had stories of burns or deaths as a result of kerosene."

Goldman headed to Stanford University and enrolled in an MBA program, taking classes in entrepreneurial design for extreme affordability. It was there that he met the co-founders of d.light, fellow business students and engineers. Together they built the first prototype solar light, formed the for-profit company and start-

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We were tackling a solution that meets the needs of 2 billion people

ed fundraising so they could mass produce their products.

The solar lights range in price from \$10 to \$200 and come in various models, from a single study lamp that resembles a hockey puck on legs to a small solar home system with multiple lights and light switches.

Awarding the prize to a for-profit company was a departure from the norm for the Bronfman family and one that instigated some discussion, Stephen Bronfman said.

"We hadn't awarded the prize money to someone in the for-profit sector before, but in Goldman we saw a young fellow who is able to take a life-saving product and distribute it through all kinds of means. He doesn't want to stop until he's sold 100 million lights, and by being for-profit, he can leverage financial institutions and get the product out to non-electrified areas around the globe."

Added Goldman, "We'd seen a lot of models that were non-profit and that hadn't produced scalable results. We knew if we were creating value for people, they'd pay money for it, and we were tackling a solution that meets the needs of two billion people. We didn't know how to raise that kind of money in the donor world and knew that only by charging for it would we know the product was good. Also, we could use the profits to expand our reach further and faster."

Bronfman said his family's involvement in selecting the award recipient each year is an inspiring process.

"We never really understood how great it would be for all of us involved," he said. "This year's selection was really interesting, and Sam is the first social entrepreneur we've ever awarded the prize to. There were a lot of similarities with my dad [Charles Bronfman], him being Canadian and doing large-scale international work. But regardless of nationality, he was the top entrant out of five finalists. His background, whole life and *raison d'être* really shone through and we were thrilled to award him this year's prize." ■

Air Canada's Dreamliner to fly on Tel Aviv route

JENNIFER TZIVIA MACLEOD
SPECIAL TO THE C.J.N. TEL AVIV

Canada's ambassador to Israel, Vivian Bercovici, hosted nearly 300 Israelis, Americans, Canadians and others on Canada Day in a lush 49th-floor event space overlooking the lights of downtown Tel Aviv to inaugurate Air Canada's new Dreamliner 787 service between Toronto and Tel Aviv.

Planned long in advance, the evening bore an unavoidable surreal quality following the discovery that three missing Israeli boys had been killed by their abductors.

Bercovici acknowledged the difficulty of celebrating, but said it was nonetheless a fitting opportunity to dwell on the values the two countries share, including a respect for democracy and human rights. "Israel is a beacon in a very, very troubled part of the world."

On behalf of Foreign Minister John Baird, Prime Minister Stephen Harper, and the Canadian parliament, Bercovici said, "You [Israel] have our unwavering support."

Air Canada's director general in Israel, Ruth Ben-Tzur, extended condolences and spoke about the "incredible relationship between our countries."

The national airline has ordered 37 of the new planes, to be phased in throughout 2014, at a cost of \$6 billion. Air Canada's first 787 made its debut flight back in May on a short run between Toronto and Halifax.

Tel Aviv is one of two initial international destinations for the Dreamliner, with flights to Japan's Haneda airport rolling out first in mid-July. Service to Ben-Gurion International Airport is expected to begin on Aug. 6.

Delays in rolling out the 787s forced the airline to fly leased 767s on several routes. Substituting less sophisticated planes led

to complaints by passengers who thought they'd be flying in luxury. But Ben-Tzur, saying the delays were due to Air Canada's dependency on Boeing, told *The C.J.N.*, "It's something natural... no big deal."

She called the new planes "perfect" for the Toronto-Tel Aviv route of nearly 6,000 miles (over 9,000 km), with 20 per cent fuel savings and increased speed to shave about an hour off the total travel time, bringing the trip down to about 11 hours. "This aircraft is a game changer," Ben-Tzur said.

Passengers in all classes will have a more comfortable experience, with silent cabins ("no engine noise") and larger windows, which offer customized dimming to replace conventional blinds. Flying may also be healthier, with more oxygen, more humid air, and fewer circulating pollutants.

In a recorded greeting, Air Canada CEO Calin Rovinescu, who travelled with the prime minister's delegation to Israel earlier in 2014 to witness first-hand "the evolution of tourism and business in Israel," emphasized the airline's intention to cement Toronto's role as a hub for travellers flying to Israel from Western Canada and throughout the United States.

Air Canada has been serving Tel Aviv for nearly 20 years, the only Canadian airline offering direct flights.

Bercovici had originally intended to speak about her plans to expand economic and trade relations between Israel and Canada during her term as ambassador, but decided against it given the tragedy. Nevertheless, in light of our country's shared values, she mentioned that she will do all she can "to move forward with zest, optimism and fortitude."

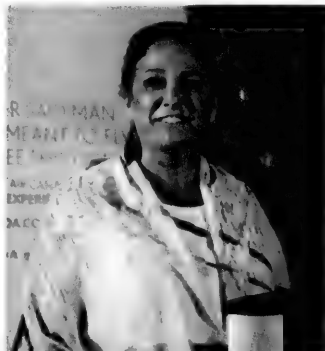
Both the Canadian and Israeli national anthems were sung lustroly by Israeli-born Montrealer Kathleen Reiter, past winner of the TV series *The Voice Israel*. Reiter sang several other selections, including Leonard Cohen's *Hallelujah*, for its connection with her Canadian hometown.

"It's Air Canada... and Canada Day," said Ben-Tzur. "What could be more appropriate than combining the two?" ■

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"This aircraft is a game changer"

Ruth Ben-Tzur
Air Canada's director general in Israel



Canadian Ambassador Vivian Bercovici speaking at Canada Day celebrations in Tel Aviv.



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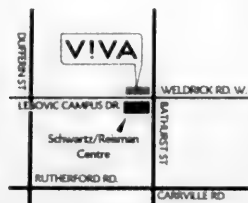
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I'm alive, despite what the credit agency thinks



Steven Skurka

In most circumstances, Jewish law will recognize the validity of a death certificate issued in Canada. But I can't find anything in the Talmud that speaks to death declared by a credit rating agency.

I discovered I was dead by chance. I had been passing through the downtown Toronto Bay store when a set of headphones with the catchy title "Beats Executive" caught my eye. The knowledgeable salesman assured me they were top quality, and after trying them on I made the purchase. The salesman told me if I signed up for a Hudson's Bay card and used it with the purchase, I would get a 15 per cent discount. I signed the application.

A couple weeks later, I received a letter from the vice-president of Hudson's Bay

Credit advising me that after careful consideration my application had been declined. This was confusing, since I wasn't aware of any problems with my credit rating, but as I read further I learned the reason for the denial was that the credit agency had reported me as being deceased. The vice-president of Hudson's Bay Credit sincerely apologized for any inconvenience the rejection of my application had caused.

I dutifully contacted the number provided for consumer relations. In a calm and measured tone, I informed the agent on the line that I didn't care about my credit card application. The reason for my call was to correct the misguided conclusion that I was deceased. I wasn't aware, I noted, that dead people had any interest in buying headphones. But, the mere fact that I was able to speak failed to convince the agent I was indeed alive.

I was advised that I would be asked a series of questions, and my answers would be entered into a computer to test their veracity. I observed I was certain of achieving a perfect score.

"Which of the following banking institutions have given you credit in the past?" I was asked. The first option was CIBC, and I interrupted the agent to confirm the correct result. I answered the remaining questions confidently and waited for the computer's results. A few seconds passed and I was informed that I had answered the questions correctly.

"Can you please tell me the reason that you concluded that I was dead," I asked incredulously. "Well, it seems American Express reported that Steven Skurka had died in 2009," came the answer.

"Did it occur to you that there may be two people with the same name," I replied. "Do you call this a competent investigation?" I had abandoned my measured tone.

At that point, I figured the matter of my demise was over. Sadly, I was mistaken.

I was told that a further 20-day investigation would be necessary. "But you clearly know I am alive," I protested. "I'm sorry sir, but we have procedures that we have to follow," he responded.

A couple of weeks later, I placed a second call to the credit agency and was given a second set of skill-testing questions. The agent seemed sympathetic to my plight. "I'm with you," she declared, then put me on hold for a few minutes while she spoke to her supervisor. When she returned, I was told I'd have to wait for the investigation to conclude.

Five weeks after being reported as deceased, I received a letter. "Please be advised," the letter indicated, "we have corrected the narrative on your account." But I was cautioned there is more than one credit bureau in Canada. The message was clear: We are satisfied that you're a live person, but other credit bureaus may not be as charitable. Apparently, more skill testing questions await me.

In summary, under Canadian law I am a live person. Plus, I spoke to my rabbi on the telephone the other day, so that should satisfy the dictates of Jewish law. ■

Steven Skurka is a lawyer in Toronto.

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Timeline of a tragedy

JUNE 12, roughly 10 p.m.: Eyal Yifrach, 19; Naftali Frenkel and Gilad Shaar, both 16, are kidnapped while seeking a ride home from their respective schools at a hitchhiking post near Kfar Etzion. A Hyundai with Israeli license plates, allegedly driven by two Hamas terrorists, picks them up.

10:25 p.m.: Shaar calls the police's West Bank district hotline and whispers he's been kidnapped, but supposedly isn't heard by the operator. Her supervisor tries Shaar's cellphone eight times, to no avail. It's decided the call might be a false alarm or a prank.

JUNE 13, roughly 3:30 a.m.: Shaar's father goes to the Modi'in police station to report his son missing.

Roughly 8 a.m.: Police and the army begin searching for the teens. When Palestinian firefighters report finding the torched Hyundai, Israeli investigators make the connection. The car shows some evidence the boys were harmed, though, according to *Ha'aretz*, signs of blood weren't sufficiently clear for investigators to determine that all three had been killed.

Around noon: Israeli Prime Minister Benjamin Netanyahu announces he holds Palestinian Authority (PA) President Mahmoud Abbas responsible for the well-being of the missing teens.

Afternoon: A spokesman for the Palestinian security services in the West Bank tells *Reuters* the PA has "no knowledge" of

the incident.

U.S. Secretary of State John Kerry releases a statement pledging to work with both Israel and the PA to "ensure the situation is resolved quickly and the teenagers returned to their families."

At a conference in London, Israel's Justice Minister Tzipi Livni asks Kerry to help secure the teens' safe release by working alongside Abbas to locate the boys.

Kerry speaks to Netanyahu, who slams the unity government between the Fatah-led PLO and Hamas, saying the kidnapping is "the result of letting a murderous terrorist organization enter the Palestinian government"

Crowds gather in solidarity at the Western Wall to pray for the boys.

Israel Defence Forces (IDF) soldiers scour the countryside and villages near Hebron, blocking roads and conducting home searches.

JUNE 15: Kerry condemns the kidnapping and calls for the teens' release. He says "many indications point to Hamas' involvement" and stresses the United States views Hamas as a terrorist organization.

Officials in other nations – including Canada, Spain, Norway and Holland – condemn the kidnappings.

JUNE 16: #BringBackOurBoys campaign begins to go viral on social media platforms like Facebook and Twitter.



Eyal Yifrach, Gilad Shaar and Naftali Frenkel.

JUNE 17: Demonstrators across international Jewish communities rally for release of kidnapped teens.

JUNE 22: Israeli soldiers arrest hundreds of Palestinians in house-to-house raids throughout the West Bank.

JUNE 23: Hamas chief Khaled Mashaal praises the kidnappings as "heroic" but denies having any information about the incident.

JUNE 24: Naftali Frenkel's mother, Rachel, addresses the UN Human Rights Council, appealing for international support for the boys' safe return.

JUNE 26: Israel names Hamas Islamists Marwan Kawasme and Amar Abu Aisha as prime suspects in the kidnappings. Both

men had previously served time in Israeli prisons.

JUNE 29: Tens of thousands of Israelis congregate in Tel Aviv's Rabin Square to show support for the boys' families. All three mothers address the crowd.

JUNE 30: The IDF finds the bodies of the three teenagers north of Hebron. Netanyahu declares: "Hamas will pay."

U.S. President Barack Obama condemns the act and urges all parties to refrain from doing anything to "further destabilize the situation."

JULY 1: The teens are buried side-by-side in Modi'in in a joint funeral service. Netanyahu speaks, calling the occasion a national day of mourning. Rabbi David Lau, Israel's chief rabbi, eulogizes the three teenagers.

Noteworthy Quotes

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"When I was in prison, in full isolation, I felt strong because I knew that world Jewry was standing strong with me. I am certain that Eyal, Gilad, and Naftali are feeling the same powerful support of world Jewry today." – *Jewish Agency for Israel Chairman Natan Sharansky when visiting the families of two of the kidnapped teens.*

"The occupation bears responsibility for escalation. Netanyahu tries to turn the picture upside down and he must understand his threats do not terrify us." – *Hamas spokesman Sami Abu Zuhri posted on Facebook after boys found dead.*

"Deeply saddened and outraged by news of the tragic murders of #EyalGiladNaftali in Israel. NYC mourns them together with their families." – *New York City mayor Bill de Blasio in a tweet.*

"As a father, I cannot imagine the indescribable pain that the parents of these

teenage boys are experiencing." – *U.S. president Barack Obama.*

"The killing of innocent people is always a hideous and unacceptable crime, a grave obstacle on the path towards peace..." – *Vatican press office.*

"I strongly condemn the cowardly murder of the three Israeli teenagers...and offer my condolences to their families as well as to the Israeli authorities." – *French President Francois Hollande.*

"I am sickened by the news of three Israeli teenagers being found murdered near Hebron. Those responsible must be brought to justice." – *Canadian Prime Minister Stephen Harper.*

"There is no difference between blood and blood. A murderer is a murderer, no matter his nationality and age. There is no justification, no forgiveness and no atonement for any murder. If an Arab youth was indeed murdered for nationalistic reasons, this is a heinous and shocking act." – *Naftali Frenkel's uncle Yishai, in response to the recent killing of a Palestinian teenager.*

Kidnappings in Israel: a recent history

1989 Two Hamas terrorists dressed as religious Jews kidnapped Sgt. Avi Sasportas. It's believed he was murdered moments after getting into their car.

That same year, Hamas terrorists abducted Cpl. Ilan Saadon. They shot him and left his body at a scrap site.

1992 Hamas abducted border policeman Sgt.-Maj Nisim Toledano on his way to work. His body was found two days later.

1994 Hamas terrorists kidnapped Sgt. Nachshon

Wachsman and murdered him while Israeli forces attempted to free him.

2006 Hamas militants captured Gilad Shalit in a cross-border raid by way of underground tunnels near the Israeli border. They held him prisoner until October 2011, when he was released as part of a prisoner exchange between Israel and Hamas.

According to the *The Jewish Press*, Israel has foiled 64 terrorist kidnapping attempts since the beginning of 2013 – many of them plotted by Hamas.

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Riots break out at Temple Mount

JTA
JERUSALEM

Israeli police prevented dozens of Palestinian rioters from breaking through a gate into Jerusalem's Temple Mount compound in violence connected to the slaying of a Palestinian youth.

The attempt to break into the compound through the Old City Chain Gate was one of a number of violent clashes on Friday, July 4 between police and Palestinians expressing outrage over the murder of a Palestinian boy earlier this week, Army Radio reported.

The 16-year-old boy, Mohammed Abu Khdeir, was abducted from his eastern Jerusalem neighbourhood in what police suspect may have been a reprisal by Jewish extremists for the June 12 abduction and murders of three Israeli youths in the

West Bank. Abu Khdeir's burnt body was found outside Jerusalem.

Police are looking into his death and upped security in Jerusalem in anticipation of riots before and after the Friday funeral.

In addition to the Chain Gate incident, clashes occurred also near Ma'aleh Hazeitim, a Jewish neighbourhood bordering on the Arab neighbourhood of Ras al-Amud. A large riot involving hundreds of Arabs happened at Wadi al-Joz, another Arab neighbourhood of east Jerusalem.

Additional incidents happened near Ramallah, where Palestinians hurled firebombs and stones at Israeli troops in three locales. Eight Palestinians were wounded when the Israeli soldiers fired back at the rioters, *Ha'aretz* reported.

A day earlier, on July 3, seven Israeli soldiers were sentenced to prison for posting

photos calling for retaliation for the murder of three Israeli teenagers.

The military handed down a 10-day term for the soldiers after they posted the photos on Facebook calling for revenge for the killing of the three youths.

Thousands of Israelis, including active soldiers, have posted calls on social media calling for revenge, including a Facebook page with over 32,000 likes called "The People of Israel Demand Vengeance!" The page was later taken down.

Also on July 3, Prime Minister Benjamin Netanyahu reiterated his condemnation of the murder of Abu Khdeir whose body was found a day earlier, hours after he was forced into a car and kidnapped from eastern Jerusalem.

"Vigilantes have no place in our democracy," the Israeli prime minister said at a U.S. Independence Day celebration at

the home of the U.S. ambassador to Israel. "Our security forces continue to investigate the background to the shocking murder of the boy whose body was found in the Jerusalem forest. Whatever the motive may be, this murder must be strongly condemned and we will bring those responsible for this crime to justice."

Netanyahu continued, "I appeal to all the citizens of Israel and ask you: Please exercise restraint in your actions and words. Our hearts ache, our blood boils, but we must remember that we are, first and foremost, human beings and we are citizens of a law-abiding country. We are making decisions in a responsible, cool-headed and considered manner. The American people, who experienced terrible terrorist attacks on its own soil, empathizes with our fight and we empathize with their fight." ■

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Stronger, together despite the pain

DJ SCHNEEWEISS
SPECIAL TO THE CJN



The State of Israel and the Jewish People have endured a terrible trial over the past three weeks, a bitter challenge to the basic rules by which life is meant to be lived – where the young grow old and the peaceful live in peace.

Such challenges are not new to us. The cold-blooded murder of Naftali, Gilad and Eyal joins a long list of gruesome excesses perpetrated against our people. The grief, first and foremost of the Frenkel, Shaar and Yifrach families themselves, but also of our collective family, is searing though not unfamiliar, all-encompassing yet somehow taken in stride.

Long schooled in adversity, we nevertheless will all remember this story, this

tragedy, for a long, long time. It is now part of us.

There are many reasons why this is so. At the most simple, human level, no parent could remain indifferent to the tragedy so mercilessly unfolding for these innocent boys and their families, or unmoved by the strength and fortitude shown by the parents throughout.

This story also resonates powerfully precisely because it is so emblematic: it captures so much of the essence of our (so far) unresolvable conflict with our neighbours in such simple, brutal terms that we can't ignore it.

The kidnapping and murder of Eyal, Gilad and Naftali will also stay with us, I believe, because of the intensity of the Jewish People's response around the world.

This, of course, is not the first time that tragedy or adversity in Israel has roused the Jewish world to rally together.

Yet there is a different feeling today. A sense of collective involvement in the outcome.

Perhaps this is because it is the first such tragedy that has befallen our people in the age of social media, an age when we all have a voice, an age when we can therefore each make a difference.

In this instance, the voice of the Jewish People was unified, loud and clear.

And this unified global Jewish voice did make a difference. It was heard. Most importantly by the families themselves, but also by Israeli society as a whole and

by all of us.

And so, despite the wrenching loss, we, the people of Israel, feel stronger than before, secure in the knowledge that the Jewish People are united with us.

If there is anything positive to salvage from this terrible tragedy, it is this unity, this sense that for all our differences, we are one.

I am glad to have this opportunity to thank the Jewish community in Canada for standing so proudly and so compellingly in support of these innocent teenagers and their families. And for loving Israel and understanding how important it is – for all Jews and for humanity as a whole – that Israel should be secure and strong.

But what should we do with this newly refreshed unity? We have heard each other, but how – as individuals and as a collective – can we ensure that more around the world hear and understand our truths?

In the specific context of the murder of Eyal, Gilad and Naftali, we must continue to convey our outrage, our individual and our collective refusal to acquiesce, to accept that such cruelty should be their, our – or anyone else's – fate. We must fight the forces that teach and inspire hatred, that demonize our people and sanction and celebrate taking the lives of our youth. And we must also champion those who seek peace and who see the humanity of the other, and know how to do so ourselves, despite the pain.

Israel has made clear that it will hunt down the murderers and bring them to justice.

We do not seek retribution, even though every moral fibre in our bones screams out for exactly that.

But we will act with determination to ensure that those who, even now, are planning to emulate the killers will be deterred, and to diminish Hamas' ability to harm our citizens and undermine our efforts to bring genuine peace and security to our country.

Israel will also continue to insist that there is no place for Hamas in any kind of legitimate government, certainly no government with which we will do business. Hamas' hatred, violence, anti-Semitism and brutality put it beyond the pale. It is the enemy of peace, not a partner to it.

But the people of Israel's response will not be just reactive. We will not allow our enemies to dictate our behaviour, and we will never allow ourselves to be defined by those who hate us.

Unity is thus not something that comes only in adversity. We are also united in our purpose: to continue to build our Jewish and democratic society and to strive for peace in accordance with our values and our aspirations. That is the way we established Israel and that is the way we will continue to safeguard its future. ■

DJ Schneeweiss is the consul general of Israel to Toronto and Western Canada.

In Gaza, preparing for war, hoping for calm

MITCH GINSBURG
TIMES OF ISRAEL

Once again, and not for the last time, Israeli leaders face the unsavoury question of what is to be done with Gaza. As usual, none of the answers are good; most are terrible. Worse still, the dilemma comes amid the month of Ramadan, one day after the brutal killing of a Muslim teenager from East Jerusalem – allegedly by Jewish extremists – and several days after Israeli forces located the bodies of three murdered Jewish teens.

Finally, matters are further complicated by the fact that the Israel Police and the Shin Bet, at least publicly, have not arrested the suspected perpetrators in either of the still-festering cases.

The Israel Defence Forces, in response,

is sending out uncharacteristically and explicitly soothing messages on the one hand, and amassing troops on the other.

Lt.-Col. Peter Lerner said in a phone interview that the troop buildup is defensive in nature and that "we want to de-escalate the situation and restore calm."

IDF Chief of Staff Lt.-Gen. Benny Gantz came out of a general staff meeting and conveyed a similar message, albeit with a warning clause that violence would beget violence.

One reason for the conciliatory language – assuming it is not a trap – is that many in the defence establishment in Israel, amid calls for a large-scale operation in the Gaza Strip from some politicians, are concerned about the repercussions of such a campaign, which could bring

about the Somaliaization of the area. "We are not working in an isolated scene," former head of the IDF operations branch, Maj.-Gen. (res) Israel Ziv, said during an Israel Project briefing for journalists.

"Today, apparently, Hamas is the less-worse scenario even in Gaza. If we try to harm them and eliminate Hamas in theory, like some voices are saying, we might find ourselves at the end of the day with the Salafists or al-Qaeda or whatever, which is not the scenario that Israel wishes to see."

Former Mossad commander Efraim Halevy, bemoaning the timing of the discussion, just two days into the mourning period for the slain Israeli teens Eyal Yifrach, Gilad Shaar and Naftali Frenkel, said in a phone interview that "the question is not whether Hamas is good

or bad, but if the alternative is better or worse."

He described the answer as unequivocal, saying that Hamas, despite all of its statements about "Israel as a repulsive being in the Middle East," is both preferable to the Islamic State of Iraq and the Levant (ISIL) and its worst foe.

Calling Hamas "the worst traitors of all" in the eyes of ISIL because of the organization's ability to keep one foot in the Islamist camp and one in the arena of realpolitik, which has enabled several unpublished and unwritten agreements with Israel, Halevy said that Hamas, "as any IDF commander will tell you," is an address. It is responsible for the Gaza Strip. The "new apparition in Gaza," ISIL or its ilk, he said, will not be.

CONTINUED ON PAGE 23

We must bond in our grief

ED PAKES

SPECIAL TO THE C.J.N.

Maimonides' use of the word "perplexed" in the title of his famous *Guide to the Perplexed* is particularly contextual when it comes to bereavement. And as Israelis and Jews the world over struggle to identify the proper response to the tragic murders of Eyal Yifrah, Gilad Shaar and Naftali Frenkel, the term has taken on particularly important meaning.

How should we mourn these boys?

To begin, it is essential that their names be alive in our minds – that they continue to live through us. At the same time, however, it is important to recognize that each of us mourns in our own unique way. The biggest problem bereaved individuals, families and professionals face is wondering "Why aren't you mourning the way I am?"

The truth is, after a death we are all vulnerable to further losses, because we are diminished by the losses. We are not able to use our lessened selves in constructive ways. Yet.

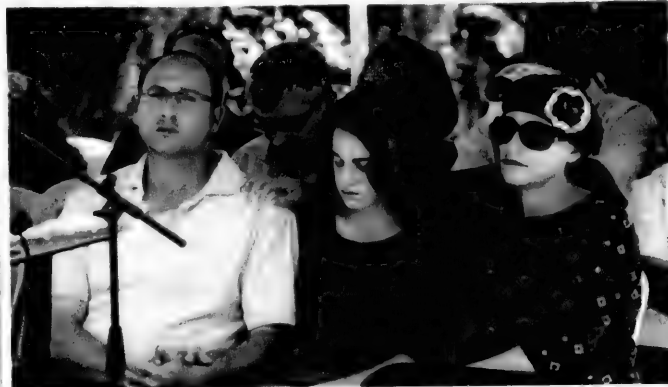
Bereavement comes from the Old English word "bereft," meaning to tear or rip away – just as Eyal, Gilad and Naftali were ripped away from their families on that Thursday evening while trying to get home for Shabbat.

Every higher animal grieves after a loss. When an elephant dies, the other elephants moan and groan, using sounds humans can't hear. After that, they break off the tusks of the dead elephant and bury them. (If they are Jewish elephants, they come back to visit on the *yahrzeit*).

Mourning is how we process our grief, and yet some people grieve all their lives. The famous psychiatrist Dr. George Pollock explains this reality well in his book *The Mourning Liberation Process*. If we do not mourn our losses, he argues, it prevents us from moving on with our lives. And indeed, 25 per cent of psychiatric patients have an unresolved mourning problem that contributes to their illness. Medication is often used to cover this up. Or it is simply ignored.

We human animals must bond in our grief. That is why groups of similar age, gender, ethnic or religious affiliation can be helpful to one another. Reciting the *Kaddish*, for example, is a way of affirming life in spite of loss. And yet, we must also respect each other's differences when it comes to how we process loss – otherwise we might engender losses of other relationships without even realizing it.

Once the intensity of the grief abates, the hard work of mourning proceeds. It really is hard work, but well worth it. Life can truly be renewed with new passion and meaning. But we must never forget



Bat Galim and Ofir Shaar, Gilad's parents grieve with their daughter Shir-El. ISRAEL SUN PHOTO

the need for sensitivity: Telling a parent that he or she will get over the loss of a child is an insult to the memory of the child. It is the reverse of the natural course of life.

Organizations like the Koby Mandell Foundation, named after the Israeli teenager who was murdered near his home in Tekoa, along with his friend, Yosef Ishran, in May 2001, help families learn how to mourn. Crucially, they also make sure that children who are experiencing loss do not miss out on their normal development. This is done, in part, by introducing young people to new friends who also know what is like to lose. The key is that people respect each other's ways of mourning and form new bonds.

Great new innovations and ways of

living are often the product of healthy mourning. At the funerals for the three boys, every human emotion was on display, but for the most part, the thousands in attendance bonded over their collective grief. There was recognition among Israelis and Diaspora Jews that an attack on our children – not soldiers, but kids – gets us where it really hurts. And yet, it also has the power to unite us.

If there is a silver lining in this tragedy, perhaps that is it. ■

Dr. Ed Pakes is a psychiatrist and psychoanalyst whose subspecialty is working with the bereaved. He helped form the group Bereaved Families of Ontario over 30 years ago, and later helped form Bereaved Jewish Families.

Situation leaves only two alternatives to Gaza takeover

CONTINUED FROM PAGE 22

Col. (res) Shaul Shay, a former chief intelligence officer for the army's

Southern Command, confirmed that the Popular Resistance Committees, Palestinian Islamic Jihad, and the various Salafist organizations – the only realistic heirs to

Hamas' throne – are committed solely to jihad and not to the civilian population in Gaza.

Shay, the director of studies at the Herzliyah Interdisciplinary Center's Institute for Policy and Strategy, said when weighing a takeover of Gaza, which would include caring for 1.5 million Palestinians in the Strip: "That – how shall I say it – does not sound like such an attractive option."

That leaves only two alternatives: a continuation of the ceasefire or Operation Pillar of Defence redux.

Hamas, outlawed in Egypt and largely estranged from Iran, is said to not want an escalation at this time. The tunnels into Gaza are mostly shut; the kidnapping failed to win any Palestinians their freedom from prison; and the strategic gains the organization made in the West Bank were diminished by the army's recent arrests. But, as so often occurs in this bloodthirsty corner of the world, the organization was aided in its hour of need by the murderers of the teen

Mohammed Abu Khdeir, abducted – allegedly by Jewish extremists – on his way to prayer in his East Jerusalem neighbourhood.

The subsequent unrest in East Jerusalem may simmer down, as has happened after numerous flare-ups over the past several years. But an operation in Gaza, with the inevitable scenes of Palestinian dead, could – in the wake of a failed peace process and amid an already tense month of Ramadan – spread to the West Bank. Such a development would rattle PA President Mahmoud Abbas' hold on power and pave the path for a Hamas takeover. It is the most fervent of the organization's desires, and, therefore, should be carefully examined by those with the most to lose: Israel, Abbas, and King Abdullah of Jordan, which already has Islamists at its northeastern gate and would, quite simply, face existential peril were it to meet a similar threat along its western frontier. ■

TimesofIsrael.com



Palestinians riot in East Jerusalem. FLASH 90 PHOTO

Jewish Life

SPORTS

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WHAT'S NEW

CLASSIFIED

76-pound grappler a world jiu jitsu champion



Noah Kales, centre on podium, after receiving his gold medal at the world championships in Abu Dhabi. Noah defeated fighters from Brazil, Jordan and Bahrain.

PAUL LUNGEN
plungen@thecjn.ca

He's 11 years old, tough as nails, agile and quick and he loves to fight. So when Noah Kales began contemplating what he might do when he grows up, a career as a mixed martial arts brawler in the UFC came to mind.

Then he got some fatherly advice and he realized there was more to the sport than the glamour as presented on TV – the brain injuries, traumas, the lights-out punches, which make a career as a UFC fighter not quite as desirable as he once thought.

So instead, Noah will stick to what he does best, jiu jitsu, which doesn't include multiple kicks to the head.

Noah's been into the sport since he was six and he's already had close to 200 matches in Ontario and the United States. He's a five-time provincial champion and earlier this year, he entered the world trials in Montreal, winning gold and earning a ticket to the world championships in Abu Dhabi.

Kales continued his winning ways in the Mideastern emirate, winning

gold there and earning for himself the well-deserved title as the best little jiu jitsu fighter in the world.

Kales defeated fighters from Brazil, Jordan and Bahrain to capture the Junior Orange title in the 34.5 kilo (76 pounds) class, winning all his matches with submission holds.

His gold medal came in the inaugural Abu Dhabi World Jiu-Jitsu Children's Cup 2014, which was held as part of the Abu Dhabi World Professional Jiu-Jitsu Championship, held under the patronage of Sheikh Mohamed Bin Zayed Al Nahyan.

"It was special because I've never been there before and it was with fighters from all across the world," he said. "I was really excited when I won."

Going into his matches, Kales admits he was a bit nervous. "But I calmed myself down. I said to myself, if I win, I'll be the world champion."

A look at the overall results showed there were a few fighters from the United States and Canada, a handful of Europeans, a good number of Brazilians – they dominate the sport – and plenty from the UAE and the surrounding re-

gion.

As for the grappling itself, it was pretty much what Noah was used to. "The fighting was fairly the same," he said. "The grips might be a little bit different."

With his experience, it was clearly nothing he couldn't handle.

Noah's dad, Sheldon, recalls introducing his son to the sport when he was six. "We knew he was very athletic," he said. With his own background in mixed martial arts, he decided to enroll Noah in a local club, but he soon outperformed all the other kids. Noah changed clubs several times, and now trains out of Gringo Jiu Jitsu, where he gets high level coaching and competition.

Noah knows what it takes to reach the top of his sport. "I'm really good because I really train a lot," he said. Usually he works at the sport four out of seven days a week, spending 90 minutes on the mat. Before tournaments, he'll up that to three hours at a time.

So what makes him so tough to beat?

"Probably my speed," he said. "I'm really fast. I usually get to positions really quickly, so the kids I'm fighting don't even see it coming."

"He's very strong for his age and size," adds his dad. "He grapples with kids who are 100 pounds. He's very strong and he's been training four days a week for years."

Noah plays hockey during the winter and he's on the basketball team at Ledbury Park Elementary and Middle School, playing point guard or small forward.

But it's jiu jitsu that is his first love and he hopes to one day acquire a black belt in the sport. Unfortunately for him, jiu jitsu is not an Olympic sport, though there are lobbying efforts under way to make it one.

It's also not one of the sports at the Maccabiah Games, though judo and karate are. "There are a lot of Jews all over the world who do the sport," said Sheldon, referring to the people he's met at the tournaments Noah has entered.

When his fighting days are over, Noah plans to get a black belt and open his own club to train others.

That's strategic thinking but after all, thinking ahead has always been one of his strengths. ■

Lindy Zucker on lesbian comedy and matzah ball soup

JODIE SHUPAC
jshupac@thecjn.ca

"I enjoy doing comedy, but the world of standup is kind of gross to handle at times. It's sort of filled with a lot of chauvinistic straight white men," comedian Lindy Zucker said.

She spoke to *The CJN* by phone the morning after her appearance in the all-female, all-queer World Pride comedy show *Leave it to Beavers* on June 26.

In it, Zucker, 39, cracked jokes about having a girlfriend versus being single at Pride, the store Wine Rack and "vajazling."

Held at Comedy Bar, the show was presented by Gold Star Comedy, LGBTQ Jews (a subsidiary of Hillel Toronto) and Jewish LGBTQ social, cultural and educational group Kulanu Toronto. It featured 10 comics, including U.S. headliners Janine Brito and DeAnne Smith.

Mostly a theatre actress, she has been doing standup on and off for about three years, typically at open mics and other Pride showcases, but explained she doesn't "gig every night," partly because she's wary of what she characterizes as a less-than-welcoming mainstream, male-dominated standup scene.

"There can be rooms that invite hecklers, as opposed to an audience that's coming for a good time," she said.

"At a queer all-girl show, though, it's amazing. Backstage, everyone is really friendly and open... From what I've seen,



Lindy Zucker. SORRELL SCRUTTON PHOTO

there's a lot of camaraderie. And the audience is usually pretty warm and exuberant... last night's show was a dream room. Even if the crowd didn't like your jokes, they were still present and having a good time."

Zucker works as a project co-ordinator at a digital production company by day, and previously starred in a web series called *B.J. Fletcher: Private Eye*, a zany action comedy about a female investigative duo.

Having grown up in "good old Thornhill," Zucker attended the Anne and Max Tanenbaum Community Hebrew Academy of Toronto, though she didn't come out until after high school.

"I felt different at CHAT, but it was more because most people were wealthy and I lived in a co-op off Chabad Gate. That felt weirder to me than being queer."

Zucker said being openly gay and Jewish hasn't been particularly difficult. Her family has always been accepting ("They have more of a problem with my tattoos than the fact I'm a lesbian") and she isn't involved in traditional elements of the community.

Still, Zucker's Jewish identity has clearly played a role in shaping both her outlook and her sense of humour.

"My Jewish dysfunctional family has definitely contributed to my skewed version of looking at things. They're very sarcastic, very crazy, very eastern European... we were always either laughing or yelling over matzah ball soup." ■

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Elizabeth Comper

Eye on Arts

by Bill Gladstone

NEW PLAY SATIRIZES HOW WE PERCEIVE HISTORY

Toronto history book editor **Natalie Fingerhut** attended a conference in medieval history in Kalamazoo, Mich., several years ago, and found much of the proceedings so amusing in an unexpected way that she scribbled all sorts of notes into the margins of one of her books.

When she came home, she turned her notes into a blog posting that received an enthusiastic response. "People thought it was so funny and so outside the realm of their experience, that I decided to turn it into a play," she said in an interview last week.

Fingerhut worked with **Esther Arbeid**, manager of adult arts programs at the Miles Nadal JCC, for more than a year. Arbeid "dramaturged" the play by helping the playwright add essential stage directions, set up scenes, add musical cues and so on. The play, *The Kalamazoo Diaries*, was further refined through a reading in the JCC's Between Stages series.

The Kalamazoo Diaries is a "sometimes

serious, but often hilarious satire" about the Dark Ages between 500 and 1500 BCE, or rather, how modern medievalists perceive that remote era. Fingerhut said she compared their knowledge of an event that happened roughly 1,000 years ago to another mysterious event that happened in modern times. "It's definitely a comedy, but it has a fairly serious point to it," she said. "How do we really know what happened in the past, and how do we understand history?"

With a cast that features **Esther Arbeid, David Fournier, Adrian Gorrisen, Eric Lehmann, Joy Castro and Merle Newell**, *The Kalamazoo Diaries* is being staged as part of the Hamilton Fringe Festival. The director is **L. J. Nelles**, who teaches in the theatre program at the Miles Nadal JCC. The play is in performance at the Hamilton Theatre, 140 MacNab St. N., from July 18 to 27. www.hamiltonfringe.ca

New in Print: Bukovina was a landlocked territory on the central-eastern slopes of the Carpathian mountains and adjoining plains, bordered by Galicia, Bessarabia and Romania. Today its northern half (including its largest city, Czernowitz) belongs to Ukraine, its southern half to Romania.

In a new book, *Becoming Hapsburg: The Jews of Austrian Bukovina*, Oxford historian **David Rechter** writes that Bukovina was considered an idealistic "Jewish El Dorado"

for a time before the dissolution of the Austrian Empire because it had the highest proportion of Jews in its population of any Austrian crown land (more than 100,000, representing about 13 per cent of the population) just prior to World War I.

The book should appeal to anyone with a serious interest in Jewish history or with roots in Bukovina. It was published by the Littman Library of Jewish Civilization. www.littman.co.uk

...

Out of Town: Founded in 1874, the Chautauqua Institution in southwestern New York state presents an appealing mix of fine and performing arts, literary programs, lectures, interfaith worship and recreational activities over a nine-week season that began in late June.

Situated three hours from Toronto by car, Chautauqua's featured guests this summer include **Ken Burns, Margaret Atwood, Pat Metheny, Bruce Hornsby, Tom Brokaw and Herman Cain**. Its calendar overflows with classes, workshops and performances, many involving its own symphony orchestra, opera company and theatre troupe.

Chautauqua is also the hub for much recreational activity including golf and sailing. The lakeside village was recently named the "best small town to visit in 2014" by the *Smithsonian* magazine. For details, please visit www.cweb.org



JODIE SHUPAC PHOTO

Illumination

Toronto musicians **Jaime Rosenberg**, left, and **Dustin Stern** are two of three friends organizing Illumination Music and Arts Festival, a brand new Ontario music and camping festival to be held July 11-12 in Grey County, Ont. \$60 advance tickets, \$75 at the gate, \$50 day pass. For more info www.illuminationfestival.ca. See full story on cjnews.com

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Book puts the shtetl in focus

NORMAN RAVVIN
SPECIAL TO THE CJN

History is hard; hard on those whose lives are shaped by it, and hard on those of us who try to make sense of it. How far into the past do we go before most of us lose track of our own family tree, the ancestral links and locations that make us who we are? Then there is the body of knowledge we strive to gather when we are young, through study and travel. How well, over time, are these things retained?

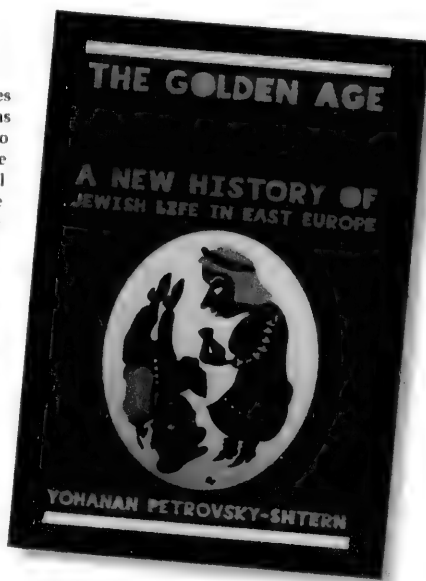
Yohanan Petrovsky-Shtern's new book, *The Golden Age Shtetl: A New History of Jewish Life in East Europe*, covers historical ground that is as forgotten as can be. The shtetl is an entirely mythic place in most people's minds, if it presents itself there with any shape or contour at all.

Before you open *The Golden Age Shtetl*, a good challenge might be to draw a map of a shtetl; or, if you are more practically inclined, make an account of the economic life of a shtetl; or, if literature is your game, consider the impact of literary presentations of the shtetl on our understanding of it. There are many other such possible tests (which most readers would fail).

But one thing is certain: once you have read Petrovsky-Shtern's book, you will be able to answer these questions like an expert. A shtetl maven you will be. Through this effort, many readers will know themselves better, or, at least, they will know their own heritage, since so many North American Jews descend from the kinds of places that *The Golden Age Shtetl* means to represent.

One of the pleasures of Petrovsky-Shtern's approach is its goal of recounting a period in Jewish eastern European life that was characterized by social, economic and religious comfort and success. This era precedes the rise of Russian ethnic nationalism and its attendant xenophobia. It is a period in the 18th and early 19th century when the Polish market town, protected by its landowning noble, allowed for a remarkable and successful relationship between Polish magnates and their Jewish townspeople.

The Golden Age Shtetl offers a detailed portrait of this unusual period, alongside a detailed account of the deterioration of shtetl life in the later decades of the 19th century. In its depth and range, Petrovsky-Shtern's study allows a long view of the life of the shtetl under Polish and Russian overseers. And it forces us to look beyond the popular myths of the shtetl that have come to dominate our understanding of the market towns of eastern Poland and



The Golden Age Shtetl: A New History of Jewish Life in East Europe
Yohanan Petrovsky-Shtern

Princeton University Press

66

It forces us to look beyond the popular myths of the shtetl that have come to dominate our understanding of the market towns of eastern Poland and western Ukraine

western Ukraine.

The writer who put his mark on such myths with the greatest flavour and influence is Sholom Aleichem. His *Anatevka*, via the popularization of *Fiddler on the Roof*, and his lead character Tevye, exemplified, in post-war America, the shtetl ethos. Because he was a great writer, and not simply a satirist or an ideologue, Sholom Aleichem managed to present a version of the Ukrainian shtetl that traded in both myth and hard reality.

Tevye, Petrovsky-Shtern reminds us, is a "village philosopher, a man of nature comfortable with the local Slavs, an aficionado of introspections and confessions, a Rashi in the barn and a Rousseau in a yarmulke – and, most important – a Jew with a cow." These characteristics – urban-rural and secular-religious tensions, a certain integration with local non-Jews, eastern knowledge of western enlightenment move-

ments – reflect facts on the ground. But Tevye's tragic end, his dispossession and ultimate rambling away from his beloved *Anatevka*, signal the downfall of shtetl culture that Sholom Aleichem understood from his early 20th-century perspective.

What, then, supported what Petrovsky-Shtern dubs the "golden age" shtetl? First and foremost, it was marked by economic success. This is reflected in the number of Jews who played important roles as artisans, merchants, distillers and inn-keepers in the areas east of Brody called Volhynia, in the realm north of the Ottoman Empire known as Podolia, through to the Ukrainian territories east of Kiev and further along the Dnieper River.

Before the partition of Poland in 1795, and for a few decades thereafter, the Polish nobility in their private towns worked hard to attract Jewish traders, distillers and printers to their territory, recognizing the impact they had on local economies. But it was this relationship that came under attack as the Russian Empire, especially under Czar Nicholas I, sought to suppress anything that might appear to support Polish cultural renewal or anti-Russian feeling and separatism.

Starting in the 1830s under Russian censors and bureaucratic clerks, the dynamic centres of Jewish printing were suppressed. Jewish books themselves were confiscated and burnt, and Russian officials took special care to seek out the printers and owners of texts with kabbalistic or chassid-

ic pedigrees. These the censors proscribed as particularly "separatist, secretive and fanatical." Jewish cross-border trade was suppressed, through the establishment of crushing customs duties and the confiscation of undeclared stock. Trade in liquor, an almost uniquely Jewish undertaking, was undermined, in part through the concerted effort by the Russian officials to buy Polish private towns and control and tax the established trade being carried out there.

Petrovsky-Shtern, again and again, makes the heartbreaking point that with the Russification of Polish lands, the representatives of the czar chose not to assimilate the dynamic economic success of Jewish market towns, but rather to bureaucratize it under the Russian model and, effectively, degrade it. The *kahal* – the long-established Jewish communal organization – was abolished in 1844, with an increasing array of Russian clerks and customs men, censors and police agents taking the place of what had been an effective, self-managing form of communal organization. In this same period, Jews were moved into the Russian conscription pool, "since Nicholas I saw the army as an institution teaching useful skills and reorienting Jewish loyalties from the Polish magnates to the Russian czar."

Petrovsky-Shtern follows the impact of these official developments on the Jewish family, on the interest in new forms of Jewish thought and devotion, such as Chassidism, on the phenomenon of Jewish crime, on the incidence of infidelity among Jews, on the movement of Jews of Russified shtetls into larger towns and cities. In the process of studying these developments, his portrait of the changing shtetl becomes increasingly detailed and focused. We even gain a glimpse into the interior of shtetl houses at times of economic prosperity and decline, as well as into the interior of synagogues and public institutions such as Russian courtrooms.

Petrovsky-Shtern allows us not only to return, but, if one is so inclined, to fall in love with the Jewish shtetl in the Polish and Ukrainian lands. He places the shtetl back in its blended cultural context, at a time when Poles called it a *miasteczko*, the Ukrainians a *mistechko*, and the Russians a *mestechko*. He reminds us that it is not only Yiddish that borrowed from Ukrainian and Polish, but Slavic languages that took heartily from Yiddish. These facts, along with the Russian willingness to obliterate them, are central to an understanding of pre-World War II Jewish life. Without a hint of nostalgia or bittersweet yearning, *The Golden Age Shtetl* conjures a place and time that most of us didn't even know we'd lost. ■

Norman Ravvin writes and teaches in Montreal.

What's New

JULY 10 - JULY 24

by Lila Sarick



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Act to End Violence Against Women is looking for volunteers with expertise in marketing, communications, public relations, social media or web development. Call 905-695-5372 or email info@acttoendvaw.org.

CAMP AND SCHOOL REGISTRATION

Beth Shalom Hebrew School registration for JK-Grade 7 is now open. PJ Plus, for children aged 18 months-3 years, starts in September. Jump Start Hebrew Camp will be held the week of **Aug. 25** for children entering JK-Grade 2. Call **Karen Goodis** 416-783-6103, ext. 225, or email karen@bethshalom.net.

Registration is now open for Chabad of Markham's Kindercamp, Hebrew School and Torah Tots programs. Call 905-886-0420.

ORILLIA COUNTRY SHUL

The Orillia Country Shul resumes services for the summer. **July 12, Rabbi Nir Barkin**; **July 19, Lionel Sharp**; **July 25, Rabbi Cory Weiss**; **Aug. 2, Rabbi Michael Dolgin**; **Aug. 9, Rabbi Jarrod Grover**; **Aug. 16, Rabbi Tina Grimbarg**; **Aug. 23, Eric Petersiel**; **Aug. 30, Rabbi Arthur Bielfeld**. Services start at 10:30 a.m., 151 Creighton St. S. Atherly, Ont. 705-327-7069.

BETH TIKVAH TORAH CLASS

Allan Cooper discusses the parshah **July 12** at Beth Tikvah.

Deadline Reminder:

Please note there is no issue **July 17**. The deadline for the issue of **July 24** is **July 14**. All deadlines are at noon. Phone 416-391-1836, ext. 269; email whatsnewcjb@gmail.com



On the go

Participants in Zareinu's "We Can Bike" program, and their friends (top photo) lined up for the beginning of the Zareinu ride for kids with special needs on **June 22**. At left, **Shira Oppenheimer** and her mother, **Faige Oppenheimer**, demonstrate her bike riding skills.

RAFAL BURZA PHOTOS

B'NAI SHALOM CONGREGATION

B'nai Shalom Congregation of Peel Region meets **July 19**. Call 905-901-9889 or email info@bnaishalom.ca

A SIMPLE TWIST OF FAITH

A Simple Twist of Faith, a musical about a Jewish American soldier during World War I, plays at the Kiever Shul, 25 Bellevue Ave., until **July 13**. For tickets, visit fringetoronto.com or call 416-966-1062.

WEL GROUP PLAYERS

The WEL Group Players, seniors who provide musical entertainment, perform **July 13** at 2 p.m. at Earl Bales Community Centre.

ADULT BAR/BAT MITZVAH

Temple Kol Ami is starting an adult bar/bat mitzvah program. An information session will be held **July 28**, 7:30 p.m. at Kol Ami, 36 Atkinson Ave., Thornhill. For more information, email rabbistreiber@kolami.ca or call 905-709-2620.

BECOMING SPIRITUALLY ALIVE

"Becoming Spiritually Alive" is the theme of this year's Nishmat Yarchei Kallah. **July 29-31** at Or Chaim Yeshiva, 159 Almore Ave. **Simi Peters** and **Daphna Secunda** will present three days of textual immersion for women. Call 416-783-9323 or email info@cfnishmat.org. To register online, go to www.nishmat.net/toronto

THE ZOHAR REVOLUTION

Rabbi Lawrence Englander leads a lunch and learn program on "The Zohar Revolution: How can Kabbalah enrich our Jewish lives?" **July 22, 29, Aug. 5 and 12** at Temple Sinai, noon. \$7/\$10. Call 416-487-3281 or email programs@templesinai.net

SUMMER AT BETH TZEDEC

David Nitkin discusses "Tikkun olam: Why it's not Judaism's core credo," **July 10**, 7:30 p.m.; **Steve McDonald** discusses "Israel and Jewish advocacy through the eyes of a convert," **July 14**,

7:30 p.m.; **David Nitkin** discusses "Why Judaism failed to become the dominant religion in the Roman Empire," **July 17**, 7:30 p.m. All lectures free, at Beth Tzedec Congregation, 1700 Bathurst St. 416-781-3511.

THE STORY OF PINCHAS GUTTER

The world premiere of *Political, Polish Jew: The Story of Pinchas Gutter*, a Holocaust survivor, will be held **July 20**, at 7:30 p.m., Congregation Habonim, 5 Glen Park Ave. A panel discussion on "The Collection and Preservation of Holocaust Survivor Testimony," will follow the film.

RITA AND ALEX

Shaar Shalom Singles and the Intersynagogue Singles (ages 50+) present the music of **Rita and Alex July 27**, 7:30 p.m., 2 Simonston Blvd. \$10. Call 905-889-4975, ext. 72.

CALL FOR ART

O-ma-noot Gallery at Beth Jacob Synagogue, Hamilton, invites artists of all faiths to submit work for the next exhibition, titled *Pomegranate*. Register before **Sept. 2** by visiting www.bethjacobsynagogue.ca/O_Ma_Noot

SUPPORT FOR ABUSED WOMEN

The Legal Information Service of Act to End Violence Against Women offers legal support and guidance to Jewish women who have experienced abuse. Free. Call 905-695-5374 or email info@acttoendvaw.org.

JC&CS Groups

BEREAVED JEWISH FAMILIES

Bereaved Jewish Families of Ontario provides 8-week self-help groups to bereaved parents. Call **Beth Feffer** 416-638-7800, ext. 6244, or email bfeffer@jfandcs.com.

CONTINUED ON NEXT PAGE

For Seniors

Adath Israel Congregation.

Wednesday afternoon socials. Bridge, mah-jong, Rummikub, 12:30 p.m.
Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.

► **Shaar Shalom**. Play duplicate bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

► **Beth Emeth**. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. 416-633-3838.

► **Temple Har Zion**. Play mah-jong Wednesday afternoons. Email bevmichaels@gmail.com.

► **Beth Tzedec Synagogue**. Play bridge or mah-jong. Thursdays, 2-4 p.m. Call **Maureen** 416-781-3511.

► **New Horizons** is a Jewish Hungarian Seniors club meeting three times a week. Call 416-256-1892.

► **Adult 55+ Miles Nadal JCC**. Specialty fitness classes in osteofit, posture perfect and tai chi are offered at the Miles Nadal JCC. Call 416-924-6211, ext. 526 or email colinb@mnjcc.org.

► **Bernard Betel Centre for Seniors** 416-225-2112. July 15, **Shlomo Schwartzberg** discusses "Influential Jewish American Filmmakers," 10 a.m.; July 16, **Rosalin Krieger** discusses "Paddy Chayefsky: The Jewish Soul of the Golden Age of Television," 7 p.m.; July 17, **Darren Mankasingh** discusses "Meditation," 1:30 p.m.; July 22 **Rachel Levin** discusses "Jewish professions and occupations in art," 10 a.m.; July 23 **Rosalin Krieger** discusses "Fred Flintstone: the radio and television career of Alan Reed," 7 p.m.; July 24 **Gail Spence** discusses "Hearing health," 1:30 p.m.

► **Chabad of Markham** offers lunch and learn classes for seniors with **Rabbi Meir Gidlin**, Wednesdays at 10:30 a.m. for women; Fridays at 10 a.m. for men. Call 905-886-0420 or email Rabbig@chabadmarkham.org.

► **Charming Earl Bales Seniors Club**

In the Park (60+). Valerie, 416-395-7881. Casino Woodbine July 30. Dairy lunch and entertainment, Aug. 19. Call to register. Tuesdays, seniors chair exercise, 10 a.m.; Thursdays, social bridge, 12:30 p.m.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881. www.prossermanjcc.com. To register for programs call ext. 4235.

► Come explore ceramics. Classes start Tuesdays, July 8-Aug. 26, 1-4 p.m. or 7-10 p.m.

► Learn about the possibilities and versatility of watercolours in this all-levels course focusing on painting landscape. Aug. 11-15, 12:30-3:30 p.m.

► The film *The Band's Visit* will be screened July 21, 12:45 p.m. in Hebrew with English subtitles. Discussion of the film will follow.

► "It's Never too Late to Date," a workshop for people over 50. Learn about the online dating world, red flags to avoid and more. July 17, 7 p.m. \$12.

► **Kevin Courrier** discusses the work of Woody Allen, Wednesdays, Aug. 13- Sept. 3, at 1 p.m.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org

► Toronto Fringe Theatre productions are in the Al Green Theatre until July 13. Visit www.fringetoronto.com for show times.

► Like to sing? Drop in anytime to the daytime choir Tuesdays at 1:30 p.m. with instructor **Gillian Stecyk**.

► Sign up for the Summer Institute Adult Theatre Edition Aug. 18-22. Adults will take part in acting, playwriting and directing. All levels welcome, no experience necessary. Call ext. 250.

► Fitness Programs: MELT Method,

hand and foot - Mondays to July 28, 2:30 p.m. Manage arthritis, bunions, carpal tunnel syndrome and more; MELT Method full body Tuesdays to Aug. 5, 7 p.m.; Wednesdays July 9-Aug. 6, 11 a.m.; Healthy Breast Yoga, Wednesdays July 9-30 12:15 p.m.; Beyond Addiction, develop healthy habits through meditation and yoga, Thursdays July 10-31, 5:30 p.m. For all fitness programs, email joolip@mnjcc.org or 416-924-6211, ext. 574.

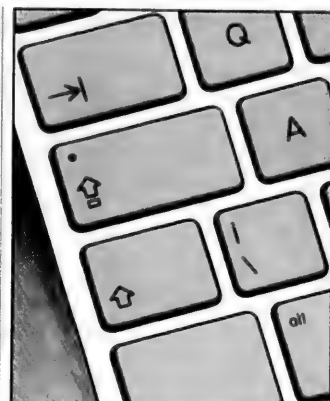
► **Michael Bernstein Chapel** holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. Call **Coleman Bernstein**, 416-968-0200.

Schwartz/Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821 To register for programs, call ext. 3006

► Supervised bridge meets Thursdays July 10-Aug. 28, 10 a.m.

► Learn to play mah-jong July 8-Aug. 12, 1 p.m. Call 416-303-1821, ext. 3006. ■



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Ask Ella

Setting and respecting boundaries



Ella Burakowski

ellacjn@gmail.com

Dear Ella,

My daughter Steph recently blessed us with a second grandchild, a sister for Lucas. Of course I wanted to help anyway I could, so I offered to take Lucas for the day. Steph has strict rules when it comes to what her kids eat and do at home, so I thought I would give Lucas a treat. I took him to play in the McDonald's Playland and bought him fries. He was so excited he told his mom and she freaked. You'd think I fed him poison. There is definitely a coldness between us now. Did I really do something so terrible? Shouldn't kids get to experience everything?

Busted

Dear Busted

You crossed a line grandparents should never cross. If you knew Steph had specif-

ic wishes of what she wants her children to eat and do, then why did you feel you could cross that boundary?

Of course everything you do is out of love, but think about why you chose this activity. You didn't have to go to McDonald's Playland, there are plenty of parks that offer the same type of activity. As for a treat, I'm sure there is an abundance of treats Lucas is permitted. You took him there so you could offer him something special, something different, a first the two of you could share together. So whose fulfillment was this really about?

No matter how inconsequential you may feel this was, it's not your decision to make. One of the hardest things for grandparents to accept is that your grandchildren are not your own children. You are not the primary caregiver or decision maker. Even though you love your grandchildren as your own, you are a grandmother, which takes you one step back from being allowed to make the simple decisions you made with your own kids.

The sooner you get comfortable in your role as a grandparent, the sooner you will harmonize the whole family unit and you and Steph will have a much better relationship. She already knows she can trust

her children's safety to you, but she must be able to trust you enough to know that you will respect her decisions as a parent. You raised her to be the wonderful, responsible mom she is, so don't sabotage her methods for any reason. If you're not sure, ask. You need to find a way to create these special moments without crossing the line.

Dear Ella,

My friend fixed me up with a great girl. I would venture to say that this one may be a keeper, but there's one big problem - she's invading my territory.

We've gotten fairly comfortable with each other, and she now feels free to eat food off my plate, sometimes using her fingers. She stays over at my place and helps herself to my T-shirts, she checks her email, Facebook and Twitter on my computer, and she uses my toiletries. I have kept my mouth shut, but I'm going to blow. We have to fix this before I show her the door. Any suggestions?

What's Mine is Mine

Dear What's Mine is Mine,

Relationships require communication

and compromise. I understand that you are territorial, but you have to learn to share and set boundaries for this to work.

You are cultivating a relationship and one of the fundamentals is trust. Trust happens when both of you open yourselves up to each other; when you find that you want to make your partner happy by giving and sacrificing; and when you crave the feeling of being as one. Then you truly know you are in a loving, growing relationship. You aren't there yet.

That doesn't mean that everything of yours needs to be hers or vice versa, but you need to chill. Talk it out and come to a solution you can live with. Perhaps ask her to check with you before she helps herself to something of yours or before she puts her fingers in your food?

Examine what it is that makes you so territorial and see if you can work through it. It's about communication. If you can't get past this, then at least give her a fighting chance by letting her know how you feel. She may care enough to respect the time you need to adjust to being a couple. ■

Ella's advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.

Family Moments



Mazel tov on the bris of Ariyel Rothman June 16, with Irma Noa and Abba Shayle. Big brothers are Aedden, 4 and Orrie, 2



Jennifer Hen and Leon Osiei are engaged. Mazel tov from proud parents Bertha & Joe Osiei and Irena Hen and the whole family.



Mazel Tov Nicole & Mark on your engagement! Love from your parents Pauline & Mendi Schwarz and Linda & Joe Tittelman



Paula Cleiman & Daniel Klein welcome Gabriella Shira Klein on Father's Day, June 15. Proud grandparents are Dina Fagenbaum, Jacques Cleiman, Annie & Louis Klein.



A double mazel tov to Frances & Jerry Goblin on their 60th anniversary. And a happy 80th birthday year for both. Love, their family and friends.

Email your digital photos along with a description of 25 words or less to cbblackman@theckj.ca or go online to www.CJNews.com and click on "Family Moments"

Mazel Tov!



Happy eighth birthday to our super star Joshy! Wishing you to always be as happy as you are today! Love, mommy, daddy and Ashley



The family of Mary & Sid Brown wish them mazel tov on their 65th wedding anniversary May 29. We are blessed to celebrate this milestone together.

Parshah

Pinchas | Numbers 25:10 - 30:1



Rabbi Aaron Katchen explains the risks and the rewards of religious zealotry
Rabbi Michal Shekel argues that the 'big stick' approach can be dangerous
Rabbi Howard Morrison says the Three Weeks is a time for reflection



Aaron Katchen

"Pinchas, the son of Eleazar, the son of Aaron the Kohen, has turned My anger away from the children of Israel by his zealously avenging Me among them, so that I did not destroy the children of Israel because of My zeal. Therefore, say, 'I hereby give him My covenant of peace.'"

I struggle with Pinchas, because he represents the complexity of the human experience and of Torah in a few short verses. We have the grandson of Aaron, the high priest, being a *kanai HaShem* – zealous for God – by killing the head of the tribe of Shimon for engaging in sexual idol worship in the centre of the Mishkan (Tabernacle). After this act, God affirms Pinchas' action and grants him a *brit shalom* – a covenant of peace – and a promise of the priesthood descending through his lineage.

At its core, we have someone acting zealously and being rewarded (by God!) because it was in line with an attribute of God. My struggle is around the concept of a *kanai* – a zealot. Pinchas seems to fare well for his zealotry. Eliyahu (Elijah) was also called a *kanai*, and was rewarded as the announcer of Mashiach's arrival. On the other hand, we have those whose zealotry caused the destruction of the Temple, and those who are so afraid of offending anybody that they don't stand up for anything.

It seems to me that being a *kanai* is praiseworthy, but also fraught with great risk. Perhaps the answer lies in this verse: "because he was zealous for his God and atoned for the children of Israel." Pinchas (and Eliyahu) were *kanai HaShem* – their focus was for God. When we can achieve the near impossible and remove ego and personal gain and focus our action purely on fulfilling God's will (as opposed to corruption perpetrated in God's name), then the reward before us is "My covenant of peace." ■

Rabbi Aaron Katchen is associate executive director of Hillel of Greater Toronto.



Michal Shekel

At the 1901 Minnesota State Fair, then-U.S. vice-president Theodore Roosevelt uttered the words: "Speak softly and carry a big stick, you will go far." These words were later used to describe his foreign policy. In recent decades, many have grown uneasy with the "big stick" approach.

In the Torah, we find Pinchas, for whom this week's parshah is named, using a stick that is both big and sharp. At the close of last week's parshah, he saw a situation that called for action and he responded immediately and passionately, spearing an Israelite man and Moabite woman for indulging in a combination of sexual and religious misconduct. For his quick thinking, we are informed this week, Pinchas is rewarded with God's "pact of friendship" (*brit shalom*).

Pinchas acted zealously, while the leadership of Israel was slow to respond. Nonetheless, our sages had reservations about his actions (Sanhedrin 82a). Similarly, modern-day uneasiness with Pinchas' response has little to do with perceived contemporary North American wimpiness. Recall that Pinchas is a descendant of Levi, who also possessed the "rapid-response" gene. Levi and his brother Simeon killed all the men in Shechem for the rape of their sister, Dinah. Dad's reaction? "Simeon and Levi are a pair; their weapons are tools of lawlessness." (Genesis 49:5)

How is it, then, that generations later, similar action is rewarded? According to the Netziv, Pinchas is not given a reward, but a corrective for his behaviour. Commenting in *Ha'amek Davar* he states that the *brit shalom* is granted Pinchas to protect him from his own destructive nature. For him to become a leader in Israel, his zealotry had to be subdued and balanced by acquiring Aaron's traits of "loving peace and pursuing peace, loving your fellow creatures and drawing them closer to Torah." (*Pirkei Avot* 1:12) ■

Rabbi Michal Shekel is executive director of the Toronto Board of Rabbis.



Howard Morrison

In Parshat Pinchas, the joyous festivals of the Jewish calendar are summarized, listing the sacrifices that were offered in ancient times. We read these biblical passages not only in the weekly parshah, but also as the Maftir, the additional Torah text, on the appropriate holiday, and they are in the main Torah text on Rosh Chodesh every month.

Ironically, as we read of the joy and celebration associated with bringing offerings to the Holy Temple, Parshat Pinchas introduces a different kind of holiday season, which was not known in biblical times. Just days after reading it, we observe the saddest chapter of the year, known as "shlosh d'Puranuta," or "the three weeks of rebuke."

During the end of the First Temple period, the Babylonians breached the walls of Jerusalem on the 17th of Tammuz. Ultimately, both the First and Second Temples were destroyed three weeks later on Tisha b'Av, the first time during the Babylonian period, the second during the Roman period. After reading of the joy of the offerings, days later, we commemorate the sadness of no longer having the centralized site for that purpose.

The Three Weeks were internalized by our ancient sages to teach us that through our own misdeeds, the Holy Temple was destroyed and the Jewish People exiled. Transgressions such as bloodshed, idolatry and licentiousness led to our people's downfall at the end of the First Temple period. Baseless hatred among Jews led to our downfall at the end of the Second.

Thus, this season on the Jewish calendar calls on Jews everywhere to reflect on our behaviour and to mend our ways. We aspire for the day to come, some have suggested, to see the Three Weeks transformed into a continuous joyous festival. Likewise, we aspire for the day we can see the sadness of Tisha b'Av, when we recall all of our historical tragedies, transformed from a day of fasting into a day of feasting. ■

Rabbi Howard Morrison is senior clergy at Beth Emeth Bais Yehuda Synagogue in Toronto.

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THE CANADIAN JEWISH NEWS

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'Money doesn't solve problems'

CONTINUED FROM PAGE 14

Talesnick, who has been teaching at Technion for about 20 years, was born in Toronto, raised in Kingston, and made aliyah 32 years ago.

He said the course participants won't know how they will be helping the Chinese rural community until they get there and properly assess what they need most.

"I expect them to be able to go into a community, and together with the community do what we call a needs assessment. The idea is that you can't go into a community with a solution, looking for a problem. If you want to help and be involved in a commun-

ity to build capacity, you have to sit there and listen. Very often, people want to talk and they don't want to listen," Talesnick said.

He said that opening up this course to students in a range of disciplines gives engineers the opportunity to learn to assess a situation beyond numbers and calculations.

"By teaming up half engineers and half non-engineers there is a learning process just between the students. A journalism [student] for example, helps the engineer try to understand what the issue is that needs to be dealt with," Talesnick said.

"We call it participatory commun-

ity appraisal and it's a relatively new idea. For years and years people have thought that if you want to help a community, give them money. It doesn't work like that because money doesn't solve problems... By proposing solutions or concepts that can be used to deal with issues you can have a positive impact. That's what we're trying to do."

Levine said she's looking forward to the experience.

"I'm hoping to have a better understanding of how to help the community and how to help people in general and just working together to build things." ■

Black and Jewish: Couple tells story through comedy

RITA POLIAKOV
SPECIAL TO THE CJN

Naimah Hassan can summarize how she met her husband in one simple sentence. She was at a jazz club in New York, he worked the door, eventually they got married. Steve Epstein, on the other hand, tells a different tale.

"She didn't tell you the whole thing," said Epstein, who's been married to Hassan, a black woman, for 27 years. "When you work the door, people never want to pay the cover charge. She told me she was black, and since it's black music, she shouldn't have to pay."

Not surprisingly, Hassan's tactics didn't work.

"I made her pay. And she did come back and baked me cookies. As a form of a bribe. I'm very tough. I still made her pay," Epstein said. "Once we got married, she got in for free."

Both Hassan's ethnicity and Epstein's Jewish background are essential to the couple's story. So essential, in fact, that the two decided to base a comedy show around it. About 12 years into their marriage, Epstein and Hassan became a comedy duo known as the Black and the Jew. Their performances focused on something called black/Jew/love technology.

"It's a technology that improves relationships," Hassan said.

"We had been married 12 years. We realized that even though we had no money, we lived in a small apartment, our marriage was very

successful," Epstein added. "Many of our friends who had big cars, lots of money - their marriages were failing. We decided to give advice."

The two, who are based in New York, decided to take their advice north of the border and will be performing at the Toronto Fringe Festival until July 12 in a show called *She's Black, He's Jewish, They're Married, Oy Vey*.

"We're teaching people if a black and a Jew can find love, there's hope for everybody in the world," Epstein said.

The two said their performances are like mock workshops that cover everything from how to take control of your own wedding to how to keep a relationship strong while taking care of a sick parent.

And, of course, sex is covered as well.

"We teach people what you can and cannot say during interracial sex," Epstein quipped.

The show is 18 plus, after all.

Epstein admits that their shows get a mixed reaction from the Jewish community.

"We always tell people our show is about a mindset," Epstein said. "Some Jews love that, some Jews don't."

"We're celebrating inclusion," Hassan added. "Not to become the other. Not to disown what you are. But to include."

Behind the comedy, the show has an important message.

"Love will conquer all. If you're the kind of person who doesn't believe that, then you're going to have some

discomfort with the show," Epstein said.

While the two admit being an interracial couple has gotten easier in the past 27 years, they still face prejudice.

"The racism in the United States is the worst it's ever been since I have been around," Epstein said. "It's a very challenging thing to be an interracial couple in America. We were in Harlem and a guy yelled at Naimah for not dating a black man."

Epstein and Hassan's relationship wasn't always easy for their families to understand either. Epstein's parents "grew up basically in a Jewish ghetto," he said. "[My mother] had a hard time handling our marriage. When we decided to get married, in the beginning, my mother said that what Hitler was not able to do, Jewish kids are doing to themselves."

Eventually, Epstein's mother changed her mind.

"Over time, she realized we had a lot of love in our marriage," he said.

Hassan's father was also skeptical of the union.

"My father could not believe I was marrying a Jew with no money. He was like, 'All Jews have money. Check their shoes,'" Hassan said. "We started off like that. Both of our parents being protective, not understanding. Through the years, they were our biggest supporters. They came to our shows."

For more information on *She's Black, He's Jewish, They're Married, Oy Vey*, visit fringetoronto.com. ■

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Menachem Ben-Sasson: Israel a 'world player on the stage of science' despite perceived brain drain

SHERI SHEFA
sshafa@thecjn.ca

Menachem Ben-Sasson, the president of the Hebrew University of Jerusalem and a former member of Knesset for Kadima, is a scholar who obtained a PhD at the university he now heads, and a post-doctorate at the University of Cambridge.

Ben-Sasson, who was in Toronto in May to meet with members of the Canadian Friends of the Hebrew University at the home of CFHU board member Judy Bronfman, answered questions about the Israeli "brain drain" – the trend that sees educated professionals emigrating out of their homeland to seek employment elsewhere – and Hebrew University's role in addressing it.

The Israeli brain drain is a phenomenon people have been worrying about for decades. Why do you think it's still important to draw attention to it?

Because the volume of the needs haven't changed. In order to do decent research nowadays, it's not a question of tens of thousands of dollars, but hundreds of thousands, to millions. That's the change between 20 years ago to today.

We have to pave the way with proper equipment, laboratories, and [meet] the needs of the researchers. They would love to come – that's the power of our country – but research has to be done properly. Otherwise it can't be done.

How badly is Israel affected by the brain drain?

If Israel has around 1,000 doctorate students who finish their studies every year, I estimate that only fewer than one-fifth go abroad. The others stay in Israel anyhow.

We became world players on the stage of science... We are strong enough to play on this playground and we do not want to



Menachem Ben-Sasson, centre, with Judy Bronfman and Randy Masters

miss the opportunity. It's not an individual issue. It's a national issue, and it became a national issue, not because of the brain drain, but because of the needs for the future. To simplify it, we say it's an issue of the brain drain. In real terms, it's about the future of the State of Israel. The real meaning of Zionism nowadays is to bring back the best of the best in order to create the excellence in Israel.

How would it help Israel to be able to retain its home-grown talent?

Let's talk about protecting the State of Israel. For that you need professors of physics, astronomy, chemistry, computer science... You cannot afford to have those who don't know the answers to modern threats concerning the state.

Why do we have to build on warfare? Because we do not have a choice. Our neighbours aren't necessarily helping us. From time to time, one country or another helps us, but in dire times, they would tend to forget it... Since 1948, we have not had any choice but to develop everything ourselves. That's the negative part, the pro-

ductive part, the reactive part.

The proactive one has to do with seeing the future... We have to be far ahead of any other country. All of this will never come without good, basic science. Scientists know the questions of the modern world... and will bring them to the library or lab and analyze the questions they ask. That is what scientists do. They broaden the horizons of science, of our understanding of the world.

What's your reaction to the theory that Israel's brain drain is not the issue, rather since Israel produces so many scholars and scientists, more per capita than most countries, there aren't enough positions to accommodate them?

The best students in the world are in Israel. Why? Because they are mature 23-year-olds, they've had life experience in the army. They were given responsibilities for life as colleagues, friends and soldiers... My claim is that it is a waste that we do not use these talents and the experiences that we gave to our children from the age

of 18 and more.

If someone thinks that a young doctor must have a position at the university, he is the one who is making a mistake. We need high school teachers with PhDs, we need industrial advisers in research groups with PhDs. We need people in educational institutes with PhDs. We need politicians with PhDs. You hire the quality people.

When I say that only 150 or so a year, out of a cohort of 1,000, go abroad, the other 850 – we need them... We want to elevate the level of teachers in high school.

If you insist that you want to be a professor, you stay at [the University of Toronto] and you feel confused for all your life because you missed your goal to go back and live a normal life in Israel.

You might fulfil it after you retire – it depends how devoted you are to the idea. It could take a few years before you find your way back to Israel. One way or the other, those who want to come back will.

Do you have a message for the Canadian Jewish community about what Hebrew University is doing to address the issue?

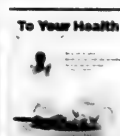
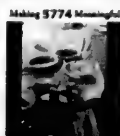
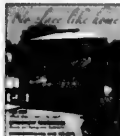
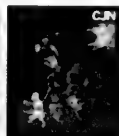
We created in all of our chapters young, bright lay leaders... who are devoted to Hebrew University, to the messages from Hebrew University, and [Canadians] are going to see more of us through their leadership. I expect the Canadian community, a very serious, devoted community, to be involved in our activities, to be exposed to our achievements and to be proud of what we achieve.

Even if they cannot participate in the activity, I would love for them to come from time to time to our university website [<http://new.huji.ac.il/en>] and the Friends' site [www.cfhu.org] and to enjoy it, to take *nachas*, to take the feeling that they are participating in one of the greatest achievements in the world... It's like having a great kid. You enjoy them and you're very proud. ■

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A contemporary moment in the Babylonian Talmud

Backstory

SEYMOUR EPSTEIN

Many C/JN readers know what daf yomi is, but for those who don't, Rabbi Meir Shapiro, the head of Yeshivat Chachmei Lublin, initiated a daily reading of the Babylonian Talmud in 1923. The cycle takes 7 1/2 years and we are now in the 13th cycle, having begun in the summer of 2012.

In the midst of my daf yomi discipline I found this passage from Tractate Ta'anit on page 14b.

The inhabitants of Nineveh sent a question to Rabbi Yehuda HaNasi: people such as us, who require rain even during the season of Tammuz, and who live in areas where rain falls all year round, what should we do when there is a drought during the summer? Are we likened to individuals or are we likened to a community? The Gemara explains the prac-

tical difference between these two options: are we likened to individuals and therefore we pray for rain in the blessing, "Who listens to prayer"? Or are we likened to a community and we pray for rain in the ninth blessing, the blessing of the years? He sent his answer to them: you are likened to individuals and therefore you pray for rain in the blessing, "Who listens to prayer?" (translation and text expansion from the Koren Talmud Bavli edited by Rav Adin Steinsaltz)

We learn from the Steinsaltz commentary that this could not be the Nineveh near modern-day Mosul, Iraq since that region does not have summer rain. However, it can refer to any location outside of Israel that has a May to September climate of rain, northern or southern hemisphere.

Are we to pray privately for rain as individuals or are we to change the communal prayer ritual and plea as a minyan for rain? The answer given by Rabbi Yehuda HaNasi (135-217 CE), living in the land of Israel, was that in this instance, Diaspora Jews are individuals, not a community, and that in their climate they can only add a plea for rain to a personal mo-

ment of prayer. They are not to change the communal ritual. Our synagogue prays for rain on Shmini Atzeret, and in the *Amidah* during the winter months for rain in the land of Israel. If we wish to pray for summer rain in Paris, Moscow, Westmount, or Thornhill we must do so privately, not as a community.

But rain is not the issue that concerns me. This talmudic passage has a meta-lesson about global Jewish life. At a time when the destruction of the Second Temple was still fresh in the minds and hearts of Jews and in that period of transition and transformation from a central religion based on a sacrificial cult in Jerusalem to a local decentralized faith celebrated in hundreds of communities around the world, the viability of the latter was a real question. Was there some way to both adapt Jewish life to this new reality and yet maintain the centrality of Israel? It is to the rabbis' credit that they grappled with this life-critical problem and found solutions that are intact to this day.

And today, when we find ourselves in this unique situation of having strong and weak Diaspora communities along-

side a sovereign Jewish state with its own Jewish problems, we must, once again, grapple with this issue. There are very few Zionists left who feel that the negation of the Diaspora (*shlilat ha'galut*) is the only way to achieve the Zionist dream, even though that was a popular notion not too long ago in certain circles.

The crucial problem now is how to grow creative Jewish life (not Jewish continuity, which is more of the same) both in the Diaspora and in Israel while maintaining the centrality of Israel. Can a Jew who does not agree with every policy decision of the current Israeli government (from any perspective – left, right, or centrist) still value Israel's place in our traditions of the past and our dreams for the future? And can an Israeli be passionately devoted to the State and its ultimate vision and yet appreciate the viability of Jewish communal life elsewhere?

We read a second century text and, with imagination, read ourselves into it while we interpret the text into our own lives. ■

Seymour Epstein (Epi), is an educational consultant.

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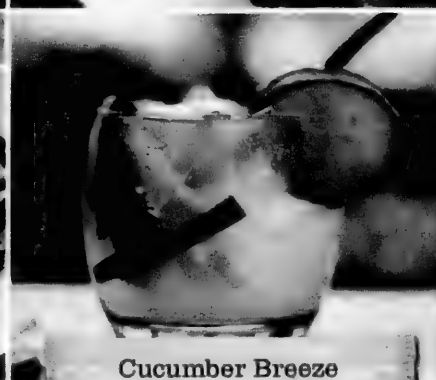
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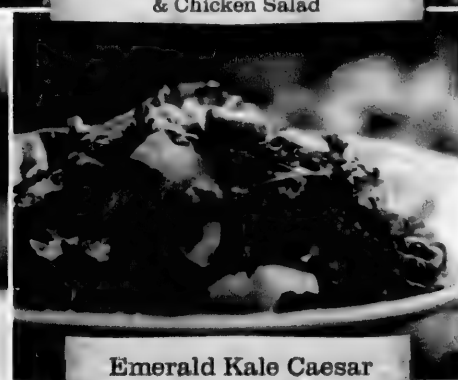
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Inside

Rally for Israel

Canadians gather to support
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PAGE 12

Ashtelon copes

Residents of the coastal city,
including two Canadians,
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PAGE 32



Celebrating the legacy of
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Operation Protective Edge

As Israel battles Hamas, the Jewish world holds its collective breath.

SEE PAGES 6,8,10,12,15,26,27,30,32,33,34,35 FLASH90 PHOTO

Beth Tzedec is back in the fold

Congregation votes to rejoin
Conservative movement's main
umbrella group. **PAGE 14**

Was Don Quixote Jewish?

Thoughts to ponder when seeing
Man of La Mancha at Stratford.
PAGE 36

More than just smoked meat

Exhibit recalls legendary
Montreal deli.
PAGE 29



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Gaza conflict disrupts TV production, and ambassador tweets up a storm**Bercovici burns up Twitter**

Canadian Ambassador Vivian Bercovici broke with diplomatic tradition for envoys to Israel and posted pro-Israel messages to Twitter over the weekend, as well as tweets attacking Palestinian supporters protesting Operation Protective Edge. Early on July 20, she posted 10 tweets echoing Israel's position on Hamas aiming to wipe out the Jewish state and targeting civilians. In one, she told "activists" to read the terror group's charter and listen to its leaders. "They mean what they say," she wrote. In another, she urged them to ask Hamas leaders why they use construction material to build "attack tunnels" and not civilian shelters. The messages were no longer on her feed by Monday morning.

Tyrant heads to Istanbul

The production of *Tyrant* is leaving Tel Aviv because of the Gaza conflict. The TV



Toisant Ricketts, left, in action for Canada

drama, co-created by Israeli writer Gideon Raff, executive producer of Showtime's *Homeland*, will move to Istanbul, Turkey. Air raid sirens and ongoing rocket fire have disrupted the production, and cast and crew members have posted on social media about the stress of running to

bomb shelters. The producers reportedly hope to return to Israel when the situation improves. *Tyrant*, which airs on the FX channel, is about a despotic ruler of the fictional Middle East country of Abbudin. Meanwhile, the USA Network's *Dig*, which had been filming in Jerusalem, delayed its return from a break because of the hostilities with Gaza. *Dig*, also created by Raff, was on hiatus when Operation Protective Edge began.

Canadian signs with Hapoel Haifa

Toisant Ricketts, a striker for Canada's national soccer team, announced on Twitter July 16 that he has signed with the Israeli club Hapoel Haifa. The 26-year-old Edmonton native had been plying his trade around the globe, starting in Finland, Romania and Norway before signing a one-year deal with Turkish First League Club Bucaspor last year. He has scored six goals in 32 appearances for Canada. ■

Inside today's edition

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Gematria

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Amount approved last week by a U.S. Congressional panel for Israel's Iron Dome anti-missile program, part of a larger \$620-million missile defence package.

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The number of people who have taken Baycrest's new online brain cognition test for older adults, at www.cogniciti.com.

Quotable

66

You can't even compare the two. You have a terrorist group targeting civilians.

— Foreign Minister John Baird on the current Gaza conflict. Full Q & A on page 46.

On CJNEWS.com

Visit our website for the latest developments from Israel in Operation Protective Edge.



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Letters to the Editor

None is too many

The book *None Is Too Many* by Irving Abella and Harold Troper, tells the story of the Canadian government's policy and practice in the 1930s and 1940s that prevented the entry of virtually all European Jewish refugees.

I am reminded of it by the current claims, made by the usual suspects, that Israel's actions in Gaza are "disproportionate."

I suspect that what they really mean, but do not say directly, is that anything at all that Israel does to defend herself is not legitimate.

Martin Boyaner
Montreal

The struggle to come out

I want to applaud *The CJN* for the recent series on LGBTQ Jews and how they are a part of the community that has long been ignored.

As an Orthodox gay Jew, the struggle is most difficult, and finding one's place

has not been easy.

I find it repulsive that anyone would suggest, as did the recent letter to the editor ("Beware of gay pride," *The CJN*, July 10) that anyone is trying to encourage or entice others to be gay. Trust me when I say there is no candy sweet enough in this world to make this a choice.

No one converts to become gay, but making space for gay Jews within the community is to be applauded, or else, as has happened in the past, most will leave.

Name withheld on request
Toronto

Bridging the divide

Seymour Epstein wonders how we can "grow creative Jewish life... both in the Diaspora and in Israel while maintaining the centrality of Israel" ("A contemporary moment in the Babylonian Talmud," *The CJN*, July 10).

The necessity of our supporting Israel and seeing its relevance daily in our lives, both as individuals and as a community, is as important as ever. The Israeli government seems to be aware of the challenge, as it recently announced it is prepared to spend millions of dollars creating programs in the Diaspora. We in North America must do our part as well.

We know that only a small fraction of North Americans visit Israel. But even those who go as tourists do not see the vast cultural and perhaps religious divide that exists between our communities. We must encourage and support programs that bring us into contact with Israelis behaving as they do, with all of us from North America behaving as we do – volunteer programs are an example – that become a cultural exchange for adults.

Only then will we be able to truly appreciate each other and the value of the lives we have created here and there. Only then will we become one people as we have been historically, even with our differences. Only then can we ensure Israel's deserved centrality in all our lives.

Ron Hoffman
Toronto

Human rights at issue

Michael Taube's column ("Why Jews should support a Christian law school," *The CJN*, July 10) completely misses the mark.

He writes that gay people can apply to Trinity Western University and that the "only thing that's prohibited are same-sex relationships." This is discriminatory and unacceptable in today's society. The

school welcomes gay people, but prohibits them from being in a relationship. How welcoming!

Second, Taube says that anyone who disagrees with the university's policies need not apply. This is like saying if a university banned Jews, then Jews simply shouldn't apply, and everyone will be happy and everything will be OK.

Third, he said one thing that was completely accurate and that completely deflates his entire line of reasoning. He wrote, "same-sex relationships... have absolutely nothing to do with post-secondary education."

In this, he is absolutely correct. So to borrow from the late prime minister Pierre Trudeau, there's no place for universities in the bedrooms of the nation.

This is not about whether to support a Christian law school. This is about whether to stand up for the rights of those who are discriminated against and to fight to protect them.

Leigh A. Lampert
Toronto

Letters to the editor are welcome if they are brief and in English or French. Mail letters to our address or to cjninfo@gmail.com. For more letters this week, please see cjnews.com. We reserve the right to edit and condense letters, which must bear the sender's name, address and phone number.



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RABBI 2 RABBI

How good are your canoes, O Jacob!

Summer camp provides the training ground for the next generation of Jewish parents, teachers and leaders

RABBI Yael Splansky
HOLY BLOSSOM TEMPLE, TORONTO

RABBI MARK Fishman
CONGREGATION BETH TIKVAH, MONTREAL

Rabbi Fishman: Summer camp evokes memories of sunny days, friends, sports and endless fun set against a positive Jewish backdrop. Some of my closest friends were made at a camp in the English countryside two hours north of London. It is hard not to overstate just what a tremendous impact those experiences had on me and how they helped shape my life today.

What made the experience so profound was the *madrich* (counsellor) who took me under his wing. He challenged me to take leadership roles in the camp, and that led to me become a leader.

Rabbi Splansky: I am also a product of Jewish summer camp. Zionsville, Ind., was surrounded by nothing but farms then. I'm certain it was the *ruach* (spirit) of the camp that made the corn grow so tall. My camp director, Rabbi Ron Klotz, would tell the *madrichim* over and over, "Camp is for the campers." It was only when I was a *rosh eidah* (unit head) that the truth was revealed to me. Rabbi Klotz told us, "The truth is that camp is really for the counsellors." What he meant was that camp was the training ground for the next generation of Jewish parents, teachers and leaders.

Rabbi Fishman: Another area of growth that I believe camp provided for me was a love and attachment to Israel and Jewish values. While I attended formal Jewish schooling during the year, the relaxed setting of informal education that camp provided allowed the kids the space to enjoy learning.

I think this lesson has stayed with me ever since. Before any real learning and self-reflection can occur, there first has to be a safe and supportive environment where each child knows he or she belongs. Creating a joyful, warm and embracing setting is a prerequisite for life-changing learning. Maybe this is the secret to why so many kids love learning about Judaism at camp.

Rabbi Splansky: I'm actually writing this from Camp George in Parry Sound, Ont., during the week of Parshat Balak. When Bilaam looked down over the valley where the Israelites were camped, his intended curse was turned into the famous blessing: "*Mah tov! How good are your tents, O Jacob! Your dwelling places, O Israel.*" At the outdoor *Beit Tefillah* (chapel) on Maple Lake, I spoke about the midrash that says what Bilaam saw were the tents of Jewish schools and synagogues.

Our tents and cabins, the campfires and canoes, strengthen the Jewish People. In fact, study after study shows that Jewish summer camp and teen trips to Israel have the best shot at creating a lasting Jewish identity in our children.

Rabbi Fishman: At camp, I learned the power of song to raise one's spirits. Whether it was pop songs, Israeli songs or simply *Birkat Hamazon*, we sung our hearts out. In turn, we were inspired to feel that we could achieve anything and everything.

One song in particular, *Ani V'ata Neshaneh Et Haolam*, continues to be heard inside my soul. It is a song about changing the world and the message rings true – it did back then, and it does now.

Rabbi Splansky: The creative outlet is what brings me back to be on camp faculty summer after summer. When the tragic news from Israel about the three murdered teens reached us, we quickly gathered the *mishlach* (Israeli youth ambassadors) and prepared a brief *tekes* (ceremony) to take place near the Canadian and Israeli flags, which were lowered to half-mast. Spontaneous and heartfelt is what camp does best.

Whether it's staying up far too late with staff to write an educational program masked by shtick and healthy competition, seeing 12-year-old boys practise Hebrew calligraphy on birch bark, hearing the Shabbat poetry of nine-year-old girls on the bimah or watching my own son practicing chords so that one day he can join the ranks of camp songleaders, these are moments that give me hope in the Jewish future.

"*Mah tov ohalecha, Yaakov!*" How good are our tents, our cabins, O People Israel!" ■

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HEAD OFFICE:

1750 Steeles Ave. W., Ste. 218, Concord, Ont. L4K 2L7

Tel: 416-391-1836; Fax: 416-391-0949

Editorial e-mail: cjninfo@gmail.com

Advertising e-mail: adscjn@gmail.com Website: www.cjnews.com

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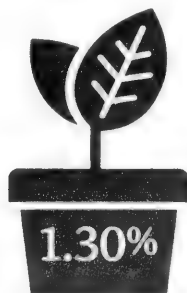
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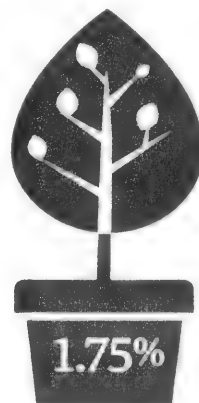
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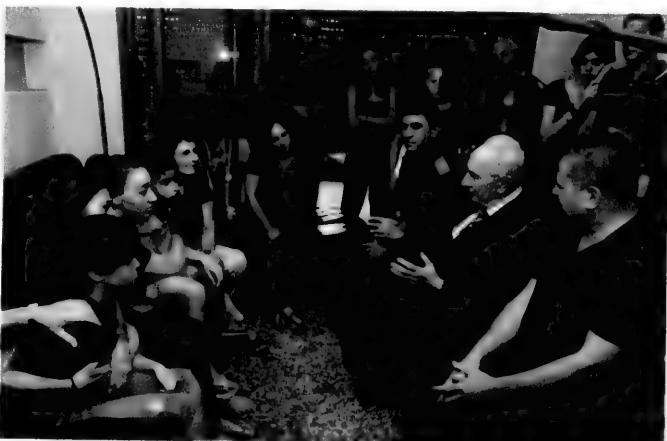
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ISRAEL SUN PHOTO

An Israeli soldier reads his morning prayers before going into action in Gaza last week.

SeeJN | Paying his respects

MARC NEYMAN/GPO PHOTO

Israeli President Shimon Peres visited the family of fallen soldier Amotz Greenberg, who was killed in action in Gaza on July 19.

From Yoni's Desk*When will this all be over?*

The last few weeks have been a dark time for Israel and the Jewish Diaspora. As we closely monitor the situation in Israel and Gaza, glued to our computers, smartphones and TVs for the latest developments, the questions keep mounting.

How much longer will Israelis be subjected to the incessant horror of Hamas' rocket attacks? How long will it take the Israel Defence Forces to neutralize the threat in Gaza? Is it enough to destroy Hamas' network of tunnels, from which the rocket attacks are emanating and where terrorists are hiding, or will Israel be required to maintain a more lasting presence in Gaza? How many more lives will be lost? Will the international community stand by Israel, or will the PR war take a nasty turn? When will this all be over?

Unfortunately, the answers are not immediately forthcoming. The brave soldiers of the IDF entered Gaza to root out terrorists and their infrastructure, both above and below ground. But the cost of that operation has already proven devastating – the deaths of Israeli soldiers amid heavy fighting in the Gaza City neighbourhood of Shejaiya is a stark reminder of the sacrifices made by ordinary Israelis to ensure the security of the Jewish state. Jews around the world honour their bravery, even as we mourn their tragic passing.

Israel is under siege. The constant prospect of rocket attacks tortures the Israeli psyche, and everyday life has been overtaken by a simple calculation: when the sirens sound, where will we take cover? Children who should be enjoying their summer vacation are instead cowering in bunkers. And as everyone scrambles for safety, business owners are suffering. The sad fact is that in many areas of the country, it's unsafe to venture outside. And while the Iron Dome missile defence system has been a marvel, it can't stop every rocket from hurtling to the ground.

The tragedy is also evident in Gaza, where many innocent civilians have been trapped in the crossfire. Israel has gone to great lengths to avoid civilian casualties, as it does every time it faces a delicate mission of this sort. Hamas has done the opposite, cynically demanding that Gazans stay in their homes to act as civilian shields for the terrorists who hide among them – in homes, schools and mosques. Hamas' blatant disregard for the safety of Palestinians is not surprising, but that doesn't make the deaths in Gaza less tragic, only more so.

A second front in this war is quickly developing in Europe. In some countries, Jews are being subjected to hateful rhetoric and even violence. Many prominent European politicians have denounced these provocations, but European Jewry is rightly anxious. Meanwhile, in the United States, Jewish communities wonder whether their government is capable of acting as an honest broker between Israel and the Palestinians.

Fortunately, the story is different in our part of the world. Canadian Jews must remain vigilant in these tense times, but we are comforted in the knowledge that our government, led by Prime Minister Stephen Harper, stands firmly with Israel. In these times of uncertainty and fear for Jews around the world, their unequivocal support brings much-needed hope that better days are ahead. ■ — YONI

Eulogy

The legacy of David Azrieli

Myer Bick

Throughout history, great achievements have been chronicled through stories – stories handed down from one generation to the next.

The saga of David Azrieli's life is very much a part of – and intertwined with – the stories and traditions of the Jewish people, of Canada, of Israel and of Zionism.

David's story is well-known, especially since he, and his daughters Danna and Naomi, published two books on his life and had many news articles on his achievements appear in the media – a situation which did not displease him.

I had the great fortune of sharing part of his life experience for some three decades – as a communal colleague, as a business associate and most importantly as a friend.

When David asked me to join him in business, I told him that I knew very little about real estate. "Don't worry," he replied. "You'll be in the best university." And how right he was – not only about real estate but also about how to think, how to analyze issues, how to look at things out of the box – and how not to negotiate with yourself.

David's success can in large part be attributed to the great confidence he had in himself and his positive upbeat outlook. He was very much a risk taker, but the risks he took were tempered by his business acumen and his sharp intuitive instinct.

When asked, during difficult times in Israel, he would always exclaim with great enthusiasm that the economy and the political situation are "terrific!" During periods of real estate meltdowns he would proclaim "It's a great time to make

good deals!"

For a good part of his career, he very much saw himself as an underdog – which for him was an opportunity, not a negative or a distraction. His first shopping centre in Mississauga, Ont. for example, came about from a challenge from Sam Steinberg who wanted to open his first food store at that location in Ontario. Two developers had already failed to put the deal together. David took on the challenge, succeeded and the rest is history.

His cousin Fred Rezekpa tells the story that one day while he and David were walking on the beach in Florida, David said he was thinking of building a mall in Israel and maybe that he, Fred, would like to join him. "Are you nuts?" Fred exclaimed. "You're in your 60s and you want to build 6,000 miles away where you don't know the players or industry?" Of course David went it alone, and the canions become part of Israel's history.

David was a man of boundless energy. When one of his recent mega projects was announced in Israel about a year ago, a journalist inquired whether the market would require so much space when it was completed in five to 10 years. David, 91 at the time, immediately replied "I'll tell you the truth. At my age I don't know whether I'll be around then, but I can tell you that I am having so much fun designing and planning them that the future can take care of itself"

In a very real sense, David was a Renaissance Man. His passion for his chosen vocation, building and architecture, did not diminish his love for music, for history, for current events and for art. I remember many car trips when David would catnap quietly and easily when a classical piece would pop out of the radio and he would snap up to advise *Tchai-*



David Azrieli

“

In a very real sense, David was a Renaissance Man.

kovsky, Symphony #6 and immediately and effortlessly nod off again. He likewise had a fine appreciation for art – and over the years he assembled a most impressive collection of the works of Israeli and other notable artists.

Over the years one of the most impressive things I witnessed about his charac-

ter was his relationship with his son Rafi. Of course he was terribly proud of his talented daughters – the diva, Sharon, the doctor, Naomi and the lawyer, Danna, all of whom have all accomplished so much – all on their own – and who gave their father and mother the respect and due that our commandment demands.

His wife, Stephanie, is an exceptional woman. For some 57 years, at David's side, she raised a wonderful family, efficiently managed multiple households – and entertained in all of them and even produced in the midst of the Caribbean waters, Passover seders on their yacht, The Galia.

*Finally "DJA", as we affectionately called him, was a true mentor to me and to many with whom he worked and came into contact. I know that my friends and colleagues in Israel echo these sentiments as well. During my time with David, he was absolutely right. I was indeed in a great university, not only learning about real estate but also about life, about the world around us and yes even about what *not* to do!*

David Azrieli, while not a physically large person, certainly cast a large footprint – in his industry, on the skylines of his two homelands, on his family, and on those whose lives he touched.

While his passing leaves a void, his legacy remains – not only his physical structures and his philanthropic endowments – but also his vision for the future and the lessons he imparted to those who come after him.

Today Rabah Chaver. ■

Myer Bick is president and CEO of Jewish General Hospital Foundation. This article is adapted from the eulogy he delivered at Azrieli's funeral on July 11 at Paperman and Sons funeral chapel in Montreal.

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The children of Manmasseh are still alive

STEPHEN EPSTEIN

SPECIAL TO THE C.J.N. REHOVOT

On the first night of the attacks from Gaza, we heard our first siren in Rehovot. There was a surreal split second when I wondered, is this really happening? Could it be an ambulance or fire truck? Or the TV?

The blaring wail brought me back, and my mind and body switched to automatic: Put shoes on – is anyone in the shower? Is the stove turned off? Grab a phone. Lock the door. Switch the staircase lights on. Ring neighbours' doorbells on the way down the five flights of stairs.

The siren seemed louder by the time we reached the bomb shelter on the ground floor of our building. The shelter started to fill with other residents. We soon heard the telltale sign of the Iron Dome – a loud boom, then silence. The Iron Dome had successfully intercepted the rocket.

Relieved to be OK, I took a "selfie" photo to let friends and family know that we were safe and sound. In subsequent rocket attacks since that first one, I kept taking pictures and sharing them.

There is a curious custom among the Bnei Menashe (known as Manmasseh), one of the 10 lost tribes that are now returning to Israel. After the conquest of the Kingdom of Israel, they were exiled and moved eastward, and found themselves in the hills of northeast India. After a life-threatening event such as an earthquake, they would run from their homes and shout at the top of their lungs, "The children of Manmasseh are still alive!" It was a declaration of survival, of resilience and of faith that despite what was thrown at them, the tribe lived on.

And from this universal need to say, "We are still alive," my wife Alison started a Facebook group on the night of that first rocket to Rehovot. It's called "Bomb Shelter Selfies," (<https://www.facebook.com/groups/bombshelterselfies>). The group invites Israelis to "send us your selfies taken in the bomb shelter. Make the best of a bad situation. Upload your photos to show the world that we're strong and hanging in."

To date, more than 1,600 people have joined the group, with hundreds of comments and images posted.



Stephen Epstein in a bomb shelter with his wife Alison and their daughters.

The pictures offer a glimpse into the lives of Israelis who try and carry on living while a storm of rockets rains down on the country. The parks are empty as parents keep children close to home. Some restaurant and bars are nearing bankruptcy as patrons avoid public places and hover closer to bomb shelters and protected rooms.

The tension is palpable and the rockets and the Iron Dome are the subject of conversation when people meet. One of the ways people have of communicating and expressing what's going on is through social media and the images they share.

The attacks come without warning and without a pattern. One day we had three attacks, none the next and three within an hour the next day.

Everything becomes a calculation: I know how long it takes to get to the shelter. Can I take a shower? Is there enough time to rinse out the shampoo, put on clothes or just a robe or towel, and get down five flights of stairs? Even walking down the street to the grocery store involves calculations. I scan the street for possible buildings to run to should an attack happen.

Every area of the country is divided into zones, and each zone has a time for a rocket to reach from Gaza. We're lucky. We have 90 seconds to take cover. Residents of southern communities have 30 seconds or less, barely enough time to rouse children or turn off the oven. They just run.

All these moments have been shared on Facebook since the IDF's Operation Protective Edge started. The group is a way for Israelis to capture and share what happened when the siren started and how everyday life is interrupted while we all dive for safety.

A quick scan of the group shows posts and pictures describing everyday events that have been interrupted by the rocket attacks:

- While shopping at IKEA, shoppers quickly learned the location of the closest shelter.

- An attack occurred during a college final exam. Ironically, the essay question was about tensions between Gaza and Israel.

- A family paying a shivah call and having to run to the shelter shows that even the mourning still have to worry about the living.

- A young man, calling on his date at her home for the first time, forced to share moments together in a safe room in a way that was not planned.

- Driving on the highway and hearing that there is an attack forces drivers to the curb, abandoning their cars, while diving for cover and assuming the well-known position of lying on the ground with hands covering the head to protect against shrapnel.

- A woman who decided to pamper herself with a facial mask was caught in a raid and had to face the lens of an amused family member.

- Families that thought they could escape the tension of the conflict by attending a movie had to flee the theatre to find shelter. (The theatre operators rewound part of the movie after they were given the all-clear.)

- A mother and her son running to a shelter at the swimming pool. They were there for his first swimming lesson.

The pictures show children – lots of children in pajamas, smiling, and ones who had to be woken from their peaceful sleep to be carried to safety by their parents.

Each rocket attack is like an earthquake, and we run to our bomb shelters, safe rooms and stairwells. When it's all over, we take our pictures and post them for the world to see, our declaration of survival, resilience and faith that despite what's being thrown at us, our tribe lives on and we declare: "The Children of Israel are still alive!" ■

Stephen Epstein made aliyah from Toronto in 2005. He lives in Rehovot.

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Rabbi Jay Kelman

Summer is the time of vacation, especially for students who look forward to such activities as camp, sleep, travel and plain old fun. School is the furthest thing from their minds. But their parents don't enjoy a similar luxury. They're the ones who must pay for these activities, and for those who have children in Jewish day schools, it's the time tuition must be paid.

Apparently for those living in Toronto, such payments are less of a burden than one might think. Of the approximately 9,000 students in UJA Federation of Greater Toronto-affiliated schools approximately 70 per cent of them pay full tuition. This number speaks to the tremendous wealth in our community, where thousands of parents can afford \$15,000 for elementary school and

\$25,000 for high school. For those with three children in the system, tuition equals the cost buying a luxury car every year. For those 30 per cent who can't afford such sums, there are generous subsidies available, as our community promises no child will be denied a Jewish education due to inability to pay.

The above, while technically true, is very misleading. The fact that 75 per cent of day school families are paying full tuition is a most tragic statistic. Only those who are by any normal standard quite wealthy can afford an extra \$60,000 year in and year out. We need not mention the wealth needed for those who want to have more than three children – which in a post-Holocaust generation with a 58 per cent intermarriage rate is something that we need more and more Jewish families to do.

When Robbins Hebrew Academy (RHA) announced it would cap tuition at 15 per cent of income for those with three or more children, families earning less than \$350,000 annually were eligible. Considering that 99 per cent

of Canadians earn less than \$201,000 a year, this a staggering admission. Unless one is wealthier than 99 per cent of all Canadians (and at \$350,000, perhaps it's 99.8 per cent, but that's just a guess), it's almost impossible to afford a Jewish education. Contrary to what many believe, the vast majority of Jews are not part of the "one per cent." Even if we are 10 times more likely to belong to this group – something that is by no means evident – what about the other 90 per cent?

These numbers go a long way in explaining the significant drop in enrolment many of our schools have seen. A number of my colleagues have been laid off due to decreasing enrolment, and layoffs are forecast to continue for the foreseeable future. Sadly, many potential students are weeded out of the system before they have a chance to start.

The correlation between those denied their right to a Jewish education and assimilation is high indeed, meaning that coming generations of Jews will be less Jewishly involved, and meaning

less charitable money flowing into our institutions, creating a vicious downward spiral that has already begun – even if, as with the financial crisis, many have yet to notice it.

Capping tuition at 15 per cent of income is a simple, cost-effective and psychologically powerful method to bring back some of the families who have already left the day school system and encourage new ones to join. I have no doubt there are many who would willingly pay 15 per cent of their income for a day school education, but refuse to go before a tuition committees and ask for a handout.

To the best of my knowledge, the costs of such a program have not been calculated, but the program at RHA was due to economies of scale, designed to be cost neutral. Even in the unlikely event such a plan were to cost \$20 million a year, the cost of not doing so is much greater – initially in losing our youth and down the road a decreasing base of donors. ■

Comments to rabbijay@torahinmotion.org

Azrieli helped us understand multiple loyalties



Norma Baumele Joseph

How does one maintain loyalty to two countries, two homelands?

The recent death of David Azrieli brought to my mind the reality of active nationalism. What can it mean to claim two patriotic affiliations? How can citizens claim dual loyalties? Or is it even appropriate to use that terminology?

I remember debates in high school about our devotion to Israel, but also our accepted commitment to America. As teenagers, we had a tendency to view things in absolute terms. Whom do you love more? What would you do if they were at war? We never settled the debate, just assured ourselves of our double loyalty. There was no way we weren't in love with Israel, and no way we weren't loyal American citizens.

Both seemed possible, if somewhat contradictory.

Now that some of us have grown up, the question of divided loyalties is potentially again on our screen. We're all constantly aware of Israel's precarious position in the Middle East. Surrounded by many who wish to erase it, we see a constant barrage of attacks both in actual fights and in media representation.

We worry, but most of us don't move. We are settled here in a great democracy, proud of our position and strength in this diaspora. We are, of course, blessed that our Canadian government is staunchly supportive of Israel. But are we in any way less Canadian or patriotic because we also support Israel?

I think not. Many communities support multiple attachments and commitments. We need not see everything in oppositional terms. Immigrants come here and maintain strong ties with their homelands. I see a difference in that our support for Israel isn't based on living there, but on

a Zionism that's rooted both in history and heritage. We've learned over the years as a community to hold tightly to our loyalty while avoiding conflict of interest issues. We aren't ashamed of our support and have no reason to be. In this sense, dual loyalties are fine, even healthy, in a multicultural world. They cement our position as active citizens, working for the fuller humanity of all without denying our unique heritage.

The question then remains: how do we exhibit our support? Again, these issues were brought to light for me at David Azrieli's funeral, for I believe he showed us a path of commitment and involvement. David was a builder – as an architect he literally built buildings here and in Israel. As a philanthropist, he built communities and institutions. And he loved that which he built. (I experienced this personally as his foundation endowed Concordia's Azrieli Institute of Israel Studies.)

David wasn't one to sit back and let others do the actual work. His involvement was personal, constant and complete. David's life is a map of Jewish

history in the 20th century. Escaping Nazi evil, he moved through Poland and Russia, somehow landing in Baghdad, where he met Israeli representatives. He was a fighter both in a Polish army and then the Haganah. He went to school in Israel and in Canada. He was a Hebrew teacher. He moved in many circles.

But his example comes not merely from a complex life lived in difficult times. Rather, David didn't just mouth support for his beloved homelands. He used all his talents and resources to actively provide support and initiatives. This is the crucial lesson of our times.

I don't mean to claim unique status for David Azrieli. Many have lived lives of binding commitment to both Israel and Canada (or the United States). I'm citing his example for its educational and moral value. We can see in his active building process, in his support for educational institutions, a program of direct doing. Without any notion of divided loyalty or conflict, David developed both homelands. That should be our goal and our process, and for that I thank him. ■

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Over 1,000 gather at Beth Tzedec for pro-Israel rally

JODIE SHUPAC
jshupac@theojn.ca

About 1,200 people flooded the sanctuary at Beth Tzedec Congregation on July 16 to attend the Rally for the People of Israel sponsored by UJA Federation of Greater Toronto and the Centre for Israel and Jewish Affairs.

The event was organized to demonstrate that Toronto's Jewish community stands in firm solidarity with Israel, and to show appreciation for the Canadian government's unyielding pro-Israel stance. Attendees enthusiastically waved both Canadian and Israeli flags.

Julia Koschitzky served as MC, and the rally featured several prominent speakers, video messages from Israel and prayers for peace.

Koschitzky started by referring to the

tragic loss of innocent lives in Gaza, adding, "We know it cannot be avoided, because Hamas continues to use its people as human shields."

She spoke of the "quiet heroism" of Israeli soldiers and citizens who are currently living in a "constant state of stress and pressure," and of the comfort the Jewish community can feel knowing Israelis are being protected by the Israel Defence Forces (IDF) and the Iron Dome.

Further, she expressed a sense of gratitude at living in Canada, at "knowing we are safe and that our government's support for Israel is unparalleled."

In his speech, Israel's ambassador to Canada, Rafi Barak, described Israel as a liberal, democratic "island of stability" and Hamas as "part of a sea of violence raging in the Middle East."

He said Israel, since its withdrawal from



Toronto Jews show their solidarity with the Jewish state. JODIE SHUPAC PHOTO

the Gaza Strip in 2005, has no territorial claims over the latter, but added that the country has "a moral duty, as a democracy, to protect its people."

He thanked the Toronto Jewish community, saying, "Your prayers and contributions serve as a pillar of strength for Israel."

Following this, Canadian Minister of Foreign Affairs John Baird and Liberal foreign affairs critic Marc Garneau, addressed the audience via Skype from a parallel Israel rally held at the Soloway Jewish Community Centre in Ottawa.

Garneau said Canada's support for Israel is not partisan, but is based on principle, and that "when citizens of a country are threatened by terror, other countries must speak up."

He stressed his belief that Hamas is a terrorist organization and that Israel has a right and a duty to protect its citizens by attempting to cut off Hamas' rocket supply. "To argue that [Israel] can't target Hamas for fear of hurting innocent people is equivalent to saying it's not allowed to defend itself," he emphasized.

"Those innocent people would be alive today if Hamas didn't fire rockets."

Garneau reiterated the Liberal party's condemnation of Hamas' rejection of a proposed ceasefire last week and its commendation of Israel for agreeing to it.

He also lamented that, shortly after the ceasefire was turned down, one Israeli and four Palestinians were killed.

"I know there are moderate Palestinians aching for peace," he said in conclusion, affirming that the Liberal party is still in favour of a two-state solution.

John Baird, who received hearty ap-

plause from the audiences in Toronto and Ottawa, began: "I always start my speeches by saying I'm happy to be here. I'm not happy to be here... given the tragedy of the recent days and weeks... I wish we could be here on a happier occasion."

He said the "great struggle of our generation" is the struggle against terrorism, and "far too often, Jews and Israel are on the front lines of that struggle."

He spoke out against comparisons between Israel and Hamas, stressing that "there's no room for moral relativism when it comes to terrorism and the State of Israel... When I see leaders or pundits saying both sides need to stop, to de-escalate, it's wrong. Hamas's raison d'être is the destruction of Israel... It started this conflict and it's the one that has to stop."

Baird said Canada will continue to support Palestinians in the West Bank on humanitarian issues and on increasing their security capacity.

"We all want a two-state solution," he added.

He pledged Canada's ongoing support for Israel, and, to thunderous applause, concluded: "Friends are those who stand by you in hard times, not just in easy times."

Beth Tzedec's senior rabbi, Rabbi Baruch Frydman-Kohl led the crowd in the recitation of prayers for the State of Israel and for IDF soldiers.

In her closing remarks, Koschitzky encouraged the audience to make a small donation to UJA's Israel Emergency Relief Fund.

She finished by passionately stating, "We hope and pray to God that we won't need to have a gathering like this in future." ■

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A special message for
the Baycrest community

Community Matters

Making a difference for seniors in our community

Baycrest Health Sciences is a truly amazing place, and every day we see evidence of how our work is helping seniors live engaging and fulfilling lives. It is incredibly inspiring to witness the vitality of mind and body that is possible when our tradition of care is combined with leading brain science, innovations in aging and unique arts, culture and spiritual programming.

In addition, we value and appreciate the ongoing support of our community. Baycrest is a stronger organization due to the thousands of volunteers, donors, community partners, clients, residents and families who continue to support our mission year after year.

On this page, we are pleased to share some recent photos that capture the essence of our work at Baycrest, and our connections with our community.



45 years of volunteerism

Baycrest volunteers gathered on May 27 for An Evening of Appreciation as part of Volunteer Appreciation Week. In total more than 100 volunteers were recognized for hours of service ranging from 200 to 23,000 hours, while 38 individuals celebrated years-of-service milestones ranging from 10 to 45 years. Among the evening's honourees was our longest-serving volunteer, Marian Saltsman, who celebrated a remarkable 45 years at Baycrest.



Learning across generations

For the past three years, Baycrest's Freeman Family Day Centre has worked with Grade 9 students from Westmount Collegiate Institute, bringing together young and old to increase intergenerational learning. "Many young people have never spoken to someone like me. I'm a witness to history," says Martin Mondrowitz (second from left), a Holocaust survivor and member of the Day Centre who participated in the project along with students (from left to right) Erin, Zoe and Kayla.



101-year-old throws first pitch

Kitty Cohen, a resident at the Terraces of Baycrest Retirement Residence, was honoured to throw the first pitch for the Toronto Blue Jays on Mother's Day. At 101-years old, she is an active and passionate person, inspiring others to keep moving as they age. "If I can do it, you can do it," says Cohen. She continues to explore new interests, such as playing drums.

Honouring our historic Jewish roots

The story of Baycrest, from its beginning as the Jewish Old Folks Home will soon be on view on a new Heritage Toronto plaque that will be installed on the Bathurst Street side of our campus.

On May 28, members of our community gathered in the Silverman Garden for a plaque dedication ceremony. On hand for the event were (left to right) Dr. Bill Reichman, president and CEO; councillor Josh Colle, Ward 15; Edwin Goldstein, honorary board member, Baycrest Foundation and board member, Ontario Jewish Archives; Brent Pearlman, board member, Heritage Toronto; and Rene Khalafian, branch manager, Scotiabank (Bathurst and Eglinton).



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Beth Tzedec Congregation rejoins United Synagogue umbrella group

SHERI SHEFA
sshafa@thecjn.ca

Six years after deciding to end its affiliation with the United Synagogue of Conservative Judaism, Beth Tzedec Congregation's board of directors voted unanimously to have the movement's largest shul rejoin the umbrella group of North American Conservative congregations.

"USCJ has undergone major, major changes to make it more efficient, a more service-oriented organization, giving back value to its member congregations, meaningful resources... doing things in a more streamlined, more efficient fashion and I think on their end, they're being more careful with their dollars," said Carolyn Kolers, immediate past president of Beth Tzedec, explaining the reason behind this decision.

"They underwent a major transition transformation, new leadership, a new executive director, new mission statement, and a new strategic plan."

The vote took place at Beth Tzedec's board meeting in June, and the 22-member board voted unanimously to have its more than 5,000 congregants rejoin the USCJ.

Although Kolers cited "structural problems within USCJ itself" as the main reason Beth Tzedec chose to leave the New-York based organization in 2008, the synagogue's senior rabbi, Rabbi Baruch Frydman-Kohl, said financial issues were also a concern.

"There was primarily an issue of finance and also a question of whether the congregational organization of United Synagogue was functioning at a maximum level of effectiveness," Rabbi Frydman-Kohl said.

Gary Mansfield, Beth Tzedec's former shul president, told *The C/JN* in 2008 that there was "virtually no money for programming," because more than half the dues went toward supporting USCJ's infrastructure.

Rabbi Frydman-Kohl said despite concerns about the organization's structure and its fees, the decision to leave USCJ in 2008 was not unanimous.

"There was always a recognition that the values of the congregation coincided with the values of United Synagogue. There was a question about whether it was of value to us to be a member," he said.

But in the years since, USCJ has reinvented itself, Rabbi Frydman-Kohl said.

"It went through a period of tremendous reflection and re-engineering with a much more focused mission and much clearer sense of what it can and will do for congregations," he said.

Both Kolers and the rabbi wouldn't reveal how much Beth Tzedec will be paying in annual fees to USCJ, but Rabbi Steven Wernick, USCJ's CEO, explained that the fees are based on a "per capita system... that gets adjusted for certain circumstances."

"We have worked something out that we believe is fair and reasonable. It works within their structure and it works within our structure," Kolers added.

Around the same time Beth Tzedec left USCJ in 2008, two other Toronto congregations, Adath Israel Congregation and Beth Emeth Bais Yehuda Synagogue left USCJ and helped form a new organization, the Canadian Council of Conservative Synagogues (CCCS).

Beth Tzedec left the CCCS in 2010, citing budgetary reasons, but Adath Israel and Beth Emeth are still members, along with a number of other previously unaffiliated Toronto congregations and one in Ottawa.

In late 2012, Beth Tikvah Synagogue in Toronto also left USCJ, saying it wasn't using any of the umbrella group's services. It's currently independent.

Rabbi Wernick said USCJ has been focusing its effort in recent years on ap-

pealing to Canadian congregations and is thrilled to have Beth Tzedec back.

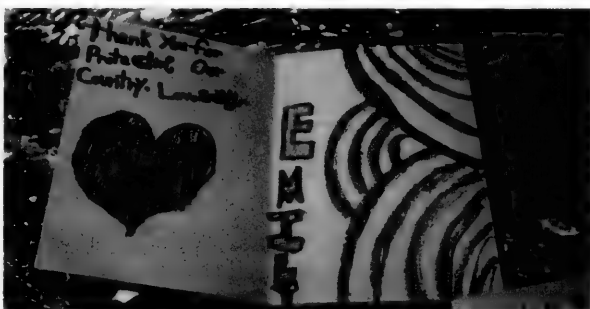
"I think it's a vote of confidence in the renewal of the organization that we've been working on. Their process was very thoughtful and it was not a foregone conclusion. It was two years in the making of relationship building and so forth," he said.

Kolers said she met with Rabbi Wernick a few times "to talk about the new USCJ and what resources they would offer us and what it meant to be part of something internationally focused on the future of Conservative Judaism."

Rabbi Wernick said having North America's largest Conservative congregation rejoin the USCJ is beneficial to the movement.

"They recognize that as the largest Conservative congregation in the hemisphere, they weren't playing a role in the significant conversations of the movement and in the representation that the movement had on the world stage. For example, United Synagogue has the largest constituent organization of Conservative Jewry in the entire world [and it] plays a meaningful role... They wanted to be represented. They wanted to have a voice," he said.

"They wanted to be part of a process by which they both learned from others that are facing similar challenges, but also contribute their own expertise and have larger conversations about the revitalization of congregations in the 21st century." ■



TALI LYONS PHOTO

Cards from camp

Campers at Moshava Ba'ir Toronto made cards to send to Israel Defence Forces to thank them for protecting Israel. At Camp Moshava Ennismore, in the Kawartha Lakes region of Ontario, campers sent letters of support and solidarity to Israeli children living under attack.

Three anti-Israel protesters face assault charges

SHERI SHEFA
sshefa@theojn.ca

Three people have been charged with assault after a violent protest outside Palestine House in Mississauga earlier this month resulted in Jewish Defence League supporters being attacked.

More than 200 pro-Israel and pro-Palestinian supporters violently clashed at a July 3 protest organized by the JDL across the road from Palestine House in response to the murder of three Israeli teens in June.

When Palestine House members counter-protested the revenge killing of a Palestinian teen by Jewish extremists, the situation quickly escalated, resulting in a confrontation between the two sides.

Videos posted to YouTube show Palestine House members using flagpoles to allegedly assault people.

Peel Regional Police spokesperson Const. Fiona Thivierge confirmed in a statement that three people had been charged, but declined to identify the suspects.

"To this date, three individuals have been identified and charged with assault related offences. Investigators continue to interview witnesses and review video footage in hopes of gaining a further understanding of every person's involvement. Peel Regional Police will not be releasing the names of the persons charged, as the release of this information may hinder elements of the ongoing investigation."

Julius Suraski, a JDL supporter who was at the protest, said he met with Peel police following the protest to provide them with information and raw footage that was filmed at the scene.

"They've already charged two individuals. I believe a third individual may have

been charged... They indicated that there would be further charges that were going to be laid, and further arrests were going to be made," Suraski said.

Suraski added that while he didn't get the impression that charges would be laid against JDL supporters, police did criticize the behaviour of some of the JDL protesters.

"There were mistakes made at the protest itself by all parties. At the end of it, it resulted in violence from the Palestinian side," he said.

"We recognize that the situation was a volatile situation turned ugly... If we had demonstrators on our side that broke the law, we would expect the police to use full force of the law to deal with those people as well."

Suraski said he delivered that message to JDL president Meir Weinstein and other members.

"We've done a self-critical examination of what took place, and believe me, there were changes made in terms of how we are going to operate and conduct ourselves," Suraski said.

But he warned police that they are "going to be at Palestine House time and time again, because we are going to pressure the proper authorities to shut that organization down."

Referring to a case that made headlines in 2010, Suraski said Palestine House is under RCMP investigation for immigration fraud. He also said the *Meshwar Newspaper*, a Toronto-based Arabic-language publication edited by a Palestine House board member, often publishes articles that deny the Holocaust.

A representative of Palestine House could not be reached for comment. ■



Canadian Hartman scholars

A large contingent of Canadian rabbis and other Jewish community professionals attended the Shalom Hartman Institute's annual rabbinic Torah study seminar, July 1 to 10 in Jerusalem. Pictured, front from left, are Lesley Cohen, Edna Sharot, Heidi Friedman, and Rabbi Edward Elkin of Toronto and Rabbi Lionel Moses of Montreal, and back from left, Malika Regan and Greg Belles of Toronto, Rabbi Arye Berk of Los Angeles, Rabbi Adam Cutler of Toronto, Rabbi Jeff Ableser of Windsor and Rabbi Jordan Cohen of Hamilton. Not pictured are Toronto rabbis Aaron Flanzraich and Howard Morrison.



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Mohel blames anti-Semitism for circumcision complaint

LILA SARICK
lsarick@thecj.ca

A complaint about ritual circumcision that was dismissed by a disciplinary body and rejected again last week on appeal was not surprising and was largely motivated by anti-Semitism, says Dr. Aaron Jesin, who was named in the case.

Complaints against circumcision are "part of a left-wing, liberal agenda," Jesin, a longtime family physician and well-known mohel in Toronto said in a telephone interview July 11. "You can't convince anyone with the facts."

"They always ignore all medical evidence that circumcision has recognized medical benefits," Jesin said. "There are definite medical benefits. You're certainly not harming them [children]."

Anti-circumcision activists are acting on a misguided "liberal" philosophy that children who are unable to consent cannot have decisions made for them, he said.

"We believe that we should influence our children with Torah and good deeds, and when they grow up they can decide for themselves."

Anti-Semitism is also one of the driving

forces behind these types of complaints, Jesin said. Opposition to circumcision "rears its ugly head all the time. It's nothing new. It's since the time of the Greeks."

Jesin, who maintains a website about his circumcision practice, believes the attack wasn't personal, but that he's merely "the lightning rod" for the ongoing campaign against circumcision.

The original complaint, which was lodged with the inquiries, complaints and reports committee of the College of Physicians and Surgeons of Ontario in January 2013, was spurred by an article in *The Canadian Jewish News* and a mistaken belief that Jesin performed metzitzah ba'al peh (suctioning blood after circumcision) using direct oral contact.

In fact, Jesin told the complaints committee that he has not performed direct oral suction for many years and now uses a sterile cylinder and gauze to provide suction. The committee found it was "adequate protection against the transmission of infection."

The complainant, who was not named in the decision that the committee made public, was represented by John Geisheker, executive director and general counsel for Doctors Opposing Circumcision,

based in Seattle, Wash.

The complaint also alleged that Jesin was unable to fulfil his duties as a physician "due to personal bias surrounding his religious beliefs."

The complaint went on to state that "although it might be presumptive for me to say so, I will say to you that given the nature of this breach, one cannot rule out sexual motive."

The committee ruled there was no evidence to support either claim.

"There is no societal consensus against male circumcision and the college does not take any stance for or against the procedure. Furthermore, we could find no evidence that [Jesin] was performing circumcisions inappropriately in any way."

The allegation about sexual motive was "completely frivolous in nature," possibly inserted to ensure the complaint was heard, Jesin said.

In a decision released July 8, the Health Professions Appeal and Review Board clearly refused to be drawn into the debate over the "biblical, historical, religious or societal ramifications of the practice of male circumcision."

What the complainant was seeking was "in reality an inquiry into the lawfulness



Dr. Aaron Jesin

of ritual amputation of genital tissue from minors," the appeal board's decision stated, and it upheld the college's decision to dismiss the complaints against Jesin.

"It was obvious to the board that he [Geisheker] and the applicant [identified only as D.S.] were using the complaint procedure to launch a broadsided attack on the practice of circumcision, whether ritual or non-ritual," the appeal board stated.

An argument that circumcision violated the Canadian Charter of Rights and Freedoms was also dismissed. ■

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Queen's student builds backyard roller-coaster

STEPHEN SWEET
SPECIAL TO THE C.J.N.

Some people build a deck in their backyard.

Thornhill resident, David Chesney, built a roller-coaster.

The Queen's University student, who just completed his first year of engineering studies, used his knowledge and interest to put a few items together to become something much bigger.

"I had some old scrap metal that a neighbour gave me, and I had a treadmill from which I took a few things, and I ended up with a track and some sort of cart-type thing," said Chesney, 18. "I was like, 'maybe I can do something with this.'"

"I got a few more pieces of wood and kept expanding and expanding, and eventually, I got to the point where I had a decent-sized roller-coaster."

It seemed like a natural thing, at least given Chesney's interests.

"I've had a season pass to Canada's Wonderland since I was a kid and I've always loved roller-coasters, so it's something I've been interested in and want to pursue in the future, too," Chesney said.

The structure in Chesney's parents' back-

yard looked insignificant originally, but now you can't miss it.

"I think at first it was so small they didn't really think anything of it," Chesney said. "And then, it started to get bigger."

"They didn't want to stop me because it was going up so fast, and then it got to a point where they wanted me to finish it, because we all wanted to see what it would look like when it's completely done."

Have his parents complained about a quickly rising mass of wood and metal in their backyard?

"No, not really," said Chesney with a laugh. "I think they were more amazed by the fact that I did it than that it was a bit of an eyesore."

"But really, it's not that unattractive looking."

The track is essentially built at this point, but Chesney is still looking to add to his coaster.

"In Grade 12, in my computer science course, I developed hardware and software to automatically run the ride," said Chesney, a graduate of the Anne and Max Tanenbaum Community Hebrew Academy of Toronto's northern campus. "I just have a control board where I can push a green but-

ton, and the ride will run itself using sensors and motors and all sorts of stuff like that."

"The next step to building the coaster would be to implement this system and see if it can run on its own."

Although he didn't get much of a chance to work on it during his winter semester in Kingston, Chesney did find other ways to occupy his time.

"I developed an iPhone app when I got bored studying during exams," said Chesney. "I was able to program it, develop it and release it in about a month or so."

Called "Stack 'Em Up", it's similar to the Stack arcade video game, in which the player tries to stack three blocks on top of the ones on the previous row as they slide across the screen at increasing speed.

"I just like to keep myself busy," he said.

"I don't like being bored, and so whenever I have some free time, I'll start a project or continue on one, because I don't like doing nothing."

"I always like being productive when I can, so I'll start programming an app or think of a way to expand my ride or think of anything really, just thinking."

The next step for his coaster could potentially be to make it safe to ride, although



Teen says his parents haven't complained.

that's more of a legal issue at this point.

"Technically it can [be ridden], but I wouldn't put anyone on it," Chesney said. "There's still a few things I want to work on with it and a few pieces of metal I want to weld on to the cart, as well as finishing up the last catch car, which is the thing that pulls it up to the top of the hills."

"Once those are done, a person could theoretically go on it, but I'm not putting anyone on it yet though, because of legal issues," Chesney added.

"I'll just have to speak to a lawyer and figure out if there are any legalities I'm not aware of."

"It's all ready to go, it's just a matter of finishing up the minor details and trying it out."

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Hands-on science program comes to Toronto schools

SHERI SHEFA
sshefa@thecjcn.ca

Since York University student Leedan Cohen brought the Project START Science Canada program to students at Driftwood Public School in October, she's been working on expanding its reach to other schools in the Greater Toronto Area.

Cohen, a 21-year-old biology student who moved to Toronto last summer after two years at Yeshiva University's Stern College for Women in New York, said after having been involved with Project START in New York, where it was founded, she was eager to build a Canadian chapter in Toronto.

"The program is completely free of charge, and the goal is to send in university students, whether they are science majors or education majors, psychology majors, whatever it may be, and going into these classrooms and trying to teach the students a hands-on science lesson," Cohen explained.

Project START – short for Students, Teachers and Researchers Teach – offers hands-on lessons in science, technology, engineering and math. The hour-long sessions involve a number of university student volunteers who deliver a 20-minute Power-

Point presentation on a topic, followed by a hands-on activity, such as extracting DNA, performing a chemistry magic show, or building a respiratory system.

"A lot of times, especially with science, it can be very theoretical and very abstract. That makes it extremely hard to grasp. By doing a hands-on activity by actually conducting an experiment and seeing what's happening, that solidifies what we teach in the lecture," Cohen said.

"Something unique about the Canadian program is that we match the curriculum of the school. We reinforce and add on to what the teacher is teaching in the classroom."

Sheri Alcorido, an award-winning teacher who teaches a Grade 5 class at Driftwood in the Jane Street and Finch Avenue area of Toronto, said she was thrilled to partner with Cohen on this program.

"I've been teaching for about 19 years, and I've always tried to find interactive and differentiated learning experiences for the students. The community is challenged economically, but I don't let that be a factor in the student learning and potential. I try to meet with different community partners in order to get the kids involved in as many learning experiences as possible that are

hands on and memorable, that perhaps they might not be able to experience otherwise," Alcorido said.

"The program is just amazing. The time that it's taken to create it and the initiative by Leedan and her associates... are commendable. Educators should be using it and appreciating it. It's accessible, it's up to date with the curriculum, and I hope people will fund them."

Cohen said more funding and volunteers – she's currently got a team of 40 students – are needed to expand into more schools.

The cost of each session varies, depending on the equipment needed.

"Sometimes it could be \$10, sometimes \$80. That money covers the cost of supplies that we use for an activity. So, for example, we run a module on health, and we're talking about the heart rate and how it's important to keep exercising," Cohen said.

"For that we bought stethoscopes, and that's something we can reuse."

Cohen said she's motivated to bring this program to as many Toronto schools as she can because it resonates with the students.

"The kids seem to love it. One of the students came up to us afterwards and said, 'I really want to be a scientist. You guys teach



Leedan Cohen works with a student.

us what I enjoy. What's the pathway to do it? How many years of school does it take?' To me, that was a huge indicator that we're inspiring these students and they're learning, and they get it," Cohen said.

"When you go in and you see that light bulb click in someone's head and you see them really get it, that feeling is what drives the entire program and that's what makes us want to come back." ■

For more information, visit the Project START Science Canada Facebook page or email projectstartCanada@gmail.com.

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Plaques commemorate historic Jewish sites in Toronto

BILL GLADSTONE
SPECIAL TO THE CJN

Back in 1938, two Jewish boys posed for a photo on the steps of Toronto's Ostrovitzer Synagogue on the north side of Cecil Street, just east of Spadina Avenue.

Roughly 76 years after that first photo was snapped, Gurion Hyman and Gordon Perlmutter returned to the same spot last week and had their picture snapped again.

The occasion was a plaque ceremony hosted by Heritage Toronto, commemorating the street's rich Jewish history. The ceremony took place inside the former synagogue, which is now the Cecil Street Community Centre.

Hyman's family once operated the well-known Jewish bookstore Hyman's Books on Spadina Avenue. Perlmutter is a retired dentist whose family once operated a bakery on College Street. They and their families were among scores of people who attended the July 9 ceremony.

The building itself is the most visible relic of the street's Jewish past. A chandelier that once belonged to the syna-

gogue still hangs in the main hall, and a marble plaque engraved in Hebrew with the names of donors still adorns the lobby. Hebrew is also visible in the cornerstones that grace the exterior.

The Jewish Old Folks Home, the Farband, the Folks Farein and other Jewish institutions once lined the street, which also boasted the residences of the family of politician J. B. Salsberg and members of the Langner rabbinical dynasty.

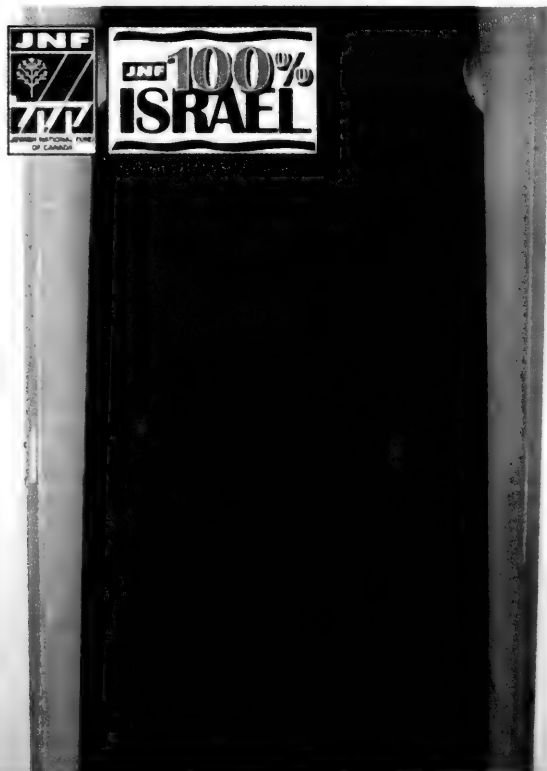
After the plaque was unveiled, many attendees joined free walking tours of the Spadina neighbourhood hosted by the Ontario Jewish Archives.

Plaques have been placed at more than a dozen important sites of Jewish interest around the city under Heritage Toronto's Jewish Historical Plaque Initiative.

They include Christie Pits, Scheurer House, the YM-YWHA, the original Mount Sinai Hospital on Yorkville Avenue, the Balfour Building, the Labor Lyceum, the Primrose Club, Tip Top Tailors, the Kiever Synagogue, the Federation of Jewish Philanthropies of Toronto, and the Jewish Old Folks Home (later Baycrest). ■



Gordon Perlmutter and Gurion Hyman stand outside the Ostrovitzer Synagogue in 1938, and again on the same doorstep some 76 years later in 2014. PHOTOS COURTESY ONTARIO JEWISH ARCHIVES-BLANKENSTEIN FAMILY HERITAGE CENTRE AND BILL GLADSTONE



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Community being asked to celebrate Shabbat together

PAUL LUNGEN

plungen@thecjn.ca

There's an old saying in the Jewish world that goes something like this: "More than the Jews have kept the Sabbath, the Sabbath has kept the Jews."

The meaning is open to interpretation – what could be more Jewish than that? – but an obvious one is that the Sabbath is a tradition that has helped maintain Jewish identity and unity over the centuries.

Last year, in an ambitious nation-wide project developed to promote Jewish unity by Chief Rabbi Warren Goldstein of South Africa, a large majority of the country's Jews came together to observe one Shabbat in October.

Now, come October 24-25, 2014, the rest of the Jewish world is hoping to emulate that effort. Plans are afoot in 200 cities spanning 11 time zones to hold community-wide Shabbat observances that are being dubbed The Shabbos Project.

In Toronto, a grassroots initiative spearheaded by businesswoman Dena Bensalmon and systems analyst Ilana Chlewitz is gearing up for a Sabbath observance that they hope will attract tens of thousands of Jews who would not otherwise keep the Sabbath.

It's got the tagline, "Keeping it Together," and all denominations, groupings, ideologies and factions within the Jewish community are being invited to participate, Bensalmon said.

The prospect of a community-wide observance is attracting hundreds of volunteers, being organized into a variety of committees, including religious leaders who are intrigued by the prospect of widespread participation in one of the core Jewish practices.

Rabbi Jarrod Grover, for one, spiritual leader at the Conservative Beth Tikvah Congregation, is calling on his colleagues at Conservative and Reform synagogues to take part in the initiative.

A letter from Rabbi Grover to spiritual leaders asks for everyone to put aside their ideological differences "and demonstrate that our unity is stronger."

"All our communities, no matter our affiliations, rest on the foundation of Shabbat," the letter states.

Rabbi Grover is a member of The



Rabbi Daniel Korobkin



Rabbi Jarrod Grover

Shabbos Project steering committee, along with his colleague Rabbi Daniel Korobkin, who is reaching out to members of the Orthodox community.

"Every synagogue in the city cares about Shabbat," said Rabbi Grover. "We may have different ways of observing it...but we all care about Shabbat."

Rabbi Grover acknowledged he encountered some skepticism among Conservative Jewish leaders regarding the difficulties in organizing such an event, but the leadership of Bensalmon and Chlewitz has got the ball rolling and his colleagues are "overjoyed" at the prospect of a local version of the Shabbos Project, he said.

Whether people who don't observe the Sabbath can be convinced to do so for the full 25 hours is unclear, but even a partial observance can be extremely helpful, Rabbi Grover said.

It will get people to think differently about their Jewish identity and how Shabbat plays a role in it, he added.

Bensalmon said the organizers – who are operating outside the purview of any of the city's Jewish agencies – are putting together a program to make the Sabbath observance meaningful and interesting for all participants. A committee is arranging a massive challah bake event in which as many as 4,000 people will gather on the Thursday night prior to Shabbat to prepare handmade loaves. Bensalmon attended a recent challah bake that attracted 1,500 women and "this is going to be even more amazing," she said.

Moti Bensalmon, Dena's husband, said there are four ways people are being asked to observe the Sabbath.

• People can keep the holy day at their homes, with their families. A

tool kit is being developed to help provide information about the day. A "Shabbos buddy" is going to be made available to help guide others in the traditional way to observe the day, said Dena.

- Friends can observe it together.
- People are being invited to attend synagogue programs.
- Host families are being recruited to share the Sabbath with other families unfamiliar with the holy day.

"I think it's a great way to reach people we have trouble reaching," said Moti.

In addition to the private and synagogue events, a large-scale community-wide havdalah concert is being planned. Havdalah is the ceremony that marks the end of Sabbath and the onset of a non-holy day.

"The actual Shabbos is going to be so beautiful that most people are going to come away from it with a spiritual high," Dena said.

"Shabbos was given by God to every single Jew...We're extending the invitation. Anybody who'd like to join, we're happy to have them. There are so many divisions in our city. It's time to break down those barriers."

"Stop, relax, enjoy," said Dena. "It's a beautiful time to be with your family, with your phones off."

Shabbat may be the most ancient of Jewish practices, but, in keeping with the times, "it's going to be trending on Facebook, Twitter and it's international," said Dena.

The project's Toronto website (TheShabbosProjectToronto.com) is still under construction, but for a look at the inaugural South African program, visit TheShabbosProject.org.

Dena can be reached at: toronto@theshabbosproject.com.

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Chabad of Markham celebrates renovation



Chabad of Markham member Asna Wise admires the Michael Muchnik mural.

KATAN STUDIOS PHOTO

SHERI SHEFA
sshefa@thecjc.ca

Following three years of renovations, Chabad of Markham's shul held a grand reopening ceremony earlier this month to celebrate its growing community.

Chabad of Markham's spiritual leader and executive director, Rabbi Avraham Plotkin, said the new and improved building "will bring a whole new level of class."

"The whole front of the building that faces the street has been renovated. It's a new, modern, sleek look. It will give us much more prominence... People like to go to a place that is beautiful. And we know that in the Jewish business... it's important to constantly be growing," Rabbi Plotkin said.

The newly expanded and renovated building on Green Lane near Bayview Avenue is an 18,000-square-foot centre that can accommodate nearly 1,000 people in its sanctuary and 400 people in its new social hall.

The shul also boasts a new library and study hall with 16-foot ceilings, a lobby that features a three-dimensional mural by artist Michael Muchnik and sculptures by Toronto-based artist Marta Franco.

Chabad of Markham also secured a contract with Ian and Sharon Durbach of Shazies International Fine Cuisine, a catering company.

Rabbi Plotkin said he hopes the shul will attract more people to Chabad of

66

We've brought a lot of Jewish pride to the whole area in northeast Toronto

Rabbi Avraham Plotkin

Markham's 400-family congregation, adding that about 20 people have joined since the renovation was completed.

"The main thing is that we hope we can increase our activities many fold and have lots more adult education and lots more programs. We have a very active community," he said.

"We've been suffering through the perception of a demographic shift, people moving out of the area, which is always happening... but it's quite the contrary.

"There are still many Jews that live in this area, and there is a great need to have a strong Jewish presence and I feel like we've brought a lot of Jewish pride to the whole area in northeast Toronto, to the people that are here. We're growing... This building has been a transformational thing for the whole area, and we look forward to continued growth."

SHAKY MARRIAGE WITH HOUSE IN ONE SPOUSE'S NAME? MOVE INTO A SECOND HOME/DON'T MOVE INTO A SECOND HOME

Family Matters

by **John Syrtash**

B. A. (Hon.), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator
for 33 years



Question: I have been married for seven years. My wife and I live in the home I own, bought five years before marriage, which home is registered in my name only. My wife contributed nothing to the purchase or enhancement of the value of this home. I also own a large amount of RRSPs and have no debts. My wife has no assets or liabilities. Our marriage may end in separation, I am not certain. The mortgage payments are a bit high and I would prefer to move into a smaller home. What is my current situation if we were to separate and if not, what should I do to plan for separation down the road to minimize the damage to my property holdings? Before marriage, my home was worth \$350,000. Now it is worth more than \$550,000. We never signed a Marriage Contract.

Answer: Currently if you were to separate, your wife would be entitled to half of the entire value of your matrimonial home, including its pre-marital value. She would also be entitled to half of the increase in the value of your RRSPs (valued as of the date of separation) after tax, since they increased after the date of marriage.

There is nothing you can really do about your RRSPs, unless you foolishly and improperly attempt to transfer them into the names of a third party, like an old and trusted relative or friend. However, the moment you do so the entire capital amount of the RRSPs becomes calculated as part of your taxable income for the year in which you cashed them.

Moreover, if you transferred them close to the date of separation, say within the year or so, you could be accused of deliberately and fraudulently depleting your assets in order to deprive your wife of her rights to an equalization split. She might then likely recover what you tried to hide from one of your other more exposed assets or from your income over a number of years, plus penalties and interest.

Your matrimonial home is another matter.

The law gives her an equal split of the equity, including its premarital value, even though you bought and owned the home before you married. Unless you have a marriage contract that exempts you from this law then on separation, your wife gets what she never earned, even if you inherited the property or the funds to purchase came entirely from your savings. (In one case an elderly widow divorced a man after a relatively short 5 year marriage.

He shockingly received the benefit of 50% of her fully paid \$800,000 home which she owned on the date of marriage for the previous 40 years, purchased with her first husband).

So what do you do?

First, she probably won't sign a marriage contract because most people are only willing to do so before they get married, but that is the simplest remedy because it preserves your rights to the pre-marital equity.

Well, currently you are not separated. Moreover, you and your wife may decide that both of you should purchase a new house together i.e. downsize or upgrade. Whether or not the new home is in joint names, if that should happen and your marriage is shaky you could benefit greatly in the event of separation later, and your wife would be disadvantaged.

Why?

If you later separate, then since you now will have lived in a *different* home on the separation date than in the home that you owned and resided in together on the date marriage, Ontario Family law gives someone like you an enormous benefit. It permits you to **deduct the value of the equity you had in your "date of marriage" home from your "net worth"** when dividing up all your assets/liabilities on a 50:50 basis with your wife calculated as of the date of separation.

This effectively means that on separating from your wife she would only benefit from her half-share of the increase in value of the equity in the second home from the date of its purchase. She would have no right to any share of the investment you made in the second home when you bought it. The law prevents her from having **any** share in the funds that you received from the sale of the first home that you owned on the date of marriage in order to purchase the second home. Had you both agreed not to sell the first home and purchase the second, she would have been entitled to split the **entire value** of the equity of the "date of marriage" home, including its pre-marital value. If the marriage was "shaky" perhaps she should have never agreed to move from the first home without signing a marriage contract preserving her rights.

The Moral

So if you are worried about separating and you want to be exempted from sharing the pre-marital value of a home that is solely in your name, either have your spouse sign a marriage contract with a competent family law lawyer or get your spouse to move into a second home that you didn't own on the date of marriage. Conversely if you are worried about your marriage but your spouse is the one whose name is solely on title, resist any attempt to move into a second home unless your spouse agrees to have a competent family law lawyer draft a marriage contract that preserves your rights to your share of the pre-marital value in the first home to which you are entitled. The same contract should confirm that those rights are transferred to the second home.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, with experience in family law for 33 years. Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6.

John Syrtash can be reached at (416) 642-5410, Cell (416) 886-0359. Visit

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Rabbi was icon of New Age Judaism

JODIE SHUPAC
jshupac@thejcj.ca

- He was known for helping spiritually bereft Jews reconnect to Judaism after the Holocaust, for his ravenous interfaith curiosity, and for fusing elements of eastern religion with Jewish mysticism, Chassidism and contemporary psychology.

His followers saw him as someone who made Judaism relevant to their lives.

Considered the father of Jewish Renewal – a movement that aims to reinvigorate Judaism with kabbalistic, chassidic, musical and meditative practices – Rabbi Zalman Schachter-Shalomi, renowned author, teacher and spiritual leader, died peacefully in his sleep July 3 at his home in Boulder, Colo. He was 89.

As per his wishes, "Reb Zalman," as his followers called him, was buried without a casket, cloaked simply in a white kittel and his father's tallit, sprinkled with ashes brought from Auschwitz and covered in white linen.

Though deeply beloved by many, Rabbi Schachter-Shalomi was also something of a divisive figure in modern Judaism, disparaged by some for straying from the tenets of Orthodoxy and exploring Jewish spiritual awakening in unconventional ways, such as through yoga or the use of LSD.

The rabbi's Canadian connection was strong: he taught at the University of Manitoba in Winnipeg for almost 20 years, and five of his children currently live in Canada.

"He helped each of his children discern their unique, divine purpose in this life,

and he gave us the gift of each other," said Rabbi Schachter-Shalomi's son Shalom Schachter, 66, a retired labour lawyer who lives in Toronto and is a part-time rabbi at Beth Tzedec Congregation.

"Beyond the immediate family, like [the biblical] Avram, who became Avraham, Reb Zalman became a father to multitudes of spiritual-seekers," his son said. "Reb Zalman recognized the divine in every human being he encountered, and he helped everyone he encountered to recognize the divine within themselves."

Born in Poland in 1924 and raised in Vienna, Rabbi Schachter-Shalomi and his family fled the Nazis in 1938, escaping first to Belgium, then France, North Africa, the Caribbean and, eventually, in 1941, to New York City.

It was in Belgium that his interest in the Chabad movement was piqued, leading him to join a Lubavitch yeshiva in Brooklyn, N.Y., in 1941 and to receive rabbinic ordination from the Central Lubavitch Yeshiva in 1947. Soon after, at the direction of the sixth Lubavitcher Rebbe, Rabbi Schachter-Shalomi and his friend, the notable, late Rabbi Shlomo Carlebach, began visiting college campuses to try to re-engage disaffected young Jews.

Rabbi Schachter-Shalomi became a congregational rabbi in Fall River, Mass. and, subsequently, in New Bedford. He studied psychology of religion at Boston University, then took up a post in the department of religion at the University of Manitoba in Winnipeg, which he held from 1956 to 1975.

"I first met Rabbi Schachter in Winnipeg

in 1959, when he was the director of the Hillel House at the University of Manitoba," recounted Sol Katz, a Montreal resident who said he was deeply influenced by the rabbi many years ago in Winnipeg.

"He loved people, all kinds... I found him to be the most charismatic, innovative and unconventional rabbi I had ever met. He was infinitely cheerful and accepting of everybody. About him he gathered students and invited them for Oneg Shabbat at his home... I experienced my first Shabbaton retreat under [Rabbi Schachter-Shalomi's] guidance. He injected a Judaism based on love, introspection, acceptance of all people, and a yearning for God."

The rabbi earned his doctor of Hebrew letters from Hebrew Union College and was instrumental in growing the 1960s chavurah movement, which rejected institutionalized synagogue worship. He helped launch Haverat Shalom, a small, unaffiliated and egalitarian chavurah, or fellowship, in Somerville, Mass.

Though he had, by that point, parted ways with the Lubavitch movement over what it saw as his controversial interest in secular culture and other religions, Rabbi Schachter-Shalomi continued to teach the elements of Chassidism that spoke to him, such as its experiential facets.

He promoted feminism, ritual equality for men and women, inclusion of gays and lesbians and reconciliation of kashrut with contemporary environmental ethics.

In 1975, Rabbi Schachter-Shalomi became professor of Jewish mysticism and psychology of religion at Philadelphia's



Rabbi Schachter-Shalomi

Temple University, where he remained until his retirement in 1987.

Critical of the notion that Jews have access to a superior religious truth, Rabbi Schachter-Shalomi devoured the wisdom of other religions. He studied Sufism; he was inspired by examples of Catholicism's Trappist spirituality, the Dead Sea Scrolls and Chassidism to found the neo-chassidic B'nai Or Religious Fellowship; and, in 1990, he took part in historic dialogues about Diaspora survival with the Dalai Lama.

In his later years, Rabbi Schachter-Shalomi became known as the "Boulder rebbe," seeing students in his basement study and devoting his energy to preparing himself and his followers for his death. Unsatisfied with what he saw as traditional Judaism's approach to aging, he sought to re-imagine it as something other than just decline.

Rabbi Schachter-Shalomi married four times and fathered 11 children. His other children living in Canada are Joseph Schachter of Calgary, and Yale Schachter, Jonathan Schachter and Lisa Vito, all of Vancouver. He is survived by his children and by his wife, Eve Ilse, whom he married in 1994. ■

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Ottawa mourns death of volunteer and philanthropist

DIANE KOVEN
OTTAWA CORRESPONDENT

The city of Ottawa will feel the loss of one of its most well-known and loved citizens with the death July 4 of Arnon Joseph (Arnie) Vered following a 15-month struggle with pancreatic cancer.

At only 57, Vered had already contributed tremendously to the city where he and his two brothers were born to Sara and the late Ze'ev Vered, who immigrated from Israel in 1950. A graduate engineer, he joined the family business, Arnon Corporation, a real estate development company, and was also president of Ron Engineering.

At Vered's funeral, held at Congregation Machzikei Hadas to accommodate the estimated 1,300 people who came to pay their respects, there were people from every segment of the community. Vered was highly respected in the business community and in the myriad of areas where he contributed both time and money—not only as a philanthropist, but as a hands-on "giver" of himself as well.

Some of the boards he served on included the Children's Hospital of Eastern Ontario, the Ashbury College board of governors, the United Way community services



Liz and Arnie Vered

cabinet, the Royal Ottawa Foundation for Mental Health campaign cabinet, the National Arts Centre Foundation board and the Carleton University board of governors.

He was also a co-owner of the Nepean Raiders hockey team and had served as president of Hillel Academy, the Jewish Federation of Ottawa, the Ottawa Jewish Community Property Management Board and as past chair of the Soloway Jewish Community Centre.

Speaker after speaker at Vered's funeral described his kindness, his generosity of spirit, his love of his family and his community.

"He was the full Arnie for each and every one of us," said close friend Solly Patrontasch. "He was genuine...he gave handouts to those in need and he gave hand-ups to those he knew would succeed with some help. He was a shining light to us all."

Stephen Greenberg, a cousin, friend

and fellow volunteer on numerous boards with Vered, said the two had been meeting once or twice a month for the past 15 years to study with Machzikei Hadas' Rabbi Reuven Bulka, and he quoted a passage from Pirkei Avot, "A rich man is happy with what he has," to describe his friend.

Vered joined the Ottawa Regional Cancer Foundation's Champions of Local Cancer Care leadership team and shared both written and video testimonials in order to help others facing the disease.

Shortly before his death, he was presented with the foundation's highest honour, the Rabbi Reuven P. Bulka award, in recognition of his contribution.

In February, Vered was honoured with a Prime Minister's Volunteer Award and in April, Ontario Lt.-Gov. David Onley presented him with a medal for good citizenship.

Vered leaves his wife, Liz (née Adessky), and six children: Ariel, Danya (David), Jordana, Alexandra, Michael and Tori. The family has established the Vered Family Chair at the Ottawa Hospital Foundation in order to help make Ottawa a centre of excellence for the treatment of pancreatic cancer. Those wishing to contribute in Arnie Vered's name can call 613-761-4295. ■

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Thornhill mosque defaced

SHERI SHEFA
sshefa@thecj.ca

York Regional Police are investigating anti-Arab messages that were spray-painted on the sidewalk in front of a Thornhill Woods mosque on Sunday evening.

The graffiti, which read "Arabs go home" and "F--- Gaza," was spray-painted in front of the Islamic Shia Ithna Asheri Jamaat (ISIAJ)'s Jaffari Centre mosque at 9000 Bathurst St., south of Rutherford Road, while worshippers attended Ramadan services.

Rom Koubi, chair of the Association to Preserve Thornhill Woods, an organization that was founded to lobby against a proposal by ISIAJ to build high-rise condos in the low-density neighbourhood, said he condemns such activities.

"Whatever happens [in Israel] - my whole family lives in Israel - I don't bring it outside. I moved here for the peace and quiet. Leave the buffer of the oceans between us," Koubi said.

He added that the Jaffari Centre doesn't serve Palestinians. Most members are East African Shia Muslims. But he speculated that some of their pro-Palestinian posts on its Facebook page might have incited

the vandalism.

York Regional Police spokesperson Const. Andy Pattenden released a statement that said officers called to the scene also found symbols that had been spray-painted on a sign in front of the centre.

He said hate crime investigators have been canvassing the area, speaking with anyone who may have information about the incident and calling on witnesses or anyone who may have surveillance video of the area to come forward.

Howard English, the Centre for Israel and Jewish Affairs' senior vice-president for the Greater Toronto Area, said his organization "unequivocally condemns all acts of vandalism committed against any place of worship."

"We recognize that events in the Middle East have led to raw emotions, but these strong emotions should never lead to hateful graffiti or other acts of vandalism targeting any place of worship, any ethnic group or any faith," English said.

"We know that York Regional Police are taking this really seriously. We've talked to them and know that they are launching a full investigation."

Calls to a Jaffari Centre representative were not returned by *The CJN's* deadline. ■



Supporting our troops

A July 17 event at the Eclipse Bar and Lounge in Vaughan attracted more than 200 people and raised more than \$2,000 for Ha'aguda Lema'an Hachayal, the Association for the Wellbeing of Israel's Soldiers, to supply care packages to Israeli troops fighting Hamas in and around Gaza.

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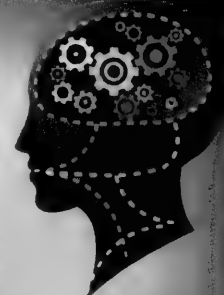
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NATIONAL

Canadian company sends toys to Israel and Gaza

SHERI SHEFA
sshefa@thecjn.ca

Canadian toy company Spin Master has shipped thousands of toys to Israeli and Gazan children who are dodging air strikes and rocket fire as a result of the current conflict between Israel and Hamas.

"In between the bombs, I'm getting reports and photographs that they are delivering [the toys] to the children in the kibbutzim," said Odette Levy, Spin Master director.

Levy, a former Israeli who still spends five months of the year living in Israel, said this is the third time they've donated toys to Israeli children during wartime.

The first time was during the Second Lebanon War in 2006, during which they sent 100,000 toys worth about \$1 million.

The current initiative saw tens of thousands of toys brought into Israel on three flights by El Al Airlines, which shipped the

toys free of charge.

Levy said other companies that distribute toys have been inspired by this effort, including Ganz, TCG Toys, Indigo, Mastermind Toys and Samko, which have donated toys, stickers and colouring books.

She said the "mule operation" started small, when they approached members of the Jewish community, asking anyone who'd be flying to Israel to take boxes of toys with them.

"We started with that and there was tremendous response," Levy said.

Rabbi Avi Levinson, Thornhill director for Canadian NCSJ, an Orthodox youth group, learned about Spin Master's plan, and he informed Levy that he was planning to fly to Israel with a group of 120 kids.

"I got very excited... We started working with El Al... He had some good contacts, so we started getting this thing going," Levy said.

Tal Schreiber, the business developer for Spin Master's Israel office, has been running the operation in Israel, delivering the toys to Israeli children.

Levy connected with Dr. Izzaldin Abuelaish, a Gaza doctor who moved to Canada following the Gaza War in 2012 that claimed the lives of his three daughters. He agreed to help distribute toys to children in Gaza.

"[So far] the toys have gone to 43 kibbutzim and moshavim near the border near Gaza," Schreiber said from her home in Pardes Hanna, near Hadera.

"We delivered... 70 boxes, a huge amount of toys. In some places, we gave it to the kids and in some places, we couldn't go in because of the bombs over there," she said.

In an email Schreiber sent to Spin Master staff, she explained that they are travelling into the "eye of the storm," into Israeli towns that are being bombarded by rock-

ets from Gaza.

"As soon as we started our journey, as we were entering the city of Ashdod – a siren welcomed us... We stopped the car, stepped out and lay down on the roadside. We could see the rockets being intercepted by the Iron Dome. The whole thing caught us off guard," she said.

"At Kibbutz Alumim [in the Negev] we received a warm and moving welcome from the kids who are sitting all day long in closed and secured nurseries... We ended the day in Be'er Sheva, where we joined the amazing volunteers of Lev Ehad organization – students from all over the country who came to Be'er Sheva to operate summer camps in bomb shelters."

Schreiber said the reaction from those who received the gifts was indescribable.

"People were so emotional that they sobbed. They didn't expect this kind of generosity." ■

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Departing Israeli envoy felt the love of Quebecers

JANICE ARNOLD

jarnold@thejcj.ca

As he prepares to return to Jerusalem after three years as Israel's consul general to Montreal and Atlantic Canada, Joel Lion wants to convey the message that Quebecers are not anti-Israel.

In fact, he's convinced there's a deep reservoir of goodwill toward the Jewish state and that Quebecers are genuinely interested in it and open to forming ties.

Lion, 50, who leaves next month, has travelled throughout the province and the Maritimes, probably more extensively than any of his diplomatic predecessors. From Rimouski to Chicoutimi to Rouyn-Noranda to P.E.I., he has made putting a human face on Israel a priority.

The affable French-born, French-speaking Lion, an ordained Orthodox rabbi who wears a kippah, says he has been met with warmth and openness wherever he journeyed. He made numerous contacts at the political, educational, business and cultural levels.

Sure, francophones can be blunt about what they think and the French media can be indifferent to, or sharply critical of, Israel or other topics dear to the Jewish

community, but Lion said they're "good people with big hearts, who have a thirst to understand."

"I felt the love of Israel among French Quebecers – for our ingenuity, our innovation, for what we can do for them. Yes, they criticize us, because they think if you love someone, you can do that," Lion said.

A blanket charge of media bias against Israel is unfair, he thinks. "The media here is very, very local. If it has no direct connection to Quebec, they are not interested." But any perceived neglect of Israel shouldn't be seen as hostility, he warns.

During Lion's mandate, the number of Israeli artists of all kinds performing in Montreal and films screened there and in smaller centres grew exponentially. A film buff, Lion spoke frequently about Israeli cinema, which has become increasingly popular in Quebec and is well represented on the festival circuit.

Lion's motto – which ruffled a few in the Jewish community – is that Israel should be celebrated, not defended. "What I mean by that is look at the positive side of things," he said. "Show what Israel can do for the world, build on the connections and friendships that exist. Don't be on the defensive."



Joel Lion JANICE ARNOLD PHOTO

"The way to fight anti-Semitism and BDS [the Israel boycott, divestment and sanctions campaign] is not to demonstrate, but to dialogue with those who want to understand and who will realize that the boycott is bad for Palestinians and Quebecers," he said.

Lion also served the Atlantic provinces, and he made frequent visits to all four provinces, making contact with politicians, universities and businesspeople, as well as the small Jewish communities.

Lion made his final visit to the Atlantic region July 7, visiting Nova Scotia and Prince Edward Island. He visited Camp Kadimah, as he had done annually, and

spoke with about 30 Israeli young people attending camp as counsellors and counsellors-in-training. He praised their efforts to bring Israeli culture to Canadians.

Lion also helped open an art exhibit titled *Tel Aviv Moment* at Halifax City Hall. He had chosen 20 photos to bring to Canada from a collection of 100 taken by Tel Aviv residents, work by professionals and amateurs in a variety of media, from still shots to film, focusing on different demographics – young, old, religious and secular.

In addition, Lion toured an exhibit, mounted by the Army Museum Halifax Citadel, marking the 100th anniversary of World War I, featuring original uniforms, equipment and pictures, and a replica of the Vimy Memorial in France.

The exhibit featured the sizeable contingent of Jewish volunteers, some of whom went on to create the State of Israel three decades later, including David Green, later to become David Ben-Gurion, Israel's first prime minister.

Lion will be succeeded in Montreal by Ziv Nevo Kulman, a mid-career diplomat currently directing the Foreign Ministry's training department. He was previously a cultural attaché in the Paris embassy and served in Prague, Tokyo and elsewhere. ■

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Bens deli lives again in McCord exhibition

JANICE ARNOLD

jarnold@thecjcn.ca, MONTREAL

"Bens was not just a restaurant. It was a place that drew Montrealers and tourists alike. The ambience was unlike anywhere else," says Elliot Kravitz, grandson of Benjamin Kravitz, who founded the landmark delicatessen in 1908.

The younger Kravitz, a Montreal physician, contacted the McCord Museum to ensure that Bens' memorabilia would be preserved when it closed in late 2006, after its employees had been on strike for months.

Bens' glory days have been revived with the opening of an exhibition drawing on that memorabilia, which continues until Nov. 23.

Bens: The Legendary Deli – in compliance with Quebec's language law, the deli dropped its apostrophe in the 1980s – is an homage to a lost Montreal institution.

Originally located on St. Laurent Boulevard, Bens had been at its final home, the southeast corner of de Maisonneuve Boulevard and Mansfield Street, since 1949.

The building, with the bold red "BENS" wrapped around the art-deco style entrance, was demolished after the new owners received permission to put up a hotel, despite protests by heritage experts.

Left behind were the artifacts of almost a century, during which three generations of the Kravitz family owned and worked in the restaurant, which was open 22 hours a day at its height.

The exhibition comprises some 100 items, including photos of and testimonials from the many celebrities who chowed down on Bens' smoked meat and other Jewish-style fare, menus, counter stools and even dishes and utensils.

"Bens grew over the years into an almost mythical institution whose reputation extended far beyond borders," says curator

Céline Widmer.

"Frequented by both ordinary and famous customers, it was a place where people from all walks of life rubbed shoulders at the same table."

Benjamin Kravitz and his wife Fanny, immigrants from Lithuania, began by serving five-cent sandwiches to garment workers from their small store on the Main at Duluth Street.

They cured beef according to a recipe of Kravitz's grandfather, making them pioneers in establishing Montreal's reputation for smoked meat.

During the Depression, to attract a larger clientele, they moved downtown to de Maisonneuve (the Burnside) and Mansfield, across the street from what would be Bens' last home, a much bigger building.

The Kravitz's children, Irving, Al, Sollie and Gertrude, all worked at the restaurant at one point or another. After Benjamin's death in 1956, the sons took over and Bens' glamour grew.

Show business personalities, athletes, writers, and politicians – adversaries Pierre Trudeau and René Lévesque were regulars – frequented Bens.

The restaurant was used for many movie shoots, and it was reputedly a hangout for CIA recruitment and negotiating arms procurement for the nascent State of Israel.

Though never quite as famous as that other iconic Montreal deli, Schwartz's, by 1960, more than 8,000 customers were passing through Bens' doors each day, for a total of more than two million clients between 1950 and 1980, the owners said.

Irving (Elliot's father) and Sollie died in the 1990s, and Al carried on until his passing in 2000. Bens was starting to fade with the growth of other fast-food eateries, and the strike that started in July 2006 by 22 unionized employees, the first in its his-



This 1952 archival photo attests to what a bustling concern Bens was at that time.
MCCORD MUSEUM PHOTO

ory, heralded the end.

Elliot and his mother Jean, who, at 83, was still running the business, decided Bens was no longer viable.

But they didn't want "an essential part of Quebec's patrimony" to be scrapped, so they turned to the nearby McCord. The museum, which is dedicated to Montreal history, acquired the memorabilia in October 2007.

"The McCord was delighted to be able to help preserve so many elements of this iconic eating establishment," said Suzanne

Sauvage, McCord's president and CEO.

"Not only do they symbolize an era, they represent a culinary tradition that is typically Montreal and continues to thrive today."

Elliot Kravitz views the exhibition as an homage to the patrons as much as to the business.

"Our goal is to enable visitors to recapture moments from the past and relive their unique experience in a place that became, thanks to them, a legendary aspect of Montreal life," he said. ■

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Montrealers head to Israel in solidarity

JENNIFER TZIVIA MACLEOD
SPECIAL TO THE C.J.N. TEL AVIV

"It's Tel Aviv, it's not going to happen."

So Deborah Corber, CEO of Montreal's Federation CJA, thought when she checked into her hotel July 13 and asked where the nearest shelter was. She had just arrived for a 60-hour solidarity mission with the Jewish Federations of North America (JFNA).

Minutes later, sirens went off.

It wasn't a typical visit, but on the seventh day of Operation Protective Edge, these weren't typical times.

Before the 25 delegates could set out for the country's besieged southern regions the next morning, they had to practise escaping their armoured van and hitting the sidewalk face-down.

"I've come to Israel many, many times," said Corber, most recently in May with CJA's "Mega Mission" with nearly 600 Montrealers. But on this trip, with "access to things you don't see otherwise, it makes it much more real."

On July 14, the first day of their tour, delegates were ushered from safe room to safe room, from a "protected playground"



Delegates hit the sidewalk in a drill.

in Sderot to the Barzilai Medical Center in Ashkelon.

They toured facilities that care for and evacuate dangerously ill patients. "In the middle of a procedure, it's not just the person having the procedure who's at risk, it's the medical caregivers — that doctor, that

nurse... they're not leaving their patients," Corber said.

Moved by Israelis' resilience, she said that beneath the surface, they're suffering. "It's not a kind of coping anybody should have to do."

Up to 74 per cent of Israelis in the affected areas are suffering from trauma, she said.

The group met one woman whose building was hit by a rocket. "She can't go back to work. Her children don't want to leave the apartment."

Yet this time around, southerners aren't fleeing as in previous Gaza crises. "People are saying, 'I don't want to leave my house and my shelter... I don't want to leave my extended family, my grandchildren, my neighbours, my co-workers.'"

This creates a demand for local infrastructure, such as portable shelters, children's facilities, better air conditioning and ventilation for summertime.

Among the mission's goals were to identify ways North American Jews can help, both financially and through partnerships. There's a mindset in North America that Israel doesn't need financial aid anymore, Corber said, adding that 30 years ago, perhaps 50 per cent of CJA's budget went to Israel, while today it's about 13 per cent.

With nearly 20 per cent of Montreal Jews living under the poverty line, that's legitimate, she said. Nevertheless, Israel must remain part of the big picture. "There's something about the continued existence of this state that allows us to live comfortably elsewhere. I think it's appropriate that we share somehow in the burden."

As the sole Canadian JFNA delegate, Corber received a hero's welcome. Canada may be a minor power, but to Israelis it's "meaningful... that they have one friend they can really count on in the western world."

In addition to JFNA's delegation, the Conference of Presidents of Major American

Jewish Organizations and the World Jewish Congress (WJC) both brought gatherings of senior staff and officials to Israel last week.

Corber wasn't the only prominent Montrealer in Israel.

Rabbi Chaim Steinmetz of Congregation Tifereth Beth David Jerusalem and Rabbi Reuben Poupko of Beth Israel Beth Aaron Congregation decided to undertake their own solidarity mission from June 15 to June 18.

In addition to their personal mission, they joined the Centre for Israel and Jewish Affairs' delegation representing Canada at the WJC solidarity mission, which began June 16.

The rabbis' trip included visits to southern communities such as Be'er Sheva, as well as Jerusalem and Tel Aviv.

They also visited Kibbutz Saad, about two miles from Gaza.

"A young lady from my synagogue happens to be there. I wanted to make sure I visited her," Rabbi Steinmetz told *The C.J.N.*'s Jodie Shupac by phone.

"On the drive there, we had to get out of the car twice and hit the ground because of sirens... we saw the Iron Dome intercepts right overhead... I left about five minutes before the mortar shell hit [that killed Israeli citizen Dror Chanin July 15 near Gaza]. I met the ambulance crew that responded to that attack."

Rabbi Poupko praised Israelis' response to the crisis.

"The young people staffing the Iron Dome installations, the soldiers, their commanders — their professionalism and humility... is really quite inspiring... We've been the recipients of extraordinary gratitude just for having visited for a few days."

See Deborah Corber's
full diary at cjnews.com

The National Holocaust Monument Development Council extends its heartfelt condolences to Tony Comper on the passing of his beloved wife, Elizabeth Comper.

Elizabeth was an extraordinary woman who dedicated her life to education, social activism, and philanthropy. She touched so many lives making a difference to each person she met. Truly a woman of valour, may her memory be a blessing for all those who knew her.

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A full-scale invasion looms

DAVID HOROWITZ
JERUSALEM

As the IDF grapples with Hamas' underground infrastructure, terror tunnels and rocket attacks, Israelis are gradually internalizing the extent of the Gaza Islamist regime's preparation for this conflict, and the cynicism of its strategy.

Two weeks into this conflict, and despite the immense scale of the Israeli Air Force's strikes at Hamas targets, about 100 rockets a day are still being fired at Israel, and the ground offensive is proving anything but straightforward, with Hamas demonstrably capable of inflicting significant casualties and drawing the IDF ever deeper into Gaza.

If this is increasingly dismaying for Israeli citizens, Hamas' strategies come as no surprise to the Israeli army or political leadership. For months, military chiefs have been warning about both the expanded Hamas rocket threat and the fortified "underground Gaza" that was being constructed. I wrote five months ago – and I certainly wasn't among the first to know – about the Gaza workshops producing M-75 rockets that would be directed at Tel Aviv next time, about the cross-border tunnels and about Hamas' underground network inside the strip that it would use to target Israeli land forces, to move its gunmen undetected from place to place during warfare, to house its command and communication

facilities, and to protect its leadership.

Being forewarned, however, has not made the challenge any less complex. As the IDF casualty figures rise (18 dead soldiers as of July 21), and Hamas can both brag about killing Israelis and disseminate terrible footage and images of Palestinian civilian casualties in the Gaza residential areas from which it so cynically operates, that challenge to Israel's strategists is acute.

Prime Minister Benjamin Netanyahu's stated goal for this conflict was to attain sustained security and calm for the people of Israel – an essential goal, indeed. But Hamas has no interest in giving Israel any such thing. Its overall stated objective remains the destruction of the State of Israel. Its interim objective is ensuring that its rule in Gaza is maintained and flourishes, at maximal pain to Israel, and no matter what the cost to Gazans. As the deputy head of its political bureau Moussa Abu Marzouk told Palestinian Authority President Mahmoud Abbas last week in Cairo, "What are 200 martyrs compared with lifting the siege?" – a reference to the Israeli-Egyptian security blockade that had so weakened the Gaza economy and thus so harmed Hamas' standing in Gaza before this round of conflict erupted.

As Israel's losses mount in Gaza, its disinclination to send troops into the death traps Hamas has prepared seems likely to result in more scenes such as those in



An Israeli tank crosses through a field near the border with Gaza on July 20. FLASH90 PHOTO

Shejaiya on Sunday morning – with Gaza civilians terribly, fatally, caught between Israel's imperative to tackle Hamas and Hamas' cynical use of Gazans to protect it.

The notion that such deaths in Gaza might cause Hamas to seek a ceasefire seems extremely far-fetched. "What are 200 martyrs...?" asked Abu Marzouk.

Hence the significance of Justice Minister Tzipi Livni's refusal, in a TV interview on July 18, to rule out the possibility of this conflict expanding to the point where Israel seeks to bring down Hamas altogether. Her Channel 2 interviewers almost fell off their chairs when the most dovish member of the Israeli security cabinet said she wasn't ruling out that or

any other option.

When Hamas is gloating at the deaths of soldiers, the challenge posed by its terror tunnels, and the disruption its rockets are causing, when it is drawing Israel ever deeper into Gaza and blackening Israel's image in the process, and when its will and capability to kill Israelis remains potent, she and the rest of the Israeli leadership can hardly dismiss the idea of Israel having to expand this operation into a full-scale invasion to oust the Hamas regime. Which is where we may now be headed. ■

David Horowitz is founding editor of *Times of Israel* TimesofIsrael.com

AZRIELI, DAVID J.

The students, faculty, board and administration of the Azrieli Graduate School of Jewish Education and Administration mourns the loss of our beloved and generous benefactor David J. Azrieli, z"l, C.M., C.Q., M. Arch. A visionary and a builder, shaping the Jewish landscape through his commitment to education and philanthropy. His legacy lives in the alumni, students and faculty of the Azrieli Graduate School, beneficiaries of his much appreciated support. May the mourners be comforted amongst those of Zion and Jerusalem.



Rona Milch Novick, PhD
Dean
Azrieli Graduate School of Jewish
Education and Administration
Yeshiva University



הקרן לירושלים - קנדה
The Jerusalem Foundation of Canada
La Fondation de Jérusalem du Canada
مؤسسة صهيون القدس - كندا

The Jerusalem Foundation of Canada and the Board of Directors

Sadly mourn the loss of

DAVID J. AZRIELI ז"ל

A pillar of our community.

*May his memory forever be a blessing to his cherished family
and all those whose lives he touched.*

Monica E. Berger
National Executive Director

Lewis Mitz
National President

Julia Koschitzky
Immediate Past President

Residents of Ashkelon live with the sirens

'As soon as we change our routine, they've won'

**LINDA GRADSTEIN
AND FELICE FRIEDSON**
ASHKELON

A city employee enters the underground bunker where most of this city's municipal staff has been working for the past week.

"We've just had a rocket land near the Carlsberg factory," he says. "No word of any injuries."

Alan Marcus, the chief resilience officer for the city of Ashkelon, opens his laptop and pulls up a detailed plan of the city. A native Bostonian who has lived here for more than 40 years, Marcus has developed the Geographic Emergency Analysis Response System (GEARS). Within seconds, Marcus can tell which house has been hit by incoming rockets, and whether there are elderly inhabitants or anyone with special needs who might require emergency services.

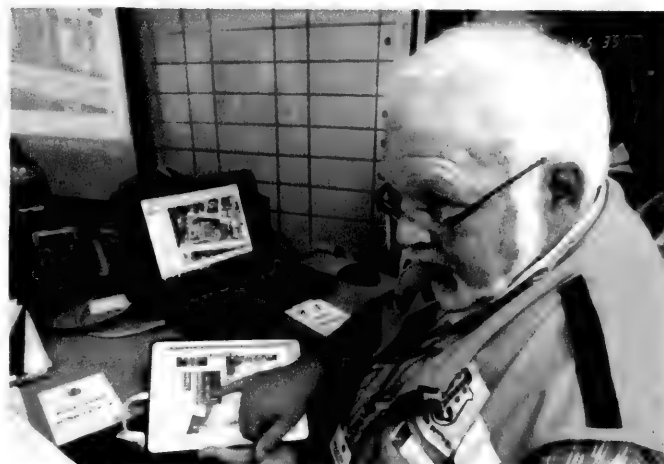
Marcus put the system together in 2006, when Israel's war with Lebanon began. Since then, there have been three rounds of conflict with Hamas in the Gaza Strip: 2008, 2012, and now.

"It means we can get the right people in the right time to the right place," Marcus said. "For example, if I see that a rocket or missile falls near a house with Ethiopian immigrants, we can make sure to send a translator who knows Amharic to help."

The 140,000 citizens of this bucolic beach-side city include 40,000 Russians and 5,000 Ethiopians plus a handful of French and English speakers. The town is in the middle of a building boom with new luxury hotels and high-end apartments and malls.

During the present crisis, the Iron Dome anti-missile system has shot down at least 40 incoming rounds of the 70 that have been fired at the city. Five rockets have landed inside the municipal boundaries and the rest in open areas or the sea.

A 16-year-old boy from Ashkelon remains in critical condition after he was hit by shrapnel in a rocket attack this week. Marcus says he did not obey the orders for being caught outdoors in a rocket attack. The protocol calls for anyone outside to lie down on the ground and put his hands above his head. The teenager was standing



Alan Marcus shows his computerized mapping system in Ashkelon.
THE MEDIA LINE/FELICE FRIEDSON PHOTO

up when he was hit.

Marcus says the casualties in Ashkelon would have been much worse if the missiles that had been heading for Ashkelon had hit the city instead of being shot down

by the Iron Dome system.

"The Iron Dome is a modern Israeli miracle," he says.

CONTINUED ON NEXT PAGE

Weizmann Canada's Board of Directors and staff
extend their profound condolences
to the entire Azrieli family on the passing of

David J. Azrieli, C.M., C.Q., M.Arch Z"l

A world renowned architect, philanthropist, friend and supporter, as well as long-time member of the International Board and recipient of an Honorary Doctorate from the Weizmann Institute of Science in 2013.

David will be fondly remembered for the impact he made in the lives of many, and the leadership role he played in the community.

He leaves a meaningful legacy, and many will find inspiration in his example.

May his memory be a blessing.



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**The National Holocaust Monument
Development Council extends
its heartfelt condolences
to The Azrieli Family on the
passing of their beloved
husband, father and grandfather
DAVID J. AZRIELI z"l.**

David Azrieli was one of the world's most successful real estate developers and businessmen. But more importantly, he was a man of tremendous generosity and devotion. His contributions to education and Holocaust commemoration were out-sized. He will be sorely missed.

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Rabbi Daniel Friedman
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Eliot Lifson,
Alvin Segal,
Fran Sonshine
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Margi Okaner



**Be an Architect
of Remembrance.**

In Ashkelon, life continues despite the bombs

CONTINUED FROM PREVIOUS PAGE

Despite the rocket attacks, many of the residents say that life is good here. The city is clean and the beach is gorgeous. The only drawback, some say, is the location: just eight kilometres north of the Gaza Strip.

"The weather's like Florida," Nora Shepley, a painter who moved to Israel from the "Sunshine State" four years ago, said. "But there's also free medical care (for all citizens) and a lot of people speak English."

She and her companion, Gary Mandel, from Toronto, live in an apartment with a view of Ashkelon's marina where she paints large whimsical canvases. When there are rocket attacks, as there have been frequently over the past eight days, they go inside to the apartment. Although there is no bomb shelter inside the apartment, they go into a room without windows and wait until they hear the thud of the rocket or the boom of the Iron Dome system intercepting the rocket.

They say they continue their daily life as normal, despite the rockets, includ-



People leave the bus and take protective cover after a siren goes off in Ashkelon. ISRAEL SUN PHOTO

ing frequently eating meals out. Some restaurants have closed as tourism to the city has dried up, but some have remained open, including a new restaurant called Tacos, which actually serves burritos, Mandel said with a laugh.

"As soon as we change our routine, they've won," Mandel said.

There are only two known Canadians in Ashkelon, and Mandel's compatriot Unchel Ben Yosef, takes a different approach. When he hears the siren, he jumps into his car and goes rocket-hunting.

"I try to get to a spot where I can see it because it's really exciting," he said. "The odds of it landing on me are really very small."

Yet, most residents say they're not taking any chances. In a large bomb shelter in the Leonardo Ashkelon Hotel, a group of 25 children attend a summer camp. Most summer camps here have been cancelled for the summer, making life difficult for working parents. This camp was hastily organized by one of Israel's HMOs for their employees.

"At least for half a day the children don't have to think about the sirens or

the rockets," Michal Ofri, a social worker who also has four of her own children at the camp, said. "They say they're a little afraid of the rockets but they seem to be doing fine."

The children stay inside the bomb shelter all day playing games and doing art projects. It is not ideal, says Ofri, but at least it is safe.

Back at the municipality's safe room, Marcus has discerned that the rocket hit an open area outside the Carlsberg factory and there is no need to send any emergency teams. As chief resilience officer for the city, Marcus is especially proud that Ashkelon has been chosen as one of the first 33 cities for the Rockefeller Foundation's Resilient Cities Project, which rewards "cities who have demonstrated a dedicated commitment to building their own capacities to prepare for, withstand, and bounce back rapidly from shocks and stresses."

The designation means Ashkelon will receive grants for updated security systems and other needed equipment. ■

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Jewish Federations of Canada – UIA
extends its deepest condolences to the Azrieli
family on the passing of

David Azrieli z"l

Beloved husband, father, father-in-law and grandfather

A visionary business leader, former national President of the Canadian Zionist Federation, active leader in the Jewish community and founder of the Azrieli Foundation, he served as an inspirational role model. He established an unprecedented legacy with his indelible lifetime contributions to Canada and in Israel.

May G-d comfort you among the mourners of Zion
and Jerusalem.

Dr. Ralph Shadletsky
Chair

Linda Kislwicz
President & CEO

IN MEMORY OF DAVID J. AZRIELI, C.M., C.Q., M.Arch.

His legacy lives on and will be remembered always

UJA Federation of Greater Toronto
and the Sarah and Chaim Neuberger
Holocaust Education Centre
extend sincere condolences to
the Azrieli, Lefcort, Perog, Blanc and Hakim families
on the passing of David J. Azrieli

A visionary community and business leader,
generous philanthropist and devoted Zionist,
his philanthropic legacy through the
Azrieli Foundation
will inform and inspire generations.



UJA Federation



Technion Canada's Board of Directors
extend sincere and heartfelt condolences
to **Stephanie Azrieli and Family**
on the passing of
our Honourary Life President,
David J. Azrieli CM CQ
beloved husband, father and grandfather.

David dedicated his life to his family, his business, philanthropy and Israel and he will be remembered as someone who dreamed it and then did it and left the world a better place.

Doreen Green
National Chair

Marvin Ostin
National President

AZRIELI, DAVID JOSHUA ז"ל

The Yeshiva University and Canadian Friends of Yeshiva University families mourn the passing of David Joshua Azrieli, z"l, C.M., C.Q., M. Arch. Our beloved Trustee Emeritus of the YU Board of Trustees, past National Vice President of CFYU and our most prominent supporter and leader in Canada, David, along with his beloved wife, Stephanie, was a YU Benefactor who in 1982 named the Azrieli Graduate School of Jewish Education and Administration (AGS), the largest such graduate program in North America. The Azrieli Foundation recently contributed \$10 million to establish the Azrieli Scholarships Program for deserving and needy, as well as merit scholarships, for students in his school. Dr. Naomi Azrieli, David's daughter and member of the YU Board of Trustees, is the Chair of The Azrieli Foundation together with other family members. This Foundation also funds Holocaust educational programs, in which his parents and almost the entire family were murdered, only one brother surviving with him. David escaped by crossing Europe finding his way to Palestine where he fought in the War of Independence. He came to YU in the early 50's and then to Montreal where he began his unique success story as the President of Canpro Investments, a real estate company. David earned a Masters in Architecture becoming an architect in fulfillment of his lifelong success as a building designer, and a brilliant entrepreneur as Chairman of The Azrieli Group Limited in Israel. He became a billionaire through his 13 malls in Israel and earlier malls in Canada. His philanthropy is legendary and YU is proud to be among the largest recipients of his more than \$100 million in philanthropy over the past 23 years. Heartfelt condolences to his beloved wife, Stephanie, and their children and grandchildren: Rafael (Rafi) Azrieli; Sharon Azrieli and Avi Perez, Matthew and Solomon Azrieli; Dr. Naomi Azrieli and Francois Blanc, Joseph, Gabriel and Madeleine Blanc; Danna and Danny Hakim, Galia and Ella. May they and their entire family be comforted among the mourners of Zion and Jerusalem.



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Three charged in killing of Arab teen

MARISSA NEWMAN
JERUSALEM

The Jerusalem District Court indicted three suspects on July 17 for the abduction and killing of 16-year-old Mohammed Abu Khdeir in an alleged revenge attack for the killing of three Israeli teens three weeks earlier.

The state prosecution asserted that, hours after the three Israeli teens were laid to rest on July 2, the three strangled and beat the East Jerusalem teenager, and while he was unconscious, burned him to death in the Jerusalem forest.

The indictment also charged two of the defendants with the attempted kidnapping of a seven-year-old Palestinian boy in Beit Hanina the night before the murder, an attempt to burn Palestinian cars, and arson against a Palestinian store in the West Bank village of Hizme in June.

The indictment said that the three went on "a human hunt," during which they "cruelly kidnapped and murdered the minor Mohammed Abu Khdeir simply for being an Arab."

Attorney General Yehuda Weinstein strongly condemned the "grave and shocking" crime, which was "carried out against an innocent youth on racist grounds," and "opposes basic human morality."

The indicted include a 29-year-old resident of Adam, in the West Bank, Yosef Haim Ben-David, and two 16-year-olds who can't be named – one from Jerusalem, the other from Beit Shemesh. According to the indictment, Ben-David and one of the minors have a history of mental illness and are presently on medication.

The two are expected to submit an insanity plea.

Immediately after the killing, the suspects said they went to Ben-David's home, where they "played guitar, and went to sleep."

The three have confessed to the killing

and re-enacted it in the police interrogation. They said it was meant to avenge the June 12 killing of the three Israeli teenagers Eyal Yifrach, 19, Naftali Frenkel, 16, and Gilad Shaar, 16, who were buried a day before the murder of Khdeir.

They said that following the discovery of the three bodies on June 30, two of the defendants plotted to harm Arabs in retaliation. The night the bodies were found, they attempted to snatch the seven-year-old Beit Hanina child, but were fought off by the boy's mother.

The next night, the third defendant in tow, they drove around again to find a victim and abducted Khdeir.

The indictment states the three, who were raised in Orthodox families, changed their clothes to look like secular Israelis, filled bottles with gasoline, and brought along handcuffs.

While scouting out potential victims, they spoke with various children, but decided not to abduct them and briefly considered kidnapping an adult. The three then saw Khdeir sitting on the side, and approached him to determine if he was a Palestinian. They asked him for directions to Tel Aviv and Damascus Gate, and he began to respond before growing suspicious and attempting to call his friends for help. The defendants then grabbed the struggling teenager, pushed him in the car, and beat him with a tire iron.

Upon reaching the forest, Ben-David shouted "This is for the Fogel family!" "This is for Shalhevet Pass!" in reference to previous Israeli terror victims, while striking Khdeir. He then hit him three more times for the slain Israeli teenagers.

The killing of Khdeir sparked riots among Israel's Arab population throughout the country, and drew fierce domestic and international condemnation. Seven suspects were initially arrested, but four were released days later. ■

Times of Israel

TimesofIsrael.com

DAILY UPDATES

For continued coverage of Operation Protective Edge please visit our website at www.cjnews.com

Retreating to shelters tough for elderly and intellectually disabled

JODIE SHUPAC
jshupac@thejcjr.ca

As the conflict with Gaza rages, Israelis typically have, depending on where they live, between 15 seconds and several minutes to safely get to a bomb shelter after the siren goes off – an experience that, for the average citizen, is sufficiently stressful.

But for an Israeli child or adult with an intellectual disability, or for an elderly person and his or her family, retreating to safety in time can be simply debilitating.

"A 'normal' person can run. Our children, our people, are disabled. They [often] cannot run," said Daniel Bar-Am, international director of AKIM, Israel's national non-profit agency for people with intellectual disabilities.

"People with intellectual disabilities may not know what's going on... when you try to take them to a shelter, they get very nervous... [especially] if you do this several times a day. They can fall and hurt themselves," he said. There are around 34,000 intellectually disabled people living in Israel.

Active since 1951, AKIM provides services to people with intellectual disabilities and their families in 64 communities (including some Arab villages) across Israel, operating preschool programs, social clubs, group home facilities and residential supports. It also works to influence policy so people with intellectual disabilities are protected and assisted financially.

AKIM's current focus is to help evacuate families in its network who live in areas considered most vulnerable to rocket attacks, such as cities in Israel's south.

"Even someone [with a disability] who might be able to stay home for a little while normally, their parents now feel really tied to the house to make sure they are there to protect their son or daughter," he said.

"Especially if an intellectual disability is compounded by a physical one... you can imagine what it might be like for a mother in her 60s or 70s to carry someone who's 40 years old downstairs in the time needed to get to a shelter."

As of July 15, AKIM had temporarily evacuated 40 families with an intellectually disabled member from southern cities such as Ashdod, Ashkelon, Be'er Sheva and Netivot, bringing them to accommodations in quieter places in Israel's north.

Around 50 families were on a wait-list for evacuation.

Due to limited resources, however, AKIM



AKIM helps to temporarily evacuate people from the south of Israel.

can't afford to evacuate a family for more than about four days – a duration that, with transportation and hotel fees, costs close to \$2,000 (US) per family.

The organization has asked supporters in Canada, the United States, Germany, Switzerland, the United Kingdom and some Jewish communities in South America to consider providing financial assistance to help bring more families to safer locations, if only for a few days.

"We want to send families to breathe fresh air and rest a bit," Bar-Am said.

It's also difficult for seniors. Shlomit Ben-Noon, co-ordinator of the senior homes management program at Ariel University, said it's critical not just to have a plan to move the elderly into safe areas, but to consider their emotional needs as well.

"Older people have been through an awful lot in their lives," said Ben-Noon, who manages Beit Shalom in Tel Aviv, one of three senior residences run by the Reuth eldercare, rehabilitation and social-welfare agency. Beit Shalom has 90 residents. "The staff has to be sensitive to their needs and anxieties, especially because many of them are Holocaust survivors, war veterans and others who have experienced personal tragedies," she said.

Beit Shalom's social worker and "house mothers" spend more time one on one with residents to monitor for distress signals such as changes in eating or sleeping habits. Additional seating has been placed in common areas and more independent residents are urged to gather with other residents and staff members for a greater feeling of personal safety. If an alert is sounded, this also allows for smoother transfer to safe rooms.

But many of those in Beit Shalom's nursing-care wing can't be moved. "Where necessary, the staff takes turns staying with them in place," Ben-Noon said. "We have added additional staff where necessary to cover everyone." ■



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NATIONAL CHAIR

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STAFF, SUPPORTERS, AND FRIENDS
OF THE
CANADIAN SOCIETY FOR YAD VASHEM

extend their heartfelt condolences to
**STEPHANIE, RAFAEL, SHARON,
NAOMI, DANNA, AND FAMILY**

*on the passing of their beloved
husband, father, and grandfather*

DAVID J. AZRIELI ז"ל

**A VISIONARY WHO
WAS ALWAYS ONE STEP AHEAD
— DURING THE HOLOCAUST,
IN BUSINESS, AND IN PHILANTHROPY**

As a pillar of Yad Vashem's and the Canadian Society for Yad Vashem's, David enhanced Yad Vashem's educational and research capabilities and made it possible for numerous Canadian educators to benefit from seminars at the International School for Holocaust Studies, thereby enabling them to share the universal lessons of the Holocaust with countless students in Canada.

His legacy lives on in his children and grandchildren and the many people whose lives he touched through the causes, notably education, in which he believed so passionately and to which he contributed on an unprecedented scale in both his homelands, Canada and Israel.

Our hearts are with the family during this difficult time. May you find solace in the knowledge that David made a difference in the world.

May you be comforted among the mourners of Zion and Jerusalem.

ומקום ינחם אתכם בתוך שער אבלי ציון וירושלים



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DREAM the impossible dream at Stratford Festival



MICHAEL COOPER PHOTO

MORDECHAI BEN-DAT
SPECIAL TO THE C.J.N.

There are many reasons to see the production of *Man of La Mancha* at Ontario's Stratford Festival this year, not least of which are some that are distinctly "Jewish."

For example, some scholars suggest that the Spanish author Miguel de Cervantes, was a "Converso." Indeed, some scholars see in Cervantes' legacy work, *Don Quixote*, a coded treatise infused with references to and content from the Kabbalah.

The connection between Don Quixote and Kabbalah, in fact, is the theme of the recently re-released book, *Don Quixote: Prophet of Israel*, written by French author Dominique Aubier in 1996. In 2009, Nathan Wolski published an article in *Shofar: An Interdisciplinary Journal of*

Jewish Studies, titled "Don Quixote and Sancho Panza Were Walking on the Way," in which the author extensively explores "shared themes, motifs and literary strategies" between Quixote and the Zohar, the seminal text of Kabbalah. Cervantes – his life, times and works – has exerted a significant magnetic pull on Jewish scholars. He continues to do so.

But apart from intriguing "Jewish" reasons for seeing this production of *Man of La Mancha* the many compelling artistic merits of the play warrant the trip to Stratford.

Written by Dale Wasserman, with music by Mitch Leigh and lyrics by Joe Darion, the story of *Man of La Mancha* is a sophisticated telling of a play within a play that centres on a triple layering of three distinct characters in one person. Played effectively with straightforward elegance and power by Tom Rooney, the writer Mi-

guel de Cervantes is thrown into a dungeon to await trial by the fearsome robed prosecutors of the Inquisition.

Before he is summoned to trial, Cervantes is forced to present his case to his fellow inmates, an unsavoury, unruly and unfriendly group. He does so by devising and performing a drama in which he plays the role of an aging landowner Alonso Quijana. Quijana, however, has an alter ego, the amusing-pathetic, brave-foolish knight errant, Don Quixote de la Mancha. Cervantes' servant plays Quijana/Quixote's servant, Sancho Panza. Together, they set about charging after worthy causes. The thugs, cutthroats and miscreants in the jail are given key roles in the play devised by Cervantes.

The lucid-addled Don Quixote is swept off his feet by Aldonza, a rough, forlorn barmaid and harlot whom he sees only as the beautiful and pure-hearted Dul-

cinea. "A knight without a lady is like a body without a soul," he tells her. And thus she inspires his chivalry and gallantry.

Robin Hutton is superb in the role of the abused Aldonza. She creates a fiery character that rails with rage and contempt against the prisoners cast by Cervantes as guests at an imaginary inn, always wary of their leering menace. Aldonza seethes with disgust and disappointment at the bitter, hopeless life she leads. Though somewhat uncomfortable with singing notes in the higher register, Hutton effectively conveys her venom and spite toward the men who mistreat her and toward the apparently delusional old man whose frothy, unrealistic myths about her merely compound her misery.

CONTINUED ON PAGE 38

Comedian makes your story funny

SHERI SHEFA
sshafa@thejc.na

Have you ever found yourself in an embarrassingly hilarious situation that you're sure would have an audience in stitches, if only you could tell it right?

Toronto-based comedian Ariel Kagan has conceived a concept for a comedy show that will allow you to share your story without you ever having to utter a word.

Kagan said he came up with the idea for *Their Stories*, which he describes as "a one man performance piece," when he was approached by someone who'd seen him perform a standup gig and said he had a great story for him that he could work into his act.

"I thought, 'That's genius. Get other people's stories and just pretend that they're my stories. I thought this could be a thing. Let me try it.'"

Born and raised in South Africa, 25-year-old Kagan has been on the standup comedy circuit for the past three years.

"My friends and I back home ran a bar and we had a comedy night and one night a comic was late and my friend was like, 'You're funny, why don't you go up and start talking and see what happens?'" he recalled.

"I don't suffer from stage fright, ever... so I thought, 'Yeah, I'll go try,' and I got up and people laughed and I thought, 'That feels really good. That feels exceptional. And I was like, 'This is all I want now.' That's kind of how it started."

Kagan decided to move to Toronto, which has a bigger standup scene than his hometown of Johannesburg, about 1 1/2 years ago.

"I'm actually a Canadian citizen. My mom was born in Markham and she moved to South Africa in her teens... I wanted to take comedy more seriously and I figured North America was the place. Because I'm a Canadian, I figured Canada would be a good place to start," he said.

In that short time, Kagan has landed gigs at bars and clubs including Yuk Yuk's Toronto, and most recently was included in the lineup for Toronto's annual 10-day music, film, art and comedy festival called NXNE in June.

Coming from Johannesburg's Jewish community, Kagan said he isn't shy about incorporating his Jewish upbringing into his standup material.

"I love the Jewish faith and the way the people are. I wouldn't say I am religious. [I] only get on board for the High Holidays so I don't have to work," he joked.

But his main focus of late has been getting *Their Stories* – the show debuted July 6 at Comedy Bar in Toronto – ready for the stage, which has been a six-month

process.

He said he received about 35 submissions for *Their Stories* and wrote about 12 of them – most of which fall under the theme of the horrors of the dating scene – into his act.

Offering up some sample material, Kagan introduced one of the anecdotes he worked into his show.

"I've been casually seeing this girl and I knew she was seeing other people at the same time, but what ended up happening was she invited me to come visit her at her work where she was a server. So I casually go, order lunch and sit down, and I look across from me and see a guy who sort of resembles her sort of other boyfriend. Part of me is obviously upset, like, 'She really invited both of us to the same place? That's not something someone should do.' But I think, let me make the best of it, so I invite him to join me."

Of course, there is much more to this story, which Kagan describes as more of "an acting comedy piece because you have to build a persona around a story," he said.

"I'd think about how a person would react in a situation or how I would feel and then rewrite the story from my perspective."

He said he hopes to build *Their Stories* into a show he could tour with.

"People would submit stories up until the day I arrive and then I'd do the show and tell people's stories in that city. But the thing about the show is that unless you submitted the story, you don't know whose story it is. I also include a couple of my stories, so you'd have no idea whose story is whose."

Kagan said he's also working on a one-man show called *Way to Make it Aukward*.

"It's a show about myself, about how I love and hate myself at the same time and stories that illustrate why I love myself and hate myself at the same time."

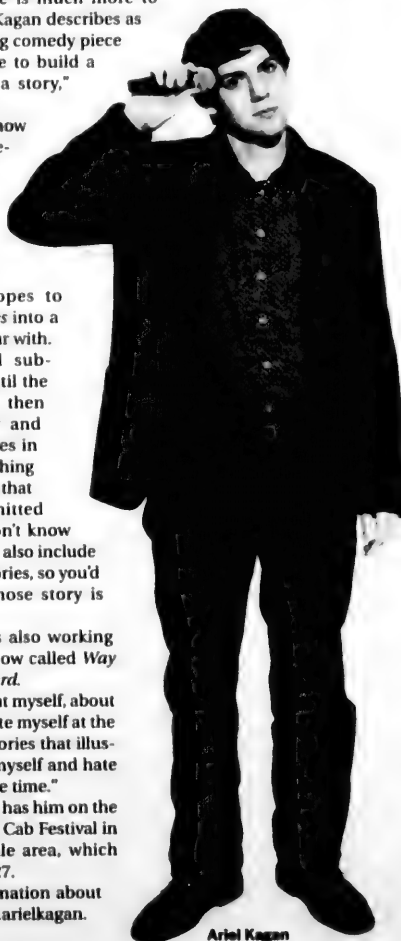
Kagan's next gig has him on the roster for the Lab Cab Festival in Toronto's Parkdale area, which runs July 26 and 27.

For more information about Kagan, visit www.arielkagan.com.

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I'd think about how a person would react in a situation or how I would feel and then rewrite the story from my perspective.

ARIEL KAGAN



Ariel Kagan

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Eye on Arts

by Bill Gladstone

ARTISTS WIN PRIZES IN TORONTO OUTDOOR ART EXHIBITION

The Toronto Outdoor Art Exhibition graced Nathan Phillips Square for three days earlier this month, and \$25,000 in prizes were awarded to 35 exhibiting artists. The diverse assortment of winners included healthy representation from the Jewish community.

Julie Gladstone, this columnist's niece, won the Artscape Award (\$2,100) for her painting *Candy Cloud*, one in a series of works depicting modern weather conditions in context with the biblical flood. Ceramics artist **Loren Kaplan**, who moved to Toronto from South Africa about a year ago, also won a best of ceramics honourable mention (\$500) for her porcelain works. Their websites are www.juliegladstone.com and www.lorenkaplan.com

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Just What Was Said: An astute associate, **David Tettel**, often blogs about everything from art to architecture to a select group of friends. After seeing the recent Yiddish-language film *The Pin*, he sent out a brief notice in which he defined it

as a "slender Holocaust-themed fable" and added:

"There was artistry and sensitivity, but this extreme low budget Toronto production had a sparse story line that arguably didn't merit feature treatment. And despite some poignant moments, I don't recommend a trip to the theatre to watch this. There just isn't enough happening." (Couldn't have said it better myself.)

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Names in the News: American actor-singer **Vanessa Williams** toured Israel earlier this month, visiting various historical, natural and contemporary sites. The visit follows recent Israel vacation tours by leading actors **Michael Douglas** and **Blair Underwood**.

...

Rasta, Reggae & Zion: The documentary film *Awake Zion* explores the unsuspected connections "between rasta, reggae and Judaism through one woman's beat-laden adventure into the meaning of identity." A free screening, along with a birthday celebration for **Halle Selassie I**, takes place at Upfront Studio Theatre, 1290 Finch Ave. W., Unit 17 (inside Keele plaza), July 25, 9 p.m. www.awakezion.net

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AT THE GALLERIES

• The Israeli Artists Group of Toronto pre-

sents its fifth annual art show. Established in 1992, the group of artists work in painting, sculpture, ceramics, textiles, photography and other media. Papermill Gallery, Todmorden Mills, 67 Pottery Rd., Aug. 13 to 24. Opening reception, Aug. 14, 6 to 9 p.m. www.israeliartistsgroup.com

• **Vessels of Song: Faces of New Yiddish Music** is an exhibition of striking portraits and candid images from Toronto-based photographer **David Kaufman** of the klezmer and Yiddish-music scene around the world. On view at the Miles Nadal JCC Gallery, July 31 to Sept. 3.

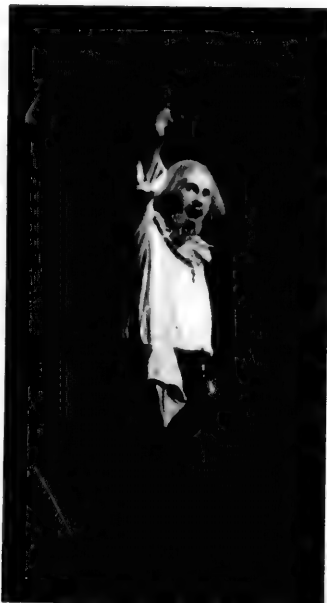
• "Being In the World: Artistic Perspectives on Nature and Culture" is a panel discussion with **Penelope Stewart** and visual artists **Diane Borsato** and **Panya Clark Espinal**, moderated by **Jenn Law**. Free admission. Koffler Centre of the Arts, Artscape Youngplace, 180 Shaw St., Suite 104-105, Aug. 6, artist-led tour 6:30 p.m., panel 7 p.m.

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Out of Town: *Picturing the Frank Family* is an exhibit of rare private photos of the legendary wartime diarist **Anne Frank** and her family. While the world knows Anne Frank from her famous diary, she had a vibrant life before she and her family went into hiding, full of visits to the beach, play dates with friends, and childhood naps. On view at the Anne Frank Center, 44 Park Place, Manhattan, until Aug. 29. ■



Julie Gladstone holds up the Artscape Award that she received for her painting *Candy Cloud*, one in a series of works depicting modern weather conditions in context with the biblical flood.



Tom Rooney as Miguel de Cervantes/Don Quixote in *Man of La Mancha*
MICHAEL COOPER PHOTO

Choreographer deserves special praise

CONTINUED FROM PAGE 36

The production is a very physical one. The players seem to be constantly in motion despite the grit and grime of the confined, close quarters of the dungeon they inhabit. Like vermin in a small, tight space on whom harsh light suddenly shines, the prisoners often scurry across the stage in complicated interactions that pointedly convey the mordant, vile conditions of their lives. Marc Kimelman, who choreographed the players' movements, deserves special commendation.

The shadow of a large windmill dominates the backset. Its huge broken blades, only partially visible, scrape noisily through the wind and the bleak sky. Don Quixote sees in the windmill's movements the embodiment of an evil enemy. And so, with lance and shield held high, he "tilts" at the windmill, charging inanely at its turning blades,

trying to slay a dangerous giant.

When Quijana/Quixote dies, Aldonza/Dulcinea proclaims "that a man is dead." But his idealism, she implies, is not. The idea is eternal, the man finite.

As if to underscore the message, stars suddenly emerge behind the windmill. The bleak gray sky changes into a sparkling canopy of countless points of light. The import is unmistakable. "The unreachable stars" of Quixote's credo are somehow less impossible to reach. The blades of the windmill also stop turning. The ogres, villains and monsters of Quixote's questing mind have been vanquished – at least for him.

As evidence of Don Quixote's ultimate "triumph," the rough and cynical prisoners – the very antithesis of idealism and honour – take up his theme song, *The Impossible Dream*. They sing it to Cervantes and his servant as a rallying cry, offering courage and hope to the two men as they are led away to

“

Even these human beings cast into the lowest realms of life can be inspired to reach heavenward toward the stars, the playwright suggests.

confront the terrors of the Inquisition. Even these human beings cast into the lowest realms of life can be inspired to reach heavenward toward the stars, the playwright suggests. To emphasize the point, Aldonza/Dulcinea becomes the keeper of Cervantes' work and thus, the custodian of his dream to nourish hope for mankind and the revolutionary belief that human life is sacred.

In this dream, we also hear the echoes of Jewish yearning and faith through the ages. ■

Israel's first Ashkenazi rabbi respectful of the non-religious

MARTIN LOCKSHIN
SPECIAL TO THE CJN

Perhaps the most influential Orthodox rabbi in the beginning of the 20th century was Rabbi Abraham Isaac Kook (1865-1935), the first Ashkenazi chief rabbi of the modern Jewish community in the Land of Israel and an important influence on the contemporary religious Zionist community in Israel and beyond. He founded a yeshiva, Mercaz ha-Rav Kook (where I studied almost 40 years after his death) that is a significant force in Israeli society.

In an excellent new book about him, Rabbi Yehudah Mirsky of Brandeis University points out that neither current Israeli politics nor contemporary Jewish spirituality can be accurately understood without addressing Rabbi Kook's legacy. The book, *Rav Kook: Mystic in a Time of Revolution* brings to English readers the life story of Rabbi Kook, along with an explanation of his religious philosophy, in language that is as clear as anything I have ever read about Rabbi Kook's thought (and far clearer than Rabbi Kook's own challenging prose).

Mirsky paints a picture of a complex man who gathered respect from many but had only a tiny number of followers in his lifetime. "He had no real social, political or cultural base of his own."

The Mercaz ha-Rav Kook yeshiva was "a small, sleepy, and not very distinguished institution" during his lifetime and for three decades afterwards.

Degel Yerushalayim, the religious-Zionist movement that he founded to compete with Mizrahi, was a near total failure. Rabbi Kook understood his inability to attract followers: "I am not a politician,"

he said. "I see only the good side of phenomena."

As Mirsky sums it up: "The appreciation of complexity that makes moderates like Rav Kook so attractive turned into a stumbling block when he was faced with... determined... foes," secular or religious, who believed that the truth was on their side.

Rabbi Kook lived a haredi (fiercely Orthodox) lifestyle and encouraged others to do so, but was compassionate, appreciative and understanding of the pioneering secular Jews of the "New Yishuv" who rejected religion but were reclaiming and rebuilding their homeland. He had no formal education in anything other than Jewish texts, yet he read widely and showed deep engagement with the works of thinkers like Spinoza and Kant. He appreciated literature and the arts, writing, for example: "When I lived in London, I would visit the National Gallery, and my favourite pictures were those of Rembrandt. I really think that Rembrandt was a tzaddik [a righteous man]."

Mirsky does a commendable job of explaining the intellectual and religious basis for Rabbi Kook's tolerance, which was not based on the moral relativism that holds that whatever anyone believes or does with sincerity is fine, since objective truth does not exist. In Rabbi Kook's mystical understanding of the world, there is a truth toward which we all strive. Religious Judaism is the optimal way of arriving close to that truth, but unfortunately, over the years of exile and separation from our land, religious Judaism became imperfect. The Zionist pioneers who opposed religion and worked toward the rebuilding of the land were following a true Jewish value

that had been neglected by many generations of Jews; thus the pioneers moved our people closer to holiness and redemption.

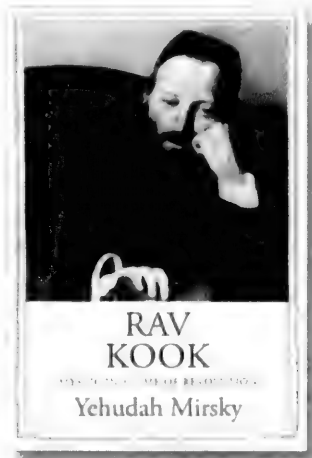
Mirsky summarizes: "Rather than seeking to stifle these young people, spiritual leaders should be empowering them, precisely via the Torah that they earnestly – and even justifiably – despised."

According to Mirsky, Rabbi Kook's credo was: "I should always recognize not only that my opponent is human, but also that he has a piece of the truth that is unavailable to me. Secure in the rightness of my calling and in the inevitable partiality of my vision, I proceed with the struggle," hoping for some harmonious resolution in the future.

Despite the claim heard often in Israel today, Rabbi Kook's philosophy of Judaism does not (in his time or in ours) necessarily lead to a tough political attitude toward Arabs or to opposition to territorial compromise. After the murderous anti-Jewish Arab riots of 1929, Rabbi Kook wrote: "I know for certain that the Arab nation as a whole and the majority of the Arabs of the Land of Israel itself are full of sorrow and shame at the evil deeds of a minority."

Rabbi Kook respected humanism and universalism and did not believe that all truth was found through Jewish insularity. "Some tzaddikim [righteous people]," he wrote, "are great and immense and cannot constrict themselves to Israel alone, and they always seek the good of the entire world."

Rabbi Kook's greatest legacy was his attitude to non-religious Jews. One of his sharpest haredi critics, Rabbi Yosef Chaim Zonnenfeld (1848-1932), explained his opposition to Rabbi Kook's approach as follows: "We are at war with them [the



Rav Kook: Mystic in a Time of Revolution
Yehudah Mirsky

Yale University Press

non-religious] and there is no room for compromise. I can't speak peaceably with them; they are my enemies." Rabbi Zonnenfeld's was the more common Orthodox attitude throughout the 19th and early 20th century.

A small number of rabbis like Rabbi Kook deserve credit for the fact that some Orthodox rabbis today act respectfully to non-religious Jews, not just for the pragmatic purpose of attracting them to observance, but in the belief that they are good people who search for truth and may be bringing the Jewish People closer to redemption. For Rabbi Kook and his followers, Jews who reject religion are not evil, but are, in fact, a challenge to those rabbis who have failed to attractively and convincingly present the truth of the Torah. ■

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THOMAS (MINUK) ALI

What's New

JULY 24 - JULY 31

by Lila Sarick

Thursday	24	Friday	25	Saturday	26	Sunday	27	Monday	28	Tuesday	29	Wednesday
						Rita and Alex perform at Shaar Shalom Synagogue.		Hear C.J.N. editor Yoni Goldstein discuss the paper				Brush up on Jewish history around the city

Thursday, July 24

COMPETITION IN TALMUDIC TIMES

David Nitkin discusses "Competing Jewish and Christian Social Media During the Talmudic Era," 8 p.m., Beth Tzedec Congregation. Free, but RSVP to 416-781-3511.

Sunday, July 27

RITA AND ALEX

Shaar Shalom Singles and the Inter-synagogue Singles (ages 50+) host a music and dance night. Musical duo Rita and Alex will perform. Doors open at 7:30 p.m., 2 Simonston Blvd. \$10. Call 905-889-4975, ext. 72.

Monday, July 28

JOURNALISM & LASHON HARA

CJN editor Yoni Goldstein discusses the direction of the paper, the challenges of reporting and investigative journalism, and the Jewish concept of lashon hara, 7:30 p.m., Beth Tzedec Congregation.

ADULT BAR/BAT MITZVAH

Temple Kol Ami is starting a new adult bar/bat mitzvah class. Information meeting tonight at 7:30 p.m. For more information, email rabbistreiber@kolami.ca or call 905-709-2620.

Tuesday, July 29

THE ZOHAR REVOLUTION

Rabbi Lawrence Englander leads a lunch and learn program on "The Zohar Revolution: How can Kabbalah enrich our Jewish lives?" July 29, Aug. 5 and 12 at Temple Sinai, noon. \$7/\$10. Call 416-487-3281 or email programs@temple-sinai.net.

Deadline Reminder:

The deadline for the issue of August 7 is July 28. All deadlines are at noon. Phone 416-391-1836, ext. 269; email whatsnewcjin@gmail.com



Friends of the Museum

At the launch of the Canadian Friends of the Israel Museum annual partner campaign earlier this month, guests toured the private art collection of Pauline and Murray Menkes. The campaign supports free admission to the Israel Museum for children of all religions and ethnicities. From left, Eleanor Shear, Pauline Menkes, national CFIM co-chair Wendy Eisen, and CFIM board member Rita Mayo Bronfman.

BECOMING SPIRITUALLY ALIVE

"Becoming Spiritually Alive" is the theme of this year's Nishmat Yarchei Kallah, July 29-31 at Yeshivat Or Chaim, 159 Almore Ave. Simi Peters and Daphna Secunda will present three days of textual immersion for women. Call 416-880-8732. To register online, go to www.nishmat.net/toronto.

Wednesday, July 30

JEWISH HISTORY

Gerald Zledenberg starts a three-part lecture series. Tonight, "The Raid on Osirak" (the Iraqi nuclear reactor). Aug. 6, "Who was Ariel Sharon." Aug. 13, "The life of Moe Berg." All lectures at 7:30 p.m. at Shaarei Shomayim Congregation. Members free, non-members, \$2.99.

LECTURE ON MAIMONIDES

Daphna Secunda discusses "Moshiach, afterlife and resurrection in the thought of Maimonides," in a lecture for men

and women, 7:45 p.m., 128 Arnold Ave., Thornhill.

Thursday, July 31

ATTRIBUTES OF GOD

David Nitkin discusses "Attributes of God after the Shoah: Can He be distant and evil?", 8 p.m., Beth Tzedec Congregation.

COMING EVENTS

VOLUNTEERS NEEDED

Reena is looking for volunteers to work as "Rec Buddies" at Camp Reena this summer. No experience needed. Call Mille Chadwick 905-889-2690, ext. 2112. Act to End Violence Against Women is looking for volunteers with expertise in marketing, communications, public relations, social media or web development. Call 905-695-5372 or email info@acttoendvaw.org.

CAMP AND SCHOOL REGISTRATION

Beth Shalom Hebrew School registration for JK-Grade 7 is now open. PJ Plus, for children aged 18 months-three years, starts in September. Jump Start Hebrew Camp will be held the week of Aug. 25 for children entering JK-Grade 2. Call Karen Goodis 416-783-6103, ext. 225, or email karen@bethsholom.net.

Registration is now open for Chabad of Markham's Hebrew School and Torah Tots programs. Call 905-886-0420.

Registration is now open for Beth Radom Congregation Hebrew school, preschool-bar/bat mitzvah. Call Cindy Joseph 416-636-3451 or email cindy@bethradom.com.

ORILLIA COUNTRY SHUL

The Orillia Country Shul holds services July 25. Rabbi Cory Weiss; Aug. 2, Rabbi Michael Dolgin; Aug. 9, Rabbi Jarrod Grover; Aug. 16, Rabbi Tina Grimberg; Aug. 23, Eric Petersiel; Aug. 30, Rabbi Arthur Biefield. Services start at 10:30 a.m., 151 Creighton St. S., Atherley, Ont. 705-327-7069.

CALL FOR ART

O-ma-noot Gallery at Beth Jacob Synagogue, Hamilton, invites artists of all faiths to submit work for the next exhibition, titled *Pomegranate*. Register before Sept. 2 by visiting www.bethjacobsynagogue.ca/O_Ma_Noot.

YIDDISH VINKL

Publisher Bill Gladstone is the guest speaker at The Yiddish Vinkl, Aug. 7, noon, Free Times Cafe, 320 College St. \$20, includes lunch. RSVP yiddishvinkl@yahoo.ca.

WAGMAN CENTRE ENTERTAINERS

The Entertainers of the Wagman Centre will start rehearsals for this year's show, *Jukebox Saturday Night* on Sept. 2. For more information, call Judith Ross, 416-733-0580.

SUPPORT FOR ABUSED WOMEN

The Legal Information Service of Act

CONTINUED ON NEXT PAGE

to End Violence Against Women offers legal support and guidance to Jewish women who have experienced abuse. Free. Call 905-695-5374 or email info@acttoendvaw.org.

JC&CS Groups

BEREAVED JEWISH FAMILIES

Bereaved Jewish Families of Ontario provides eight-week self-help groups to bereaved parents. Call **Beth Feffer**, 416-638-7800, ext. 6244, or email bfeffer@jfcandcs.com.

For Seniors

Adath Israel Congregation.

Wednesday afternoon socials. Bridge, mah-jong, Rummikub, 12:30 p.m. Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.

Shaar Shalom. Play duplicate bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

Beth Emeth. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. 416-633-3838.

Temple Har Zion. Play mah-jong Wednesday afternoons. Email bevmichaels@gmail.com.

Beth Tzedec Synagogue. Play bridge

or mah-jong, Thursdays, 2-4 p.m. Call **Maureen** 416-781-3511.

New Horizons is a Jewish Hungarian Seniors club meeting three times a week. Call 416-256-1892.

Bernard Betel Centre for Seniors 416-225-2112. July 29, **Kevin Courrier** discusses "Forbidden Desires: The films of Alfred Hitchcock, Part 1," 10 a.m.; July 30, Literary Tea with author **Kathy Kacer** 1:30 p.m. July 30, **Kevin Courrier** discusses "Woody Allen," 7 p.m.

Chabad of Markham offers lunch and learn classes for seniors with **Rabbi Meir Gitlin**, Wednesdays at 10:30 a.m. for women; Fridays at 10 a.m. for men. Call 905-886-0420 or email Rabbig@chabadmarkham.org.

Charming Earl Bales Seniors Club in the Park (60+). Valerie, 416-395-7881. Casino Woodbine July 30. Dairy lunch and entertainment, Aug. 19. Call to register. Tuesdays, chair exercise, 10 a.m.; Thursdays, social bridge, 12:30 p.m.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com. To register for programs call ext. 4235. Registration now open for full-day

nursery, JK and SK classes. Call **Kailah Rubin**, ext. 4351 to book a tour.

See *Man of La Mancha* Sept. 7 at Stratford. Tickets and bus \$125.

Participate in a contemporary painting and drawing workshop that features a model in costume. Students will move from a classical approach toward more contemporary ideas of representation. Aug. 11-15, 9 a.m.-noon.

Like to sing? Join the Shalom Singers, a respected performing group Thursdays, 10 a.m.

Are you recovering from a stroke or have you been diagnosed with Parkinson's disease? Participate in a recreational program that includes specialized exercises, relaxation activities and outings. The program meets Mondays, Wednesdays and Fridays, 9:30-10:30 a.m.

Improve your technique in intermediate Mah-Jong, Aug. 13-Sept. 17, 1-3 p.m.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org

Vessels of Song: Faces of New Yiddish Music, photos by **David Kaufman** is on display in the gallery July 31-Sept. 3.

Like to sing? Drop in any time to the daytime choir Tuesdays at 1 p.m. with instructor **Gillian Stecyk**.

Sign up for the Summer Institute Adult Theatre Edition Aug. 18-22. Adults will take part in acting, playwrighting and directing. All levels welcome, no experience necessary. Call ext. 250.

Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. Call **Coleman Bernstein**, 416-968-0200.

Schwartz/Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821. To register for programs, call ext. 3025.

The JCC Reads book club discusses *The Cookbook Collector* by **Allegra Goodman**, Sept. 30, 7 p.m.

See *Man of La Mancha* in Stratford Sept. 7.

Spirituelle Divas will hold an information meeting Sept. 4 at 7:30 p.m.

Tour Spadina Museum: Historic house and gardens, Sept. 17, 11 a.m.

Explore ceramics, all levels welcome. Oct. 1- Dec. 17, 1-3 p.m. ■

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Food

The Sabbath and our long-term health

Dr. Anders Nerman, ND

If you are a traditional Ashkenazi Jew like me you're likely eating at least three or four meals during Shabbat. Think about it – you have Friday night dinner, kiddush at shul, Shabbat lunch, and if you have the tradition, you might even have a third meal (seudah shlishit). These meals tend to be sizable and each one may include various side and main dishes.

People often say, "Calories don't count on Shabbat." The reality is that our caloric intake on Shabbat is not just high – it's astronomical. Prepare to be shocked as I present to you the average number of calories consumed by many of us on any given Sabbath.

Before we can start the caloric calculation, however, there are some essential nutritional facts you need to know.

Most adults need to consume between 2,000 and 3,000 calories a day. Everyone differs in the amount of food they consume. Some people really binge, while others eat more average portions of everything being served. Some won't eat

everything presented and are far pickier.

I decided to calculate the total number of calories consumed during Shabbat based on what I considered to be an average Shabbat meal plan by an average eater – normal portions of every food offered during each Sabbath meal. The truth, of course, is that caloric intake varies greatly for each person depending on what you eat and how much. I therefore strongly recommend that you calculate your own personal Shabbat caloric intake. You can do this using the following web-based tool: www.webmd.com/diet/healthtool-food-calorie-counter

Let's begin the calculation.

• Total Caloric Assessment of Shabbat Meals:

Dinner: 1 breast of roasted chicken with skin (276), 2 pieces of challah (160), 1 serving of brisket (327), 1 portion of mixed green salad with Italian dressing (87), 1 portion of gefilte fish (77), 1 cup of wine (83), 1/2 cup of concord grape juice (70), matzah ball soup (118), 1 portion of rice (111), 1 serving of marinated green bean salad (157), 1 portion of chocolate

cake (352), 1 chocolate chip cookie (49)

Total calories for dinner: 1,867

Kiddush: 1 chocolate chip cookie (49), 1 bowl of meat cholent (253), 1 serving of potato kugel (299), 1 small cup of soda (cola) (182), 3 pieces of herring (120), 4 Tam Tam crackers (60), 1 shot of scotch (97), 2 carrot slices and a piece of red pepper (8).

Total calories for kiddush: 1,068

Lunch: 2 pieces of challah (160), 1 serving of cholent (253), 1 chicken leg (241), 1 serving of strawberry and spinach salad with balsamic vinaigrette dressing (250), 1 3-oz. serving of baked salmon (150), 1 serving of quinoa salad (222), 1 serving of potato kugel (299), 1 glass of Moscato white wine (123), 1/2 cup of concord grape juice (70), 1 cup of pure orange juice (110), 1 portion of Toffuti vanilla ice cream (130), 1 portion of chocolate cake (352).

Total calories for lunch: 2,360

Third Meal: 1 challah bun (172), 1/2 cup serving of tuna salad (191), 1/2 cup serving of egg salad (222), 3 pieces of herring (120), 1 serving of coleslaw salad (100), 2

tblsp. of hummus (30).

Total for third meal: 835

Total caloric intake on Shabbat without third meal: 5,295

Total caloric intake on Shabbat with third meal: 6,130

There you have it! On Shabbat, the average eater consumes 6,000+ calories!! That is about three times the amount recommended for the average person. Where will all these extra calories go? They will become unwanted fat. Excess weight equals a greater risk of developing heart disease, diabetes and some cancers later in life. We need to take control of our Sabbath eating habits if we want to stay healthy.

Next time you feel the need to eat everything being served on Shabbat remember, "Calories do really count on Shabbat!" ■

Dr. Anders Nerman is a naturopathic doctor with an integrative family medical practice in Wolfson Medical Center in Jerusalem. For more, visit www.drnerman.com.

Family Moments



It's a boy! Jennifer, Andrew, big sister Abigail and the Steinman and Yarmus families are delighted to announce the arrival of Zachary Myles, June 20.



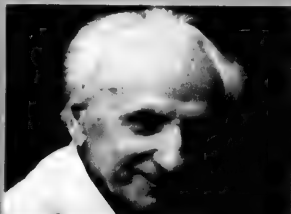
Eytan Bensoussan & Ilana Chrigui will be married in August. Mazel tov from parents Adella & David Bensoussan, Sonia & Sion Chrigui, and the entire families.



Dr. Adam Kaplan & Shannon Martin, grandson and future granddaughter of Sheela & Martin Springer in Montreal plan to be married in New Jersey, Sept. 7.



Mazel tov Cassandra Eve Shoshana Ushly on her first birthday, from her proud parents Dimi & Ronny, brother Benjamin Jacob, Uncle Eddy and both grandmothers.



Mazel tov to Auschwitz survivor Harry Zborowski on his 95th birthday! With love from his children, grandchildren and great-grandchildren. He is a superstar!

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Mazel Tov!

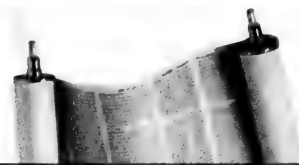
מזל טוב



Alana Kees & Noam Rabinovitch proudly announce the birth of their daughter on May 24. Delighted grandparents are Jerry Kees and Yael & Marvin Rabinovitch.

Parshah

Masei | Numbers 33:1 – 36:13



Rabbi Ilan Acoca submits that studying Torah can alleviate this generation's evident lack of spirituality
Rabbi Baruch Frydman-Kohl says just as the Israelites journeyed in the desert, we have our own journeys
Sonia Sarah Lipsyc writes the People of Israel distinguish themselves through justice and righteousness



Rabbi Ilan Acoca

"And they travelled from Sukkot and encamped in Etam at the end of the desert" (Numbers 33:6).

The Ben Ish Chai comments that Israel went from Sukkot to Etam. Etam represents Torah, because the letters of Etam spell the Hebrew word Emet, which means truth. Torah is the ultimate truth, and many verses support that the word truth represents Torah.

This verse indicates that Israel went from Sukkot, meaning the holiday of Sukkot to the holiday of Simchat Torah, which is the holiday of the Torah or Emet.

I often like to share a personal anecdote. My wife, Dina, once sent me to the grocery store. One of the items on the shopping list was washing detergent. After several phone calls home, I figured out which detergent she was looking for, since there were so many detergents on the shelf and I got confused. We live in a generation of abundance like no generation before.

However, the more time I spend thinking about it, the more I get to the conclusion that our generation lacks spirituality.

I deal with it on a daily basis. Many people are turning to me for guidance because they're lacking something in their lives. It is not materialism, but it is something deeper and far more complex to reach. These people are looking for meaning in their lives.

The Ben Ish Chai gives a simple answer of how to get spirituality: become attached to the truth in the Torah.

It is written in the Ethics of our Fathers (Chapter 5) in the name of Ben Bag-Bag, "Delve into it because everything is in it."

Let us all benefit from God's eternal gift and through that get meaning in our lives. ■

Rabbi Ilan Acoca is rabbi at Congregation Beth Hamidrash in Vancouver.



Rabbi Baruch Frydman-Kohl

"Are we there yet?" Almost.

After 40 years, the children of Israel are at the edge of the Land of Promise, matured into a confident nation, battle tested and prepared for its new challenge.

Initially, Moses looks back at the locations where the children of Israel camped during their years in the wilderness. Rashi compares this review to a parent reminding a child of the experiences of a journey. "Remember when we went canoeing here?" or "We had to stop here. Remember?"

Then Moses turns to the future. The Israelites must conquer the Land from its current residents. In Genesis, "the sins of the Amorites" justified the ultimate removal of the existing inhabitants. In Leviticus, the Israelites are warned that their evil behaviour can also lead to exile. To live in the land promised to Abraham, the People of Israel will have to follow his path, living up to the ideals of *tzedeck* and *mishpat*, righteousness and justice.

The Torah anticipates two types of urban centres needed after settling the Land: cities of sanctuary for people who have accidentally killed others and Levitical cities for sanctuary workers who have no inherited land. The Torah provides for green space, creating a model of ecological balance and awareness. Finally, Moses reviews issues of inheritance for the daughters of Zelophehad and all Israelite families.

Earlier, Aaron's son was anointed high priest and Joshua was designated as the successor of Moshe. The sacred calendar and basic laws have been set. Moses glances backward at the journey and then points the people forward from wilderness wanderers to settlement in the Land of Promise. At "the steppes of Moab, at the Jordan near Jericho," the journey is complete. It's time to go in.

What are your plans? Where will your journey take you? ■

Rabbi Baruch Frydman-Kohl is senior rabbi at Beth Tzedec Congregation in Toronto.



Sonia Sarah Lipsyc

"The deeds of the ancestors are a model for their descendants." This well-known midrashic principle has applied since the days of Abraham, our first patriarch. It's repeated in commentaries on this week's parshah, when Moses recalls the 42 geographic stages of the Israelites' travels in the desert over 40 years.

These stages may be read as paradigms that every Jew must personally experience or that all Jews traverse collectively. For example, when the text says the Israelites encamped at Rithmah, Rashi says this place name alludes to the prohibition against malicious gossip. This was where the spies spoke ill of the Land of Israel and denied the Israelites' ability to conquer it with God's help.

Masei also relates that on the eve of the entry into the Land of Israel, Moses repeated God's commandment to settle it, "for unto you have I given the land to possess it." The gift of the land must be physically earned. Moses himself isn't destined to enter, yet the midrash says he looks upon all its expanses and recesses, similar to how Abraham continually travelled throughout the land. Their actions marked paths for the Israelites to follow.

The idea of ancestral deeds as a model for future generations is reinforced by this week's Sephardi Haftorah reading from Jeremiah, which includes the promise that if Israel returns to God "in sincerity, justice, and righteousness," the nations of the world shall be blessed. Justice and righteousness are the qualities God recognizes in Abraham and asks him to pass on to his descendants, so that Israel may become an example to "all the nations of the earth." The blessing Abraham receives takes on its full meaning from this perspective, whatever the vicissitudes of history and current events.

The People of Israel distinguish themselves through justice and righteousness and it's through these virtues and the good achieved by righting inequality that upright behaviour becomes a blessing for all. ■

Sonia Sarah Lipsyc is director of ALEPH, the Centre of Contemporary Jewish Studies of the Communauté Sépharade Unifiée du Québec.

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John Baird: Israel must protect its citizens

JODIE SHUPAC

jshupac@thecjcn.ca

Last week, Canada's minister of foreign affairs, John Baird, expressed his categorical support for Israel in an interview with *The CJN* at his regional office in Toronto.

He spoke out harshly against the recent murders of three Israeli teenagers and a Palestinian teen, as well as Hamas' rocket offensive targeting Israeli civilians and what he sees as the drawing of equivalencies between the actions of Israel and Hamas.

What is Canada's position on the kidnapping and murder of the three Israeli teenagers?

Obviously, it's an incredibly provocative act... it's reprehensible. Someone said to me that this must be just awful for the three parents. I said, no, it's awful for every Israeli parent and every Jewish parent.

I think it's reprehensible, as well, the tragic murder of the Palestinian boy.

Does Canada have its own information confirming the role of Hamas in the kidnapping of the three Israeli teenagers?

No, we don't have intelligence officers on the ground. But our close friend and ally says there's clear proof [that the kidnapping was orchestrated by Hamas], and we have no reason to challenge that.

Hamas, Islamic Jihad, their offshoots, their splinter groups, their sympathizers... they're pretty odious and nefarious people.

Does Canada believe that Israel's offensive in the Gaza Strip is proportionate to Hamas' rocket attacks on Israel?

I saw the [Canadian] Liberals put out a statement saying both sides should de-escalate. Well, on one side, there's an international terrorist group, Hamas, targeting civilians, and on the other side, there's the government trying to stop them.

So, I just don't agree... you can't even compare the two. You have a terrorist group targeting civilians!

If this was happening here – if you had people on one side of Yonge Street launching rockets on the other side, the people of Toronto would want one single thing from their government: to make it stop.



Foreign Minister John Baird

“

On one side, there's an international terrorist group, Hamas, targeting civilians, and on the other side, there's the government trying to stop them... you can't even compare the two.

It's not just that Israel has a right of self-defence. It has a responsibility to protect its people. That's one of the most fundamental responsibilities of government. [The other day], there were 360 rockets in one day aimed at Israeli civilians – I don't know what you could do that wouldn't be commensurate.

What's the Canadian position on the Fatah-Hamas unity government?

I think the fact the government of Israel continues to transfer funds every month... I've got to give [Palestinian Authority President Mahmoud] Abbas some credit. I don't like him, obviously, cozying up to [Hamas], but, in fairness, in the cabinet there are Fatah members and technocrats... there's no one affiliated with Hamas, and that's a good thing... at the end of the day, Hamas still calls for the destruction of the State of Israel and not just advocates, but engages, in violence.

And do you think a dismantling of the unity government is necessary to establishing peace between Israel and Palestine?

I think what's important to be dismantled is Hamas' military power in Gaza. That's what we want to see dismantled, so that the Palestinian Authority is the only one with firepower.

And Canada's provided a lot of assistance to the PA, working with the U.S. on security, justice [and] capacity-building within the PA so that they can tackle these problems themselves. Obviously, that's been exclusively in the West Bank and not in Gaza, because of the problems in the last eight years [of Hamas rule].

But does your government believe Fatah needs to cut ties altogether with Hamas as a prerequisite for peace?

I don't think Hamas can play any role in peace discussions when they call for the destruction of the State of Israel. That's a prerequisite, I think.

Canada has clearly pledged its support for Israel. How does it intend to continue showing its support, going forward?

The Canadian prime minister spoke to "Bibi" [Israeli Prime Minister Benjamin Netanyahu], I've spoken to [Israeli For-

eign Minister] Avigdor Liberman... we've publicly taken a strong stand – not just on Israel's right to defend itself, by itself, but on recognizing its obligation to do so.

As I said, I saw the [Canadian] Liberal party the other day calling on both sides to de-escalate. That's ridiculous. How can you compare the actions of the State of Israel with an international terrorist group firing 360 rockets at civilians?

It's not just that it's evil in intent, it's also incredibly reckless. These rockets are so inaccurate. What if one of these rockets hit the Temple Mount? Can you imagine the inflamed mobs on streets around the world? What if it hit a hospital? Or a school? This is truly evil. We support Israel's actions to make this stop.

What kind of aid will Canada offer to Israel?

We haven't received any requests [for aid]. I know the cabinet has come forward with requests for the [Jewish] Diaspora... I spoke at a United Jewish Appeal (UJA) event the other day where they made an appeal.

Certainly, if they made any requests, we'd consider it.

What is your government's view on the U.S. government's approach to the current Israeli-Palestinian conflict?

Certainly, we appreciated [former U.S. secretary of state] Hillary [Clinton]'s work in 2012 on the ceasefire agreement. But we take our own positions.

We have a made-in-Canada policy on the Middle East.

Is Canada disappointed by the U.S. response?

I'll let others comment on their approach.

At this juncture, does your government support a two-state solution?

Absolutely.

Do you believe it's possible?

I do. I strongly believe in a two-state solution. I have never met a single Israeli political leader who has wanted to rule over the Palestinian people.

But I do believe that statehood is the fruit of a peace deal that guarantees a secure Jewish state and a prosperous Palestinian state, demilitarized. ■

The Great War: anti-Semitism and nationalism

Backstory

ALLAN LEVINE

Vienna's classical beauty is exemplified by the magnificent buildings of its Ringstrasse, the circular boulevard where the Opera House and the Hofburg palace are found. Both were largely financed with Jewish money during the 17th century, in the era of the so-called Court Jews.

Functioning as suppliers, diplomats and agents, financiers such as Samuel Oppenheimer and Samson Wertheimer were invaluable to the Hapsburg emperors. Both were instrumental in funding Vienna's Karlskirche (St. Charles' Church) and the imperial Schönbrunn Palace, the royal family's grand summer home.

As useful as these Jews may have been, they were still regarded by almost every Hapsburg emperor with disdain and suspicion. Indeed, in the entire history of Vienna going back to the Crusades, Jews were the classic scapegoats, blamed for any all problems.

These bigoted sentiments were shared by Archduke Franz Ferdinand, the heir to the

Austrian-Hungarian throne, whose assassination by Serbian nationalists 100 years ago on June 28, 1914 in Sarajevo was the "spark" that started World War I.

Ironically, as Margaret MacMillan points out in her recent book, *The War That Ended Peace*, Ferdinand was intelligent and astute about Austria-Hungary's future, and had he lived, he might have eased tensions between Austria-Hungary and Serbia.

Anti-Semitism was not one of the major causes of the Great War, but it was an integral part of the European mind-set and political landscape. Consider Czarist Russia's repressive treatment of Jews, the Dreyfus Affair in France in the 1890s, the eugenics movement, the writings of the English author Houston Stewart Chamberlain on race and Aryan superiority, and the fact that Jews became a convenient target for the right and left, who condemned them for being communists as well as greedy capitalists.

As MacMillan also notes, the success of Karl Lueger, the mayor of Vienna from 1897 to 1910, elected repeatedly on an anti-Semitic platform, made an impression on young Adolf Hitler after he relocated to the city in 1907. "Hatred and fear of others," she writes, "was projected onto other societies as well... and helped to create the atmosphere

in which war became more appealing."

Five weeks after the assassination of Franz Ferdinand, the rigid alliance system had triggered declarations of war by the five great powers. In the next four years of bloody conflict, the lives of millions of Jews in Europe and North America were dramatically impacted. That included about 4,700 young Canadian Jewish men who served in the Canadian military during the war; at least 100 died in battle. In the spring of 1915, Toronto Jews held a pro-war rally at Massey Hall drawing attention, as the *Globe* noted, "to the half-million Jews who are fighting against Prussianism in Europe."

On the eastern front, Jews served in the Russian army, and an estimated 250,000 died fighting. Ultimately the czar and his officials questioned their loyalty and suspected them of collaborating with the enemy. Thousands were expelled from the military and millions of civilians were deported inland.

Jews in Germany took the war as seriously as other Germans and were anxious "to spread the supremacy of German culture among their co-religionists in other European countries," as Jewish philosopher and mathematician Hermann Cohen put it some weeks after the war began. Synagogues in Berlin held special services with a prayer for

the Almighty to "help our king... our people, [and]... our fatherland." The most popular German war hymn was *Hassgesang gegen England*, or "Song of Hate against England," composed by Ernest Lissauer, a young Jewish writer. Kaiser Wilhelm II, no fan of Jews, nonetheless awarded Lissauer the Prussian Order of the Red Eagle for his creative work.

Approximately 100,000 Jews volunteered for the German army and about 12,000 died. Many distinguished themselves in battle. Yet, within two years, the old hatreds resurfaced and Jews were accused of shirking their duty to the war effort. That charge was proven false, and though the criticism irked German-Jewish war veterans, it was mild compared to what came later.

In the decades that followed, Jews were inexplicably blamed for Germany's defeat - the so-called "stab-in-the-back" that was given prominence in Nazi propaganda - and for being behind the Bolshevik Revolution in Russia in 1917. By 1935, the chief of Nazi propaganda, Joseph Goebbels, ruled that it was "forbidden to list the names of fallen Jews on memorials and memorial plaques for the fallen of the world war." ■

Historian Allan Levine's next book, *Toronto: Biography of a City*, will be published in September.

OBITUARIES AND RELATED NOTICES

BENJAMIN'S PARK MEMORIAL CHAPEL

Lanny Goluboff	Jun 27/14	24 Tanbark Crescent
Ben Wilder	Jun 29/14	223 Dunvegan Road
Helen Bahad	Jun 30/14	3560 Bathurst Street
Seymour Greenbaum	Jun 25/14	344 West 72nd Street
Miriam Abrams	Jun 29/14	1925 Steeles Ave. East
Sadye Vale	Jul 1/14	541 Finch Avenue, West
Max Warshafsky	Jul 1/14	1086 Avenue Road
Bob Glassberg	Jul 2/14	13 Pinewood Avenue
Richard Levinson	Jun 30/14	900 Mt. Pleasant Road
Larry Caplan	Jul 2/14	63 Strathearn Road
Chana Bak	Jul 3/14	36 Covewood Street
Paul Hershman	Jul 2/14	2 Neptune Drive
Jerry Gould	Jul 5/14	98 Black Hawkway
Jean Altman	Jul 4/14	484 Steeles Ave. West
Barry Alan Spiegel	Jul 5/14	33 Delisle Avenue
Debbi Bolter	Jul 5/14	3270 Bathurst St.
Sheldon Lawrence Firestone	Jul 6/14	4001 Bayview Ave.
Dr. Max Back	Jul 6/14	917 Leask Ave.
Henia Korn	Jul 8/14	186 Horizon Street
Thordis Gladstone	Jul 5/14	10 Torrensedale Ave.
Milton Stober	Jul 7/14	221 Haddington Ave.
Dorothy Roth Kantor	Jul 9/14	6101 Bathurst St.
Malvina Radzi Ghita	Jul 9/14	3174 Bathurst Street
Sidney Goldberg	Jul 9/14	147 Clifton Ave.
Dora Salamon	Jul 10/14	333 Clark Avenue West
Howard Muchnick	Jul 11/14	48 Boswell Avenue
Alex Rosen	Jul 10/14	1201 Steeles Avenue W.
Eva Gould	Jul 11/14	98 Black Hawkway

Steeles Memorial Chapel

Begloo, Darlene Brenda	June 27/14	116 Laramie Cres	Zynoberg, Ella	July 11/14	11 Townsgate Dr
Chernyak, Yevgenia	June 28/14	Private	Flom, Sol	July 12/14	236 Crestwood Ave
Howell, Anne	June 29/14	Perry Sound	Levy, Marco	July 12/14	120 Promenade Cir.
Kalman, Cookie (Carol)	June 30/14	100 Promenade	Gleizerman, Vladimir	July 12/14	Private
Lipsitz, Leah Clara	July 1/14	3000 Bathurst St	Katz, Jack	July 12/14	4415 Bathurst St
Myers, (Wazman), Edith	July 1/14		Komissarchuk Tehakia,		
Young, Helen	July 1/14	133 Torrensedale Ave	Ramona	July 13/14	Private
Canor, Lee	July 4/14	18 William Carson Cres	Gershon, Ernest	July 11/14	360 Bloor St E
Polgar, Flora Laurence	July 4/14	Private	Shulman, Gertrude Janette	July 8/14	120 Promenade Cir.
Miller, Irving	July 6/14	3363 Don Mills Rd	Shinkar, Lazar Eliezer	July 14/14	126 Judith Ave
Yerusallimsky, Lina	July 10/14	15 Canyon Ave	Shlosberg, Rachel	July 14/14	7601 Bathurst St
			Lenchner, Zeev	July 14/14	28 Christine Cres

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Inside



Parental angst

Canadian parents of lone soldiers share their concerns about their kids in the IDF.

PAGE 14



Where does Israel go from here?

Arie Raif and Donald Carr on whether now is the right time for a Palestinian state.

PAGE 25

Overview

CANDLELIGHTS, HAVDALAH TIMES

Halifax	8:21 p.m.	9:29 p.m.
Montreal	8:04 p.m.	9:13 p.m.
Toronto	8:22 p.m.	9:29 p.m.
Winnipeg	8:52 p.m.	10:07 p.m.
Calgary	9:04 p.m.	10:22 p.m.
Vancouver	8:34 p.m.	9:48 p.m.

Canadians rally for Israel



From Vancouver to Halifax, Jewish communities gather to express solidarity with Israel and speak out against a new wave of violence and animosity at home. Plus, news and commentary on Operation Protective Edge. **SEE PAGES 6, 8, 9, 10, 11, 12, 14, 15, 16, 17, 18, 22, 23, 24, 25 and 26**

IGAL HECHT PHOTO

Murdered law prof remembered

Dan Markel, a 41-year-old father of two young boys, was gunned down in his home July 18. **PAGE 19**

Gaza war spills over to social media

Hate rises as battle moves to Facebook and Twitter.

PAGE 24

Zach Braff wrestles with Judaism

Wish I Was Here is a meditation on keeping the faith.

PAGE 27



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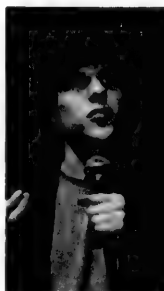
Offbeat ways of helping Israel, but no ball in Tel Aviv

Stoudemire postpones camp

New York Knicks star Amar'e Stoudemire has postponed a basketball camp he was to lead in Tel Aviv July 27 to 31 due to the Gaza conflict. "We did not want to put any of our campers or coaches in harm's way," he said in a statement, adding the camp would be rescheduled. Some 130 kids ages 10 to 18 had registered. Stoudemire, who claims "Hebrew roots," first visited Israel in 2010. He's a minority owner of the Hapoel Jerusalem hoops squad.

Sexy support for the Jewish state

A couple of Torontonians with family in Israel and serving in the IDF, Edan Twena and Jason Sterling, have started an Indiegogo fundraising campaign to produce and sell Iron Dome-branded condoms, with 25 per cent of donations and profits going to support the IDF and the Iron Dome missile defence system.



Jesse Eisenberg
ISRAEL SUN PHOTO



Amar'e Stoudemire

For \$18, they'll send you six Iron Dome condoms. For \$36, they'll throw in more condoms and a T-shirt. For \$54, they'll add a hat – the more you give, the more you get. As of last week, they had raised about \$300 toward their \$18,000 goal. Meanwhile, an Israeli Facebook page, Standing with

IDF, is seeking to boost soldier moral by encouraging scantily clad women to post photos of themselves with supportive messages scrawled on their bodies. The page has more than 16,000 likes so far.

Eisenberg in Israel

Jesse Eisenberg, the Oscar-nominated actor from *The Social Network* who's been cast as the iconic villain Lex Luthor in the upcoming *Batman vs Superman* movie, was at Tel Aviv's Beit Lessin Theater July 24, where a Hebrew adaptation of his 2013 Off-Broadway play *The Revisionist* premiered. Eisenberg also starred in the original U.S. version alongside Vanessa Redgrave. He flew to Israel just before the U.S. Federal Aviation Administration temporarily banned U.S. flights. "If there was any sign that I would be endangered somehow, I would have hesitated to come, but that wasn't the case," Eisenberg told the audience after the play. ■

Gematria

\$225M

The amount of extra funding the Obama administration asked the U.S. Congress to fast-track in response to an Israeli request to produce more components and stockpiles for its Iron Dome anti-missile system.

86%

The estimated success rate of the Iron Dome anti-missile system in intercepting rockets from Gaza since the July 8 launch of Operation Protective Edge.

Quotable

“

To sum it up, we dropped the ball... A simple thing like an email was missed... the officers who were supposed to be assigned to that event were not there.

— Spokesperson Kevin Brookwell on the absence of Calgary police from a July 18 anti-Israel protest that turned violent.

Inside today's edition

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Letters to the Editor

Time to wake up

What other country on this planet would advise their enemy of their impending attack and be told to get out of harm's way?

If your country was being shelled by rockets, would you show restraint, or would you retaliate after so many years of negotiation and continued bombardment in order to protect your citizens?

Israel is the only democracy in the Middle East, and yet it is always condemned for actually wanting peace, while helping countries with environmental concerns, medical assistance, new technology, etc.

Even after the Egyptian government had a proposal on the table to help negotiate a ceasefire, the Israeli government agreed, but Hamas turned it down. Now, is that protecting your citizens or putting them in life-threatening positions?

Please wake up, world, and see the perpetrators for what they truly are, terrorists.

Frank A. Wilson
Toronto

Proud to be in Israel

How can I describe the past week in Israel? A thousand rockets fired, seven friends on my program returned home to North America, five experiences in the bomb shelter and one worried mother later, I am still here in Israel.

Why am I still here? Am I crazy? Stubborn? Blind? Despite all the chaos in the news right now, my reasons for staying are not political or religious.

I am here because I am proud of my work at the Jerusalem Business Networking Forum. I am proud to be working on a program alongside 50 other college students contributing to cancer research, sustainable business, high-tech development, smart-energy saving and neurobiology breakthroughs. I am proud that I am part of a team whose contributions will not only improve Israel but the entire world. I am proud to be working in a place that created the first mobile chips, cancer treatments and Iron Dome defence system. While I do not agree with all of Israel's political actions, I am proud to be in Israel right now.

Alex Satok
Onward Israel intern
Jerusalem

CIJA needs transparency

I would like to comment on Michael Diamond's article ("CIJA must choose its battles carefully," July 24). On paper, that sounds terrific. But who makes the decision as to what battle is worthy?

Once upon a time there were elected representatives to Jewish community leadership. Now there is a self-appointed group called the Centre for Israel and Jewish Affairs that is three times larger and answers to no one but themselves.

Why not work for a more transparent CIJA with input and accountability from, and to, the larger community rather than for just a few special friends?

Patricia Starr
Toronto

The magic of summer camp

I just had to write in response to the Rabbi 2 Rabbi's conversation about the Jewish summer camp experience ("How good are your canoes, O Jacob!" July 24).

My experience at Jewish summer camp was magical for many reasons. I came from a small northern Quebec town with few Jews. My chance to go to camp came only because my mother was a nurse and she took a summer job at Camp Haggshama near Perth, Ont., in exchange for

bringing me and my two younger brothers (and my dog) along.

When I first arrived I thought I had died and gone to heaven – a heaven where everybody was Jewish!

The list of things I learned and experienced there, things that made a lifelong impression, is long and remembered in exquisite detail. Things such as being taught Hebrew songs in the dining room after every meal by May Polsky, a beautiful strawberry blond-haired counsellor with a gorgeous singing voice, singing them while seated in a circle together around a crackling campfire at night, composing and singing rousing bunk songs, raising and lowering the Israeli flag at *miskad* every day and singing *Hatikvah* around the flagpole.

Nothing in my life affected me more deeply than my summers at camp, which seeded and nurtured my Zionist roots, and helped me to define and experience what was so precious to me about being Jewish.

Judy Miller
Montreal

Letters to the editor are welcome if they are brief and in English or French. Mail letters to our address or to cjinfo@gmail.com. For more letters this week, please see cjnews.com. We reserve the right to edit and condense letters, which must bear the sender's name, address and phone number.

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RABBI 2 RABBI

Head to Ben Yehuda or write a cheque?

There are some problems money can't solve, including how Diaspora Jews solidify their relationship with Israel in trying times

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RABBI PHILIP SCHEIM

BETH DAVID B'NAI ISRAEL BETH AM CONGREGATION, TORONTO

Rabbi Scheim: One of the highlights of my rabbinic career was leading one of my many congregational tours to Israel. Soon after the itinerary was released, numerous terrorist attacks took place in Jerusalem, and most people cancelled. I was determined to go, as long as congregants were willing to join. Our numbers were down from the usual mission size, but some 15 people travelled with me on an unforgettable trip.

At that time, everybody was avoiding downtown Jerusalem. In deference to participants' nervous family members back home, I agreed not to schedule official group activities there. But on a free day, I announced to the group that I would be at Burger King on Ben Yehuda for lunch (I know, not the most upscale venue). As I entered the fast-food joint, one-by-one the entire group joined me.

That lunch experience taught me the power of caring Jews standing together, not allowing adversaries to deny us the dream that had been achieved through such incredible sacrifice and determined courage.

Rabbi Finegold: Let me start by acknowledging that I feel much more connected to Israel right now, partly due to constant news updates on my phone, which connects me much more than newspapers or TV ever did. I also would not feel connected nearly as much if not for the fact that I visited Israel a little over a month ago. The neighbourhoods I walked in Be'er Sheva are the same ones now featured in my news streams.

What I have found myself saying when asked by people what they can do to help is to ask them back: "What would you like to do?" I think many people who write a cheque to an organization in Israel see it as a frictionless way to create change.

Real change takes effort and introspection. Does the individual want to get to know Palestinians and hear their stories? Are they more concerned with ensuring that Israelis can have as normal a life as possible under the circumstances? Knowing what type of person you

are is the first step to deciding what type of assistance you are best suited to provide.

Rabbi Scheim: There are some problems that money can't solve, high among them being how Diaspora Jews actualize their relationship with Israel, especially during trying times such as the present.

On a daily basis these past weeks, I have received dozens of emails from Israel-connected organizations. I understand these organizations, in most if not all cases, do really good and important work on the front lines of Jewish history, and I'm prone to responding to some of their pleas, even though I recognize several of the organizations are not positioned to have any impact on the current circumstances.

The larger question you raise is essential – whether writing the cheque is a sufficient response to our feelings of inadequacy when our Israeli brothers and sisters are suffering. There has to be more we can do to solidify the Diaspora-Israel relationship, so critical to those of us not living in Israel, and important as well to our fellow Jews in Israel.

Rabbi Finegold: I recently saw an ad for an organization seeking to assist people in fulfilling the mitzvah of leaving land fallow this upcoming shmittah year in Israel. They will sell you a plot of land that is the minimum halachic requirement for ownership and ensure the land will be left agriculturally intact for the entire year. I was left wondering if this was the best way to observe a rare opportunity for a mitzvah that would seem to have much more depth to it.

This, along with the volleys of ammunition being exchanged in Israel and Gaza and the resultant echo from the Diaspora of "Are we doing enough for Israel?" has made me reflect: Are there ways in which the Diaspora can engage in a truly "thick" manner with the Land and People of Israel? There are so many ways in which the Diaspora is left out of the richness of Judaism in Israel, especially in how the commandments inextricably tie the land itself to the people. No amount of mentioning it in our prayers, or receiving updates on our phones can fill that void.

In that case, I'm left to question: should I just send a cheque and buy a mitzvah? ■

How to reach us

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HEAD OFFICE:

1750 Steeles Ave. W., Ste. 218, Concord, Ont. L4K 2L7

Tel: 416-391-1836; Fax: 416-391-0949

Editorial e-mail: cjninfo@gmail.com

Advertising e-mail: adscjn@gmail.com **Website:** www.cjnnews.com

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Toll Free: 1-866-849-0864 **Fax:** 416-932-2488

E-mail: cjncontact@gmail.com

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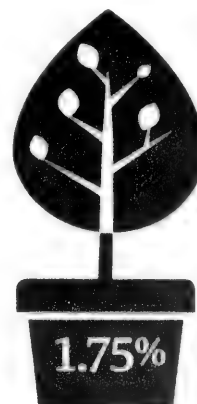
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In a show of solidarity, counsellors at Camp Ramah in Uttersen, Ont., contributed \$2 each, and one of the camp's Israeli shlichim called a pizza parlour in southern Israel to order 18 pizzas for an IDF unit stationed on the Gaza border.

SeeJN | Diller teens arrive in Israel

A group of Toronto teenagers met with a group of teens in Eilat as part of UJA Federation of Greater Toronto's Diller Teen Fellows leadership development program. Toronto is one of 10 North American cities to offer the Diller program and the only contingent to fly to Israel this summer.

From Yoni's Desk*Canadian Jews fight back*

You'd like to believe it wasn't inevitable, but perhaps it was. As the rockets fell over Israel these last few weeks and the Israel Defence Forces (IDF) battled Hamas in and below Gaza, anti-Semitic and anti-Israel sentiments have risen to the surface in Canada. Jews and Zionists have been physically assaulted and harassed in broad daylight. Hateful, threatening messages have been scrawled on Jewish property and in Jewish neighbourhoods. This new wave of overt violence and animosity has left Canadian Jews justifiably nervous.

In Montreal, there have been numerous worrying incidents. A Jewish tourist from France suffered a concussion and fractured cheekbone when he was punched outside a kosher restaurant on Queen Mary Road. A Jewish woman was slapped by a man riding by on a bicycle. Another woman, who was waving an Israeli flag at a pro-Palestinian rally, lost her balance and fell to the ground after a protester tried to rip the flag from her hands.

Meanwhile, in Calgary, a recent pro-Palestinian rally in front of city hall turned violent when a small group of Israel supporters was swarmed. During the ensuing melee, a pro-Israel demonstrator sustained a concussion, a second was punched in the face, a third suffered a broken nose and a fourth was punched in the stomach.

Calgary lawyer David Busheikin describes the tumultuous scene on page 11: "A cadre of 15 or so young men spearheaded a large group that repeatedly shouted slogans and waved flags and signs a short distance from where the speeches were taking place. It was members of this group that perpetrated the assaults, out of the range of control of the organizers." Judy Shapiro, associate executive director of the Calgary Jewish Federation, put it more bluntly: "It was ugly," she told *The CJN's* Sheri Shefa (see cover story).

In Toronto, Jews awoke last Thursday to news that a bus shelter near a Jewish day school had been spray-painted with swastikas and the message "F--- Jews." Around the corner only days earlier, the sidewalk outside a Muslim community centre was vandalized overnight with the hateful words "Arabs go home" and "F--- Gaza." At press time, police had yet to lay charges in either case.

As the stresses mount in Israel, Jewish communities in this country are clearly not immune. Given Canada's reputation of combating anti-Semitism, there is good reason to believe law enforcement and political leaders will do their utmost to protect the Jewish community. And yet, the rhetoric leveled against Jews and Israel has become more explosive and the violent contingents at pro-Palestinian gatherings appear to be growing in number. When bellicose haters take charge, bad things happen – the onslaught of anti-Semitism in Europe is proof of that.

The Jewish community of Canada is fighting back by joining together to support the Jewish State. From Vancouver to Halifax, Jews and their friends are rallying for the IDF – for the soldiers who have already given their lives for Israel and the ones who continue to do battle with terrorists – and democracy, for a positive future free of fear and civilian casualties. That's the most appropriate way to counter those who would attack us, and our homeland. ■

— YONI

On Writing

First Fruits—the jewel in Montreal library's crown

Barbara Kay

One of the advantages for young mothers who stayed at home with their children, as most of my cohorts did in the '60s and '70s, was that once their children were at school – and if at parochial school as mine were, lunching there – they had a considerable amount of disposable time they could deploy for recreation and personal growth. Some moms spent a lot of time at the gym, some went back to school, and some, including me, took up community volunteerism.

Through friendships, I was introduced to volunteerism at Montreal's venerable Jewish Public Library, where my background in literary studies and interest in Jewish cultural traditions proved a natural fit. I first took on the chair of Jewish Book Month and later headed up the English programming committee. Eventually I ended up as JPL president for a term.

But the contribution that gave me greatest satisfaction was my long tenure with "my third baby," as I often thought of it, a project called First Fruits. As 2014 marks the 100th anniversary of the JPL's existence, it gives me special pleasure to reminisce about what was often referred to by library devotees as the JPL's "jewel in the programming crown."

First Fruits – so named because it was only open to hitherto-unpublished writers in grades 7 to 12 in Montreal and area, and because the launch date always fell around the holiday of Shavuot with which the term is associated – was an anthology of creative writing by high school students, published annually by the JPL. The launches were always very festive evenings for the writers, their

parents and teachers, featuring diverse keynote speakers from the writing world – academics, novelists, poets and journalists – whose talks were geared toward inspiration and advice for young authors. The evening was capped with the awarding of prizes.

First Fruits was conceived with two goals in mind. The first was to encourage literacy and literary ambition in young people at an opportune gateway moment of their lives, a mentoring task that accorded well with the cultural mandate of the JPL. The second goal was to encourage familiarity and a sense of lasting connection to the JPL itself in this demographic, for whom no other reason brought them in significant numbers to the JPL. Our hope was that First Fruits would serve as a conduit for positive community adhesion in our young writers' adulthood.

At first the experiment was confined to independent Jewish schools. Once successfully established, all public and independent schools were invited to participate, and an art component was added. First Fruits was now a multicultural and religiously pluralist program. The annual launch brought hundreds of diverse youths from all over Montreal and beyond to the JPL, making it one of the JPL's most successful public outreach ventures.

Students could write prose or poetry in one of the four languages associated with Jewish life in Montreal: French, English, Hebrew and Yiddish (in its last years Russian was added). Themes were chosen by the writers and artists themselves. This was for me a critical component of the project, because in most schools writing themes are imposed. Occasionally a somewhat risqué short story provoked unease amongst conservative



Barbara Kay, left, with Ayelet Kuper, an early winner of the first fruits program.

parents. But although it could be difficult to articulate the bright line between admissible creativity and inappropriate content, I was determined to give students as much latitude as possible, and trusted my instincts, as well as those of my deputy editor for many years, Bruce Henry. We were the final arbiters of a process that included a number of volunteer readers for initial triaging and a prize jury made up of professional writers and educators.

Ah! Prizes! One of the only bones of contention in our small committee concerned the competitiveness aspect of the project. There were educators on our committee who inclined more toward the school of inclusiveness over pure merit, and who were concerned that rejection of their work would have a negative impact

on the self-esteem of the less talented writers. Others, not educators but Jewish mothers with generous hearts, tended to agree.

On this point, however, I invoked my privilege as editor and chair of the project. Either First Fruits must be a merit-based competition, or, I believed, it would be meaningless in the eyes of the contributors. If First Fruits was to fulfil its mandate as a vehicle for young writers' love of writing, it had to separate the wheat from the chaff. As a competition, it appealed to the more serious writers, who looked upon their inclusion and certainly on their prizes as validation of their talent and encouragement to continue honing it. Besides, once we started receiving upwards of 1,000 submissions with the capacity to include only about 200, triage was inevitable, and merit was the obvious solution.

Over the years, I was privileged to review the works of hundreds of young writers who had the basic qualities necessary to pursue writing as a serious hobby or as a career. My one regret – and a big one it is – that since we began the project in the days before computers were routinely used to organize and archive material, we were slow to benefit from its enormous capabilities. We should have started a database of our young authors and found a way of keeping track of their writing lives.

I wonder how many of our previous prize winners are still in Montreal, and how many of them have gone on to a career in writing. (My son Jonathan was a prize-winner in 1984, and he is now my editor at the *National Post*.) I would love to see some former First Fruitsters responding to this column. *The CJN* might be just the writing home you are looking for. ■

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Canadians rally for Israel, combat anti-Semitism

SHERI SHEFA
sshefa@thecjn.ca

As the current conflict between Israel and Hamas rages on, Jews and Israel supporters in Canada are feeling the ripple effects.

Numerous anti-Israel rallies being held across the country have resulted in assaults against Jews and pro-Israelis.

In Calgary, at the July 18 protest in front of City Hall, hundreds of pro-Palestinians rallied in support of Gazans.

Judy Shapiro, associate executive director of the Calgary Jewish Federation, who attended the rally as an observer, said violence erupted when a group of less than 10 pro-Israel demonstrators stood at the edge of the growing Palestinian crowd waving Israeli flags.

"It appeared to me that they were walking toward the pro-Palestinians, but before they reached the people, a huge crowd, maybe 30 people, crossed over from the demonstration to the other side of the street and literally swarmed them. They surrounded them. They were up against a

building, so there was nowhere to go, and they were beaten up."

She said one person suffered a concussion, another was punched in the face, another suffered a broken nose, and a woman was punched in the stomach.

"It was ugly," she said.

Jake Birrell, a 20-year-old Mount Royal University student who came to the protest in support of Israel, was attacked but declined to comment to *The CJA*, heeding the advice of his lawyers.

Shapiro said police weren't present at the start of the rally when the violence broke out.

"I had warned them that there was a potential. I had heard people were going down to counter protest and I warned the police," she said.

Calgary Police Service spokesperson Kevin Brookwell said they meant to be there.

"To sum it up, we dropped the ball... A simple thing like an email was missed... which means that the officers who were supposed to be assigned to that event were not there, but there were other officers close by that were able to respond

quickly."

He said police are investigating allegations of violence at the rally, which was organized by Solidarity for Palestinian Human Rights (SPHR) and Justice for Palestinians, but no charges have been laid.

Last Friday, July 25, another protest organized by the same groups was held, attracting roughly 700 pro-Palestinian and 100 pro-Israeli ralliers, Shapiro said.

SPHR president and University of Calgary student Ala'a Hamdan said the plan is to demonstrate in front of City Hall weekly until the war is over, adding that she asked for police presence for the July 25 event.

"This time around, we are making arrangements for them to show up extra early so that they will have a clear presence and deter anyone away from engaging in clashes," she said in advance of the most recent rally. Shapiro said the July 25 rally had a "huge police presence," and there were no incidents of violence.

On July 23, more than 200 people attended a pro-Israel rally at the Calgary Jewish Community Centre. A man who is well-known to police tried to enter the event carrying a concealed air gun that was discovered during a security check.

The man was arrested and is being charged with possessing a weapon dangerous to public peace. Police said he acted alone and wasn't related to last week's clash, *Canadian Press* reported.

Meanwhile, B'nai Brith Canada is reporting a number of violent incidents involving Jews across the country.

"There are... reports that pro-Israel demonstrators in Ottawa were told by police to leave, since their safety could not be guaranteed," said Frank Dimant, B'nai Brith Canada's CEO.

"In Montreal alone we have seen the effects of anti-Israel fervour which have resulted in attacks on Jews, be it a Jewish visitor punched in the face outside a kosher restaurant, a chassidic woman slapped in the face by a man riding a bike, a Jewish boy threatened by a neighbour as he walked by their porch commanding his dog to 'get the Jew' and a Jewish woman protester shoved to the ground."

Montreal police are investigating a possible hate crime in which a Jewish man, a French tourist, was punched in the face as he walked out of a kosher restaurant on Queen Mary Road on Monday, *CTV News* reported.

He was talking to his sister about Israeli Prime Minister Benjamin Netanyahu when a man punched him, leaving him with a concussion and a fractured cheekbone.

Canadian Press reported that in Mont-



Israel supporters rallied in downtown Winnipeg July 21. MYRON LOVE PHOTO

real last week, during a protest that saw hundreds of people march through the north end of the city to protest Israeli attacks on Hamas, a woman who waved a small Israeli flag was confronted by a man who tried to rip the flag out of her hand, causing her to lose her balance.

But reports of increased anti-Semitic activity aren't keeping Jews and Israel supporters from showing their support.

In Montreal, about 3,000 people came out to a July 21 rally organized by Montreal's Federation CJA and the Centre for Israel and Jewish Affairs.

The federal government was represented by Pierre Poilievre, minister of state for democratic reform and MP for the Ontario riding of Nepean-Carleton.

"You can't establish an equivalence between a great liberal democracy, Israel, which absolutely must defend its citizens against violent rocket attacks, and a terrorist organization, Hamas, which has not ceased to sow chaos and destruction," Poilievre said.

"One hundred per cent of the blame is attributable to Hamas. Israel uses its weapons to protect its civilians while Hamas uses its civilians to protect its weapons."

In Winnipeg, the Jewish community held two pro-Israel rallies July 21, which also attracted members of the Sikh, Hindu, and evangelical Christian communities.

The first demonstration, held late in the afternoon, attracted about 250 people and was held in front of the CN Rail station in the heart of downtown and finished in front of the soon-to-be opened Canadian Museum for Human Rights.

The evening rally in the gymnasium at the Asper Jewish Community Campus, drew a standing-room-only crowd of close to 700.

"We had a huge number of supporters," said Shelly Faintuch, one of the organizers of the rally.

"The turnout was much higher than

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we anticipated. It was gratifying to see so many people who wanted to show their support for Israel."

About 200 people gathered at Shaar Shalom Synagogue in Halifax July 23 for a rally organized by the Atlantic Jewish Council.

Following messages of support from Canadian government officials, Baptist minister Clyde Lowe of Aylesford, N.S., took to the podium to offer his support to the Jewish state.

"I love the Jews," he said. "Our church supports Israel and the Jewish People," Rev. Lowe said. "Every Sunday, we pray for Is-

rael. We support you because we love you."

In Vancouver on Sunday, close to 800 people gathered at Temple Shalom to stand in solidarity with Israel.

Jewish Federation of Greater Vancouver spokesperson Valder Belgrave said that one of the speakers, Farid Rohani, a social activist and board member of the Laurier Institution, an organization that promotes Canadian diversity, said Israel is losing the public relations war.

Rohani said media coverage is remarkably lopsided and that "remaining quiet is a disservice not only to the values that we

share as Canadians, but to order and what is right."

Last week, 20 Diller Teen Fellows – participants in UJA Federation of Greater Toronto's leadership development program for Jewish teens – landed in Israel.

While several groups from other North American cities cancelled trips because their host communities in Israel were too affected by the war, or because of travel advisories or fear, the group from Toronto arrived safely in Eilat.

Sabrina Craig, 17, is participating in the program for the second time, this year as a junior counsellor.

"In my life, I was taught that if I really care about something or someone I should be there during the good and the bad," Craig said from Israel. "If I wasn't here, I would not have met the courageous people that live there to spread more light in the face of darkness. I am very proud to be part of a community that has chosen to send more light and to stand with Israel."

In response to the annual Al-Quds Day rally in Toronto's Queen's Park on July 26, the Jewish Defence League attended to counter-protest against the anti-Israel messages.

After last year's event, Toronto police launched a hate crimes investigation into comments made by the former head of Palestine House, who called for the widespread murder of Israelis.

On Sunday, a group called Canadians for

Israel rallied at Queen's Park in solidarity with Israelis under attack by Hamas.

Canadian Jews have also pledged to provide financial support to Israel as the state continues to fight a war that's reportedly costing the Israeli government \$32 million a day.

North American federations have increased their commitment of \$10 million for Israel to \$30 million, with Toronto's federation pledging \$2.25 million to the cause.

The money will go toward trauma counselling for Israelis, strengthening communities in Israel's south with more equipment for shelters, portable shelters, situation rooms, and communications equipment; bolstering the work of local community volunteers and NGOs; respite for front-line professionals and volunteers; training front-line responders for emergency situations; emergency health care for hospitals in the south; and post-war recovery.

"We have already raised \$940,000 towards our share of North American Jewry's collective target and all cash received as of this past Monday has already been transferred to our partners in Israel to deal with immediate needs," the Toronto federation said. ■

With files from Elias Levy in Montreal, Joel Jacobson in Halifax and Myron Love in Winnipeg.

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The future strategic challenge in Gaza



Shira Herzog

Hamas cannot be decimated and 1.8 million people aren't going to disappear.

That's the harsh reality Israel has faced since the terrorist group's takeover of Gaza in 2006. By the time these words appear in print, a ceasefire will likely be in place in Operation Protective Edge. (I use the word "likely" advisedly and hopefully.) I hesitate, therefore, to comment on its potential terms and conditions. But one thing is clear: any ceasefire will reflect the needs and interests not just of the warring sides – Israel and Hamas – but of a variety of regional and international players. So while the terms may seem familiar, the changed regional reality will create a new context and will result, in effect, in a ceasefire among more than two parties.

To begin with, even the term "Hamas"

doesn't do justice to a complex Islamist reality. There are different interests among three Hamas leadership centres – the external, Qatar-based group; the political wing inside Gaza, which seeks legitimacy from Egypt and accepted the new Palestinian consensus government announced in June; and the more militant military wing, which has been closer to Qatar and Turkey. Moreover, in the periphery, as analyst Yossi Alpher aptly notes, today Hamas is the "moderate" end of a continuum whose other extremity is ISIS, with its horrific atrocities. Egypt, Israel and the Palestinian Authority all have to deal with this, while in Gaza itself, there's a continuing, competing dynamic between Hamas and Islamic Jihad, which is closer to Iran. These Islamist rivalries reflect developments since Israel's last incursion in 2012, and while the 2012 ceasefire can provide basic terms to build on for this round, it will also reflect the new winds of Arab and Islamist politics.

For example, Egypt has always played a key role in brokering Palestinian politics and Israeli-Palestinian relations. But in

2012, it was governed by Mohammad Morsi, who favoured the Muslim Brotherhood and Hamas. Today, President Abdel Fattah al-Sisi opposes both, and Hamas' negotiations over opening the Egyptian-Gaza Rafah crossing have more to do with Egypt than with Israel.

A second paradox lies in Israel's official policy toward Hamas. It has carefully stated its intention to decimate the terrorist infrastructure and leadership of Hamas. It has talked about demilitarization of the strip. But it wants Hamas to remain in place to provide stable leadership – because the more extreme alternative is worse. Over the last few months, this concern became exacerbated with the Sinai-based activity of Al Qaeda-related terrorist cells. So throughout the fighting, while wielding its military prowess, Israel's allowed food and other basic supplies into Gaza.

This leads to a third, fundamental paradox. In the long term, for eventual stability in Gaza, President Mahmoud Abbas' Palestinian Authority will have to play some governance role there. But so far, Israel has insisted on separation between Gaza and the West Bank,

for fear of Hamas activity in the latter. Moreover, it has continued to weaken Abbas even as he and other Arab leaders have excoriated Hamas and its deadly policies. It now seems impossible, but in the long term, weakening Hamas requires bolstering Abbas. Polls consistently show public dissatisfaction with Hamas' rule and simultaneous respect for its role in sustaining the battle with Israel. This will somehow need to be leveraged in any agreement agreeable to both Israel and the PA.

This all goes back to the Palestinian consensus government announced last June as a first step toward elections. For Hamas, it was a sign of weakness, as it had lost Egyptian support, as it was for Abbas, as talks with Israel faltered and he needed to shore up his leadership. For Israel, the new government is anathema, even though Hamas' political wing has virtually given up its day-to-day leadership of Gaza.

There won't be a strategic winner in Protective Edge. But from renewed tactical strength and deterrence, Israel will have to deal with the question of its long-term policy toward Gaza. ■

Mourning at camp



Daniel Held

In their earliest days, summer camps created an island unto themselves. Campers and staff retreated into the deep woods, isolated from society and the cultural norms of their community. Unencumbered by communal expectations or the news of the world, camp was a petri dish for experimentation and acculturation, affording both campers and staff the luxury of trying new practices and ways of thinking. From these camps – both Jewish and not – developed new ideas about society, community and religion.

Camps still serve as ripe grounds for experimentation, but in the age of modern communication, their isolation has dwindled. In my days as a camper, I remember poring over newspapers (usually the sports and comics sections) brought back

by counsellors from their days off. Today, notwithstanding rules limiting smartphones, iPads and other devices kids feel they can't do without, communication to and from camp is instant, bridging the island of camp with home.

Camp season had just begun when word spread of the murder of our three boys. The tragic news from Israel turned carefree places of celebration, education, and recreation into the locus of communal mourning.

In the days following the murders of Gilad, Eyal and Naftali, I communicated with each of our local residential camps and visited many. Camp directors shared the ways they were addressing the situation and the challenges they encountered. Throughout these conversations, the demonstration of educational thoughtfulness and intentionality, even in difficult circumstances, was remarkable, redoubling what we know: that camps play a sacred role in the education of young Jews.

The reactions were diverse. Some camps held special memorials and others added tfillot to their regular programs. Some cancelled the usual spirit sessions

of singing and dancing, while others empowered counsellors to have conversations with their bunks. Some leaned on Israeli staff to lead discussions, while others used Canadian counsellors. Some developed summer-long projects dedicated to the boys' memory, while others limited commemoration to a finite time.

In listening to these descriptions, I was struck by the layers of complexity of mourning such a tragedy at camp.

First, there's the complexity of audiences. Camps teach campers young and old, and I was struck by the ways camps differentiated the message and approach based on age, maturity and closeness to the issue.

Second is the complexity of message. At its core, camp is about recreation and acculturation, a time to celebrate ourselves, our community and our Judaism. One camp director described dealing with the tragedy as akin to Israel's juxtaposition of Yom Hazikaron and Yom Ha'atzmaut. Upholding the unique sanctity of each moment and message is a challenge made more acute by the overlapping nature of camp time.

Third, there's the complexity of owner-

ship. To what degree should the conversations and commemorations be driven by Israeli staff, who are closer and more intimately involved in the narrative, and to what degree should they be driven by Canadian staff, to demonstrate that this is not a moment of mourning exclusively for Israelis, but for all Jews?

Fourth is the complexity of ritual. Camps are driven by rituals – flag-raising, *mifkad*, tfillot, dining hall songs, etc. Some camps integrated commemoration into existing ritual, making it part of the camp experience. Others set it apart through programs and moments that were distinct from the regular ebb and flow of the day.

As violence escalates and the death toll mounts, camps continue to confront these issues, creating islands of pristine isolation while at the same time connecting campers, staff and families to the shared anguish of the Jewish People. This delicate balance is what it means to be a Jewish camp.

May we know a peaceful time, when campers and staff can again retreat into the deep woods. ■

Escaping an interminable nightmare



Jean M. Gerber

About 2,600 years ago on or about the 9th of Av, the First Temple in Jerusalem fell to the Babylonians. The number of casualties? No doubt in the thousands.

About 1,944 years ago, on or about the 9th of Av, the Second Temple fell to the Roman army. Thousands died, and more died some 63 years later after the Bar Kochba revolt.

About 1,522 years ago, on or about the 9th of Av, Jews of Spain boarded ships and began their exile. Hundreds of thousands died or went underground as Conversos, many to die later in the Inquisition.

And 69 years ago another destruction: 6 million Jews died, along with millions of others, in that European slaughterhouse.

The deaths of three Israeli teenagers, murdered, almost by chance it seems, are a part of the never-ending series of deaths our people have endured. Then came the horrific and senseless revenge burning and murder of another mother's child, a Palestinian boy. Now hundreds – will it be thousands? – of people will die in this latest battle, which has not ended as of this writing, and there's no end in sight.

Finding out who perpetrated the Israeli boys' deaths will do what? Allow closure? Punish? Give us a sense of justice? Or will death follow death, and will those deaths blur any commemoration into one of bloodlust? Shall we add them to the lament on Tisha b'Av?

How do we measure a scale of death? Is six million more meaningful – or should I say more deadly – than three? Than one? I'm sure none of those who died would want their suffering diminished by an account of the numbers. Each child is precious. Each death, as John Donne put it, diminishes me. It diminishes us as a people.

Revenge may be a dish best served cold,

but in the heat of anger, it's often seen as the first and only course.

Humans have the gift of memory. This gift allows us to recall not only our personal past, but also to study our collective past, which we call history. We can analyse the causes of World War I (much on the mind as we stumble toward the centenary of its outbreak). We can compare, with caution, the era of Rome and its empire with current powerful states and ask if they, too, will fall once their power wanes – or question whether *any* comparison is valid.

Maybe what is past is not prologue. Maybe those who do not study the past are bound to repeat it. Maybe the past is a different country and they *do* do things differently there. Shouldn't we do better?

These are slogans historians subscribe to with care, lest our present mindset interfere with analysis of the past.

What is happening in Israel and Gaza right now is agony for us – indeed, for all Israel. Is there a point to any of these latest deaths beyond prolonging the war

between two nations? None. Not one thing about this adds to hope or history, but merely destroys trust.

How do we stop this slaughter of the innocents?

Are we destined to live like this indefinitely, with teenage armies hacking at each other? As Matthew Arnold wrote in *Dover Beach*, we are indeed "Swept with confused alarms of struggle and flight/ Where ignorant armies clash by night."

One of my favourite mystery writers is the late Tony Hillerman, who wrote the Leaphorn and Chee mysteries that take place in the Navajo reservation and involve two Navajo tribal police officers. Along with the crime story, we get a full picture of the Navajo belief system and how they heal after encountering evil.

The time will come when Jew and Arab will have to go through a healing process. These crimes, this latest war, just push that date far into the future. Yes, it will be painful. But it must come, or we will remain caught forever in this interminable nightmare. ■

Two reasons for the violence in Calgary



David Busheikin

The Calgary Jewish community was surprised to learn of the assaults on Jewish and Christian counter-demonstrators at an anti-Israel rally on July 18. A similar protest the week before had passed without incident, although there was no pro-Israeli presence there. Protests and demonstrations during Operation Cast Lead in 2008 and 2009 and Operation Pillar of Defence in 2012 had featured harsh and inciteful rhetoric, and, on one occasion, there had been graffiti left near the scene, but no violence had taken place.

Why was this event different? There are two main reasons.

The first was the mysterious absence of any police until after the assaults had taken place. Although the Calgary City Police had been forewarned about the likely presence of pro-Israeli counter-demonstrators, they were

nowhere in sight. Had they been, they would likely have physically interjected themselves to keep the sides apart.

The second reason lay in the dynamics of the anti-Israel demonstrators. Although the principal organizers and speakers appeared to be from the university and from local "peace groups," the significant majority of those present appeared to be of Arab origin, predominantly young, many with families including young children.

A cadre of 15 or so young men spearheaded a large group that repeatedly shouted slogans and waved flags and signs a short distance from where the speeches were taking place. It was members of this group that perpetrated the assaults, out of the range or control of the organizers.

In the days afterwards, leaders of the Jewish community held discussions with the police, and received assurances that they now take the possibility of violence at these gatherings more seriously. Indeed, a pro-Israel rally held at the Calgary Jewish Community Centre several days later was well guarded and secured, and resulted in one suspiciously behaving individual being arrested.

The larger question for the future has

to do with relations between the Calgary Jewish and Arab communities. The Jewish leadership has always pursued efforts to establish and maintain communication and some sort of ongoing relationship with the Arab and wider Muslim communities, but there have been some challenges.

The Calgary Arab leadership itself has undergone some turbulent changes over the past year. It is not monolithic, ethnically or ideologically. More significantly, the Arab community appears to be more assertive vis-à-vis Arab-Israeli issues as its numbers increase. There are questions as to how well some of the Arab diaspora communities are integrating into Western culture. Nevertheless, outreach efforts continue and are occasionally rewarded.

The other, and related, concern is the campus scene. The University of Calgary has a large number of students of south Asian and Middle Eastern origin, and the student leadership reflects this demographic. Combined with a left-wing student newspaper and the traditional orientation of university political activism, the singling out and demonization of Israel has increasingly infected the campus over the past few years. The next

school year is expected to bring more well-attended Israel-bashing events, another "Israel Apartheid Week", as well as attempts to advance a BDS (boycott, divestment and sanctions) agenda at the University of Calgary. The relatively smaller Hillel group is still working on an effective Israel-advocacy role.

Despite this, most of the tight-knit Calgary Jewish community feels secure and confident moving forward. The overwhelming majority of Calgarians are pro-diversity and pro-Israel, as is the mainstream media. The University of Calgary itself has strong and warm ties with Israel in many areas of study, research and other endeavours. Politically, the community has had excellent relations and representation at the federal, provincial and municipal levels. The fact that most in the Jewish community count Stephen Harper as their local member of parliament is a source of inspiration and some pride.

Overall, the recent rally underscored the solidarity within the Jewish and greater community that can help it meet the challenges at home and abroad. ■

David Busheikin is a lawyer living in Calgary.

News



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Canadian mission sees Israeli resilience up close

JENNIFER TZIVIA MACLEOD
SPECIAL TO THE CJN

If all you see about Israel is scary headlines, you're missing the point. What's really going on, participants saw on a Jewish Federations of Canada – UIA solidarity mission that brought 15 Canadians to southern Israel on July 22 and 23, is not about weakness, it's about resilience – and hope.

Merely reading the headlines "instills a lot of fear," said former Montreal Federation CIA president Harvey Wolfe. "Whenever there's a crisis, I've made it my business to come."

As new tunnels were discovered hourly and reserve soldiers were called up around the country, Operation Protective Edge hurtled toward full-scale war. But between rhythmic booms and screaming sirens, the area pulsed with life, growth and hope.

"For those who haven't experienced visiting during a crisis," Wolfe said, "they think it's crazy. But I've always felt safe and secure, every time I've come."

Participants came from across Canada, including Winnipeg, Toronto and Calgary.

The group stopped first in Sderot, a city under siege. It is also, astonishingly, a city on the rebound, home to nearly 24,000, one-quarter of them children and teens.

Canadian mayors may not have a war room, but it's a necessity less than a kilometre from Gaza. Based on an official government list, all Israelis know how long they have to get to a shelter: 15, 30, 60 or more seconds. Under Sderot, the list says "immediately."

In a concrete bunker two stories beneath a cheerful green lawn, Mayor Alon Davidi and Eddy Azran, who has co-ordinated Sderot's partnership with UIA Toron-



The group visited the shuk in Sderot. JENNIFER TZIVIA MACLEOD PHOTO

to since 2007, told the group what that connection has meant for the people of Sderot. Davidi praised individual Canadians, including Kurt Rothschild, who made aliyah in 2011 at age 91 and met with the Canadian group in Sderot.

Davidi had kept schools, daycares and even the city's market open throughout Protective Edge.

"People ask me, 'Are you crazy people?'" I tell them. "We are Israeli."

"Sderot is a symbol," Davidi said. "This says to our children, 'If Hamas wants you to hide... we say no.'"

Despite a need for shelters, he said, "if someone has one million dollars, I'd say, 'Build a playground.' That's a good answer to Hamas... Put your dollars on the future of Sderot."

That future was evident in the construction cranes visible from the roof of the city's large *hesder* (army service) yeshiva, with its rocket-proof beit midrash. Rosh yeshiva David E. Fendel pointed out a menorah crafted from used rockets.

"They sent us tools of destruction," he said. "We turned it into a source of light, learning and inspiration. They believe in killing, we believe in learning."

From the same rooftop, clouds of black smoke were visible over Gaza. "They thought they'd turn this place into a ghost town," Fendel said. "We will turn it into a capital of Zionism."

The yeshiva was serving as a way station for young soldiers going into Gaza. Two nights earlier, Lt.-Col. Dolev Kedar, 38, had stood there encouraging them, soldiers told the group. The next day, he was killed.

After visiting a nearby moshav to meet Yossi Tanuri, director general of United Israel Appeal, and Sigal Moran, mayor of the Bnei Shimon regional council, the group

turned southeast toward Be'er Sheva, Montreal's sister city.

They handed out toys and stickers to a room full of excited children in a day camp run for essential workers. All other camps were closed.

In another war room deep underground, Mayor Ruvik Danilovich told the group, "You deserve credit for standing with the citizens of Israel against the missiles." Underscoring his words, a siren sounded. Two missiles had been fired at Be'er Sheva, one intercepted by Iron Dome, the other landing in an open area.

Be'er Sheva was assumed to be out of rocket range until 2008 and Operation Cast Lead. But Danilovich has worked tirelessly since then to bring in students, high-tech jobs and thousands of new residents.

Heading north at last, the mission paid its final visit – to the shivah of Nissim Sean Carmeli, the lone soldier whose midnight funeral was attended by 20,000 Israelis. Subdued, the Canadians filed past Carmeli's parents, looked into their eyes, offered the traditional words of comfort.

Carmeli could have been excused due to an injury; he went anyway. Every soldier and leader the group met had echoed his determination to root out the threat. Not just for the south, but for the entire country.

Outside of Israel, we see scenes of destruction. We miss what Danilovich called the "battle for the existence of the Jewish People." That battle cannot be won with shelters alone, but with hospitals, community centres, playgrounds and yeshivas.

Tunnels are the perfect symbol for Israel's enemies, he said. "Those who love hate will always stay below ground." But those who love life will defy hatred, living life outdoors, in the light of day. "There is no doubt that we will win." ■

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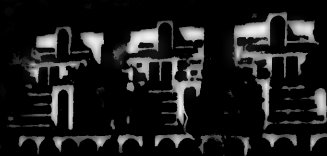
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Canadian parents worry about kids in the IDF

RON CSILLAG
SPECIAL TO THE C.J.N.

It's tough enough being a Jewish parent. But what if your child serves in Israel's military - when the country is at war?

Among local parents whose sons and daughters are members of the Israel Defence Forces (IDF), there's daily fretting - which is expected, given that soldiers are dying in Operation Protective Edge - but also a sense of resignation and pride.

These "lone soldiers" - the status, which denotes having no family in Israel, is considered a badge of honour in the country - are young, idealistic Zionists. And they have acted on their beliefs, often to the worry of their parents back home in Canada.

According to the Lone Soldier Center, an Israeli non-profit, 5,700 such personnel currently serve in the IDF. About 45 per cent are new immigrants from Jewish communities all over the world. One estimate, from Nefesh B'Nefesh, which offers support and guidance to those immigrating to Israel, puts the number of Canadian lone soldiers at 145.

Among them is 23-year-old David Max, who's deployed in a non-combat radio communications unit away from the current fighting in Gaza. Still, his mother, Vivian, quotes the mother of another Canadian serving in the IDF: "Nothing I've done in my life prepared me for this."

If you're Israeli-born, Vivian Max told *The C.J.N.*, being a soldier "is a common thing. Everyone knows what's expected. They know what the standards are. We don't know any of that. We don't know what we're getting into. It's such a learning curve for us."

Vivian Max, who lives in Thornhill, confesses to having unusual feelings. "Truthfully, I feel guilty because I don't worry as much as the parents who have a kid running into Gaza. I'm in a different category. And I feel guilty about that."

Audrey Shecter, a Toronto lawyer whose 19-year-old daughter, Orli Broer, serves in a West Bank unit that processes visas and other paperwork, says she and her husband "are reading the news a lot more than we used to."

But Shecter is experienced. Her son, Rafi, served for 27 months in a combat engineering unit and was discharged in February. He now

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Nothing I've done in my life prepared me for this

works at a bar in Tel Aviv.

Still, his mother worries because her daughter worries. Many of her male friends are likely now in combat in Gaza.

"A lot of them are in elite units, and [their friends] don't know where they are," Shecter told *The C.J.N.* "It's become a lot more personal for her."

Even though her daughter is assigned to a clerical job and is female, Shecter is anxious.

"She is wearing the uniform of the country, and as far as I'm concerned, that makes her a target. And she's living on a base in the West Bank, so who knows what can happen?"

She and Orli speak or text every day. "She says it's pretty sad in Israel."

Perla Riesenbach, who founded Parents of Lone Soldiers, a support group for Toronto-area parents of children in the IDF two years ago, confesses that she has scant advice for current parents of IDF soldiers, because her own son, Ariel, has been safely home since October after serving as a paratrooper in Israel.

Still, she feels that "every soldier is like a son or daughter. Not just the Canadian ones, not just ours. Our heart aches and breaks for all of them." Mainly, her group allows parents to get together, air their consternation and swap tips for coping.

Shecter says there's a movement afoot to set up a Canadian group to support the Lone Soldier Center, which identifies several concerns these soldiers face: financial issues, lack of information about the IDF, and loneliness and homesickness.

Max relates that earlier this spring, when three teenage boys from the West Bank were kidnapped and later found dead, her son "was very busy, around the clock."

But now, "he tells me 'I'm bored.' I said, 'The whole army should be bored.' Bored is a good sign."

Thornhill's Nadav Elituv, himself



David Max

a veteran of the IDF, deals with the anxiety of knowing his son serves in a combat unit by going to visit him as often as possible.

Noam Elituv, though just 21, is a medic and sharpshooter, and has just finished a commander's course. He serves in the Givati Brigade.

"It's been very, very difficult over the last three weeks to concentrate on work, and I'm quite happy to be here," Nadav told *The C.J.N.* from Israel, where he was visiting his son, who's between deployments.

Asked whether Noam has seen action in the Gaza campaign, his father said: "Thank God he hasn't seen any action and hopefully, he won't see any action."

It's "not easy" for Noam to be alone. "Although we have limited family in Israel, it's not the same," Elituv said.

Dr. Nina Josefowitz, a psychologist who has addressed the Toronto support group, said parents of children serving in the IDF can face an "incredibly difficult situation. Parents are generally extremely supportive of their children, very proud of them, and are tremendous supporters of Israel, [but also] very worried about them on an individual basis."

She advises: "It's important to keep on with their lives. It's important not to stay glued to the television, [because] what tends to happen is you start catastrophizing. It really fuels your fears."

It's also important for parents not to expect to communicate with their kids every day.

"It's often not possible to talk to your child. If you set up an expectation to talk every day and you don't hear [from them] it fuels tremendous anxiety."

Shecter says that when she speaks or texts with her daughter daily, she tries to buck her up by saying, "you're doing a good thing. You're where you want to be."

York's TA union accuses Israel of war crimes

JODIE SHUPAC
jshupac@thecjc.ca

The union representing contract faculty and teaching assistants at York University has released what Canada's leading Jewish group calls a "ridiculously one-sided" statement of support for the Palestinians that accuses Israel of war crimes in Gaza.

The 13-member executive committee of the Canadian Union of Public Employees (CUPE), Local 3903 unanimously passed a motion on July 18 to officially affirm "our solidarity with the occupied Palestinian people and condemn the Israeli government's military raids, mass arrests and detention of Palestinians in the West Bank, Jerusalem and Arab villages within the country over the past month."

The statement added: "We also condemn in the strongest terms the Israeli government's ongoing killing and collective punishment of civilians in the Gaza Strip, which have included indiscriminate bombings of civilian homes, universities, hospitals and a rehabilitation centre - actions that are tantamount to war crimes... We demand that the Israeli government immediately halt its brutal actions and be held accountable to its multiple violations of international law."

Efforts to reach Hillel at York for comment were unsuccessful, but Howard English, senior vice-president of the Centre for Israel and Jewish Affairs for the Toronto region, was harshly critical of the union.

"CUPE 3903 should stick to its real job of representing university teachers, rather than issuing ridiculously one-sided resolutions about the Gaza conflict," English said.

"The union's resolution represents an astonishing distortion of reality, ignoring more than 2,000 Hamas rockets over the past few weeks that indiscriminately target civilians, and... the Hamas determination to destroy Israel and exterminate Jews. The resolution is pure propaganda that cannot be treated with any credibility."

York has been a hotbed of debate between supporters of Israel and supporters of the Palestinians for years, and CUPE 3903 chair Faiz Ahmed said his local has "a long history of standing in solidarity with the Palestinian people and supporting their struggle for peace and justice."

He added: "As Israel escalates its attack on Gaza, we want our members, our union and the Canadian public to know that we are not silent on this issue."

Similar statements do not appear to have been made by locals representing contract faculty at other Canadian universities, although CUPE 4207 at Brock University,

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CUPE 93 should stick to its job of representing teachers

Howard English

promoted a "public Gaza Solidarity Demo" held July 25 in front of the office of St. Catharines Conservative MP Rick Dykstra.

Ahmed defended his executive's decision to release its statement, which was not put to the wider membership of the local's roughly 3,400 members for a vote.

"The executive committee is elected to make decisions in between general membership meetings," Ahmed said. "Its recent statement merely reflects the local's position on Palestine, which has been determined by our members through years of democratic discussion and debate... our local has repeatedly affirmed this position at general membership meetings over the years... and our members have long been active in the Palestine solidarity movement in Toronto, across Canada and internationally."

In 2006, CUPE 3903 passed a motion to endorse the boycott, divestment and sanctions campaign against Israel, and Ahmed said the local has promoted it within Canada's labour movement.

Asked why the executive chose to speak out on Gaza and not other global conflicts, Ahmed said the local has pledged its support in the past for "a wide range of international solidarity issues."

In the last year, the executive has issued statements backing the Taksim solidarity movement in Turkey and opposing Egypt's imprisonment of Canadian filmmaker John Greyson and doctor Tarek Loubani.

As well, he said the union has taken positions on issues such as the wars in Afghanistan and Iraq and indigenous sovereignty struggles worldwide.

"We reject the claim that speaking out for Palestine is akin to 'singling out' Israel," Ahmed said, adding that it's "part of our broader commitment to peace and justice."

Responding to the CUPE statement, Joanne Rider, York's director of media relations, said free speech is one of the school's "guiding principles."

"We value freedom of expression and open dialogue... Members of the York community have the right to express their views, provided they do so within the law and in a peaceful and non-threatening manner." ■

Operation Protective Edge | 15

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Bus shelter daubed with anti-Semitic messages

SHERI SHEFA

sshafa@thecjcn.ca

York Regional Police are investigating after anti-Semitic graffiti was discovered on a bus shelter in Thornhill early on the morning of July 23.

The bus shelter, located at Atkinson Avenue and Spring Gate Boulevard, near Bathurst Street, was vandalized overnight with a spray-painted message that said "F--- Israel" as well as swastikas.

Len Rudner, the Centre for Israel and Jewish Affairs' (CIJA) director of community relations and outreach, said he has been in touch with police about the incident.

"York Regional Police are great on this stuff. They have a programmed response to issues of hate and bias and they were there very quickly and took the evidence," Rudner said, adding that these cases are especially difficult to solve, since there are rarely any witnesses.

"These people are cowards. They work under the cover of darkness."

Police spokesperson Const. Andy Patenden said the hate crime unit is investi-

gating and monitoring the case.

B'nai Brith Canada released a statement that said it's "extremely concerned by the recent rash of incidents and outright attacks on Jews across the country."

UIJA Federation of Greater Toronto and CIJA released a joint statement that said this kind of anti-Semitic activity is an affront to all Canadians.

"This is yet another example of the hatred against the Jewish people we have already witnessed at numerous anti-Israel demonstrations around the world over the past two weeks. It is especially alarming that recent tensions in the Middle East are now manifesting themselves as hatred against Jews in Canada," said Berl Nadler, CIJA's Greater Toronto co-chair.

"We know that all Canadians who share our commitment to peace and respect for all faiths also share our disdain for these shameful acts no matter who the target is," added federation CEO Ted Sokolsky.

"We are confident that York Regional Police will do their utmost to apprehend the perpetrators of this crime and charge them appropriately." ■



The spray-painted graffiti was found the morning of July 23.



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RUN

Queen's Park the site of protests and counter-protests

JODIE SHUPAC
JONATHAN LINDS
CANADIAN JEWISH NEWS

Thousands of pro-Israel and pro-Palestinian demonstrators turned up on Saturday and Sunday at Queen's Park under the watchful eye of police for mostly peaceful rallies that were punctuated by moments of tension and low-level violence.

On Saturday, as the temporary ceasefire in Gaza had broken down, both sides waved signs and shouted "terrorist" at one another across a metal barrier guarded by dozens of police officers.

One pro-Palestinian supporter who rushed the pro-Zionist side was beaten and placed in a chokehold before organizers pulled his attackers away. He appeared to sustain minor head injuries.

The pro-Palestinian event, known as "International Day of Al-Quds" is held at Queen's Park every year at the end of the month of the Muslim holiday Ramadan. Al-Quds is the Arabic name for Jerusalem.

Though groups such as the Jewish Defence League, B'nai Brith Canada and Friends of Simon Wiesenthal Center had



Pro-Israel and pro-Palestinian supporters faced off Saturday. JONATHAN LINDS PHOTO

urged the Queen's Park sergeant-at-arms to cancel the rally, around 3,000 people demonstrated in support of "a free Palestine." Opposing them were a group of about 500 pro-Zionist counter-protesters organized by the JDL.

Organizers from both sides repeatedly

called for non-violence, but tempers continued to flare and the two groups nearly came to blows at the south end of Queen's Park as protesters pressed nose to nose. Police along with organizers from both sides were able to pull the clashing groups apart.

"We didn't start it, but we'll finish it," said JDL member Aaron Hadidah, who called the pro-Palestinian rally a "hatefest" and said he was there to defend against anti-Semitism.

CONTINUED ON PAGE 18

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Grassroots group organizes pro-Israel rally

CONTINUED FROM PAGE 17

Despite the JDL's insistence that they were there to demonstrate peacefully, pro-Palestinian demonstrator Yves Engelman said about 20 JDL members and their supporters spat on him and threw his bicycle into the street.

Harold Pomerantz a non-JDL-affiliated counter-protester said he didn't mind that Queen's Park hosted the rally, as long as it remained peaceful. And while he expressed sympathy for the loss of civilian life in the conflict, which has claimed more than 1,000 Palestinians and 43 Israelis so far, Pomerantz said, "We have to stand up for Israel. How can people expect Israel not to defend itself?"

The pro-Israel ralliers danced and waved Israeli and Canadian flags, and shouted "Free Palestine from Hamas."

On the other side of the police barrier, demonstrators waved Palestinian flags and chanted "Free Palestine."

"This is not a Muslim cause or Arab cause, this is a cause for justice," said Zamir Rimaz, a law student at the University of Ottawa who spent the day talking to people on both sides of the fence. "I'm sure if I go and ask [those on the other side], 'Are you supportive of civilian deaths?' they will say no."

In video of the protest supplied to *The C/N* by documentary filmmaker Igal Hecht, one anti-Israel protester can be heard shouting, "Go to hell. Go where you come from. Go back to Germany where they can kill you again."

Though the vitriolic voices were by far the loudest, the majority of people dem-

onstrated peacefully.

The Al-Quds Day rally organizers, a coalition of over 70 groups, claimed several times to have many Jewish supporters in attendance, though this was difficult to confirm.

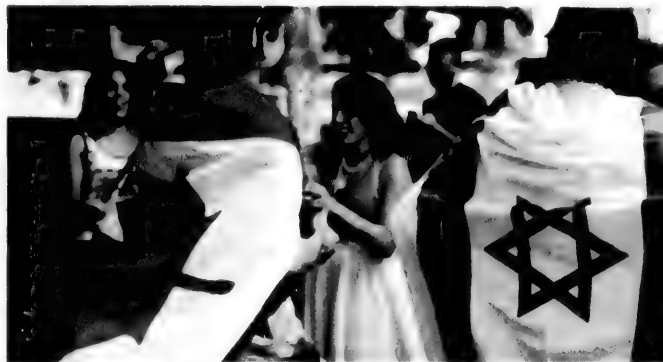
One of the more visible Jewish supporters was Vera Szoke, the daughter of Auschwitz prisoners. "I'm the child of two Holocaust survivors, and they have taught me that trying to destroy another people is wrong and that 'Never again' does not just refer to the Jews and the Jewish Holocaust," she told *The C/N*.

Sunday's event drew more than 1,000 supporters of Israel. It had been organized five days earlier by a newly formed grassroots group, Canadians for Israel, which co-founder Vivienne Ziner – president of Canadian Friends of Tazpit, the news agency – described as "a coalition of concerned Canadians who are committed to protecting the security of Israel and the Jewish People."

It consists of members of various organizations, such as the Legal Forum for Israel and Stop Sponsoring Hatred.

"This group of us just went, 'Oh my God, we have to do something to support Israel and let Israel know we are with them. We need to have a rally that is outdoors and visible,'" Viner said.

Speakers included Don Valley West Tory MP John Carmichael, Rabbi Daniel Korobkin from Beth Avraham Yoseph of Toronto Congregation, a representative of the evangelical International Church of Jesus, and Tahir Gora, Pakistani writer and founder of a think-tank that tracks Islamic radicalization and anti-Semitism



More than 1,000 people were at Queen's Park on Sunday. IGAL HECHT PHOTO

incidents in the Muslim diaspora.

Carmichael conveyed Canadian Prime Minister Stephen Harper's "strong and unwavering support for Israel," condemned Hamas' "reprehensible acts of terror" and emphasized "Israel's right to defend itself."

His mention of Harper drew impassioned chants of "Harper, Harper" from the crowd.

Rabbi Korobkin read a prayer for the Israeli Defence Forces and spoke about his recent experience visiting Israel as part of a UJA solidarity mission.

"We experienced first hand the rockets exploding over our heads... we ran to the shelters with Israelis... sometimes we only had 15 seconds to get there," he said.

He stressed that the people of Israel do not hate Gaza, but "we simply want to live in peace beside you... it is your lead-

ers that are sowing your destruction, not Israel," adding that Israel mourns the loss of life on both sides of the conflict.

Despite organizers' call for a peaceful demonstration, a brief fistfight broke out when two young men attending the pro-Israel rally, one of whom was a JDL member, got into an altercation with one of a handful of counter-protesters gathered behind a barricade who was holding a sign bearing a swastika in the middle of a depiction of an Israeli flag.

A witness said one of the pro-Israel ralliers approached the man holding the swastika sign and yelled something at him. The man dropped his sign to face the two men, and the JDL member punched him. The two exchanged blows before the man with the sign fell and police moved in to break it up. No charges were laid. ■

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Murdered law prof 'brought people together'

SHERI SHEFA
sshefa@thecjn.ca

More than 300 friends and family gathered to pay their respects to Toronto native Dan Markel, a Florida State University law professor who was gunned down July 18 in his upscale Tallahassee home.

Tallahassee police say Markel was shot in the head and was the "intended target." The city's violent crimes unit said the case is being investigated as a homicide, but no suspects have been identified.

On July 25, Tallahassee police increased the reward for tips leading to Markel's killer to \$3,000 from \$1,000. They also released a four-page redacted police report that said Markel was shot in his garage, with the keys in his car and its doors unlocked. It also said the person who reported the crime saw a white or silver Prius or "a Prius 'type' of vehicle" in the area.

The police have circulated a photo of a silver Prius, but stressed that it's "only a vehicle of interest, as it may have been a resident, passerby or delivery driver." They said they've received more than 50 tips in the case so far.



Dan Markel

Police were called to Markel's home by a neighbour who heard a loud bang around 11 a.m. on July 18. He died the following morning in hospital.

"The initial investigation has provided no indication that this case is connected to a burglary or robbery, and investigators are assuring residents there is no evidence this was a random act," police said in a statement.

At Markel's funeral on July 24, held at Benjamin's Park Memorial Chapel and officiated by Rabbi Aaron Flanzraich, nine people spoke about Markel, a 41-year-old father of two young boys, a respected professor, a devoted Jew, and a great friend.

"Danny was a person of strong principles and strong opinions," said his sister, Shelly Markel.

"Intelligent and articulate, he was proud of all his accomplishments, but there was one thing that towered above his pride: his commitment and love for his boys, Benjamin and Lincoln... He always knew his priority was his boys."

Steve Frank, a friend and former college roommate, said, "who among us was more of a mensch than this gentle soul, with his mischievous wit, his profound love of life, of good food, friends and family?... He lived his all-too-brief life to its fullest. He savoured every moment. He brought people together and he brought them joy."

Another friend, Josh Berman, talked about the countless, deep, meaningful relationships he developed and maintained.

"These past few days, I've been thinking about what could qualify me to speak in the presence of this astonishing group of people. I told myself it's because Dan considered me one of his best friends. Then I think, he felt exactly the same way about everyone here, and for that matter, all his friends around the country and the world," Berman said.

"I don't think Danny played by the same rules. I think his heart was just different."

Rabbi Shaul Robinson, who officiated at Markel's wedding in 2006 in New York, said being in Toronto for the funeral left him feeling "so broken, but so uplifted."

"But I want to say that I do have in my heart anger, real anger. And to the monster, I want to say, 'How dare you? How you dare you take Dan away from Ben and Lincoln, from his parents, from his family, from all of us? How dare you?'"

Last week, students, colleagues, friends and family – including his parents, Phil and Ruth Markel, and his sister, Shelly – held a memorial service at Congregation Shomrei Torah, the Tallahassee synagogue that Markel attended.

Markel was an accomplished legal scholar who graduated from Harvard University and was the founder of a popular legal issues blog called PrawfsBlawg.

"His boundless energy was at the centre of this community," 10 of his colleagues wrote in a post on the site.

"It made it run, it gave it life. We are stunned and bereaved by his loss... Many, many people loved him and are grieving today. *Baruch dayan emet.*" ■

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NATIONAL

APPRECIATION

Elizabeth Comper remembered for her good works

NICOLE MILLER
SPECIAL TO THE CJN

Elizabeth Comper, who died on June 22, changed the lives of many people and truly exemplified how one person can make a difference. She devoted her life to making the world a better place.

Her death has left a void that cannot be filled.

In 2004, after a wave of anti-Semitic incidents in Toronto and Montreal, Elizabeth told her husband, Tony Comper, CEO and president of Bank of Montreal at the time, that they must do something.

They founded FAST – Fighting Antisemitism Together – along with a coalition of non-Jewish business and community leaders who were dedicated to fighting intolerance in all its forms, with anti-Semitism as a specific manifestation.

The thought that any children in Canada would live in fear was unacceptable to Elizabeth, formerly a teacher at the Beth Rivkah Academy for Jewish girls in Montreal and then the Montreal Protestant School Board for five years. Both Tony and Elizabeth Comper felt it should be non-Jews who eradicate anti-Semitism, the oldest hatred in human history.

They knew the best way to fight hatred was through education. The former Canadian Jewish Congress helped develop their first anti-Semitism education pro-

gram, which was distributed free of charge to all Canadian schools.

Curriculum experts wrote it to fulfil provincial requirements for grades 6, 7 and 8. Since 2005, *Choose Your Voice* has reached over two million students in more than 19,000 schools in every province and territory in Canada. FAST won the Canadian Race Relations Foundation Award of Excellence 2010.

A new FAST program called *Voices Into Action* is being developed for high schools because there has been a demand for it. This was Elizabeth's dying wish.

FAST is working with OISE-U of T and Ove/Publicis, and the program will be launched this September. Also free, this online and interactive program will encourage students to take action. With the Holocaust as a constant thread throughout the five units and videos, the program meets requirements for many courses.

Elizabeth née Webster was raised Anglican in Etobicoke, Ont., and at 21, she met Tony Comper, a student at St. Michael's College, University of Toronto. They married five years later and moved to Montreal. Tony began his career at the Bank of Montreal and Elizabeth started teaching while continuing her education. She earned a BA from Concordia University and a master's in library science from McGill University.

Elizabeth received the University of To-



Elizabeth Comper at an event for Holocaust Education Week at Forest Hill United Church in November 2011.

ronto Arbor Award, the Canadian Council of Christians and Jews' Human Relations Award, the Canadian Centre for Diversity Human Relations Award and the Scopus Award from the Hebrew University of Jerusalem. She held the degree of doctor of philosophy (honoris causa), conferred by the University of Haifa in 2006, and again by Concordia in 2009.

The Compers were both named to the Order of Canada in 2011 for their contribution to community. Elizabeth's charitable work included fundraising and volunteering for the Yee Hong Centre for Geriatric Care, and 10 years on the board of the Tarragon Theatre, two of them as chair. She played a central role in founding and developing Canada's largest annual arts award as chair of the founders committee of the Elinore & Lou Simin-

ovitch Prize in Theatre. She was a trustee of the Art Gallery of Ontario, a director of the Ontario Arts Council Foundation, and a director of the Canadian Council of Christians and Jews.

Elizabeth personally funded scholarships for Aboriginal single mothers entering university, and the Charles and Betty Webster International Study Scholarship at the University of Guelph.

She did fundraising and advocacy for the Reach for the Sky Project for child cancer research, the Canadian Institute of Advanced Research, the March of Remembrance and Hope and the Smile Theatre Company. Tony and Elizabeth Comper sponsored and spoke at events for the Holocaust Education Centre in Toronto.

They contributed to the Centre for Jewish Studies at U of T and founded the University of Haifa's Elizabeth and Tony Comper Interdisciplinary Center for the Study of Antisemitism and Racism.

Two years ago Elizabeth was diagnosed with myelofibrosis, a rare and incurable disease of the blood. They established the Elizabeth and Tony Comper MPN program at Princess Margaret Cancer Centre, to research and find a cure for blood diseases.

Elizabeth dedicated her life to many humanitarian causes. In the last decade her priority became the fight against anti-Semitism, for which the Jewish community is especially grateful. Through educational materials, her legacy will endure for generations. She embodied the phrase *tikkun olam* – repairing the world. ■

Nicole Miller is executive director of FAST. www.fightingantisemitism.com.



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NOTICE REGARDING THE 37th WORLD ZIONIST CONGRESS

The Canadian Zionist Federation ("CZF") advises all Zionist organizations in Canada that the next World Zionist Congress is to be held in Israel in October, 2015. Voting Delegates (also known as delegates with Mandates) to the Congress from Canada will be determined by election, or by agreement among the members of the CZF. Any Zionist organization that wishes its members to be eligible to participate in the election for Congress delegates must become a member organization of the CZF in good standing no later than September 30, 2014.

The CZF has already contacted organizations that it believes might consider joining the CZF. Any organization that wishes to become a member for 2014 and 2015 should contact the CZF offices forthwith.

For further information, and/or for an application form for membership, please contact CZF as follows:
Mail: 1 Carre Cummings Square, Montreal, PQ H3W 1M6; Attention: Florence Simon
email: czf.national@federationcja.org telephone: (514) 739 7300 x3100

Judge seeks Canadian help in prosecuting war criminal

RON CSILLAG
SPECIAL TO THE C/JN

A retired German judge turned Nazi hunter is enlisting help from Canadian Jews to prosecute a former Auschwitz guard.

Thomas Walther, who retired from the bench in Bavaria several years ago and has since been pursuing Nazi war criminals in Germany, does not necessarily seek eyewitness testimony of atrocities. Rather, he is turning to Canada to find "co-plaintiffs" – close relatives of Holocaust victims whose testimony can assist the prosecution.

Walther, a former prosecutor, is limiting his search to next-of-kin of Hungarians who were deported to Auschwitz in the spring and summer of 1944.

In just 10 weeks from May to July of that year, 437,000 Jews from Hungary and Transylvania were packed onto dozens of trains and shipped to the death camp, where most were murdered. Some historians have called it the Holocaust's most concentrated slaughter.

Walther is seeking testimony in the case against Oskar Groening, now 92, who was an SS sergeant at Auschwitz from 1942 to October 1944 and was responsible for guarding the cash and possessions of new arrivals as they stepped off the trains.

Groening was never punished after the war and has claimed innocence. In 1948, a tribunal cleared him of war crimes. Since then, he has lived a peaceful life in Lower Saxony and worked as a manager of a glass factory.

Earlier this year, prosecutors in Hannover, Germany closed their preliminary investigation into Groening and judged him fit to stand trial. He is charged with aiding and abetting murder in the so-called "Hungarian Action."

"He was responsible for all the money the Jews brought inside luggage and inside their clothes hidden in secret places," Walther told *The C/JN* in an e-mail interview from Germany.

Groening, who would have overseen the arrival of between 10,000 and 15,000 Jews a day, "was one small cog in the killing machine," said Walther. "But all these 'small cogs' had to work together in this factory of death."

He explained that under German criminal law, a co-plaintiff can be a close family member of a murder victim, such as a child, sibling or half-sibling. In the case of Groening, the co-plaintiff would not have to appear in a German court but would have his or her testimony recorded in Canada by Walther and a colleague, who would then submit it as evidence.

Walther agreed that a loved one's testi-



Thomas Walther

mony is comparable to a victim impact statement used in Canadian courts. A relative can speak about his or her family before the war and "all details which are important for him whenever he thinks about his loved ones and his family [from] that time."

Their testimony "will make obvious and visible that the transports during the Hungarian Action [were] not only simple figures and numbers... [victims were] humans who were brutally gassed and murdered within a few days in 1944," Walther said.

A lengthy 2005 profile in the German magazine *Der Spiegel* referred to Groening as "the bookkeeper from Auschwitz."

"He counted the money of dead Jews and stood guard as incoming freight trains unloaded their wretched human cargo," it added. "He says he didn't commit any crimes."

Walther, 71, who works pro bono on Nazi files, said he has found about a dozen co-plaintiffs in the United States but so far, none in Canada. In 2012, he and a colleague travelled to Israel to find co-plaintiffs in the prosecution of two Ukrainian guards at the Belzec death camp.

Walther said the evidence against Groening includes the so-called Kassa transport list – a detailed tally of the dates, places of origin and number of passengers on trains that left Hungary in the spring of 1944 to Auschwitz and passed through the Slovakian town of Kosice (Kassa in Hungarian), where Hungarian gendarmes handed the passengers over to the Nazis. There were 147 of

“

He was responsible for all the money the Jews brought inside luggage and inside their clothes hidden in secret places. [He] was one small cog in the killing machine. But all these 'small cogs' had to work together in this factory of death

these trains, each with an average 3,000 Jews aboard.

Instead of retiring as a judge in 2006, Walther took a job at the Central Office for the Investigation of Nazi Crimes in Ludwigsburg, Germany. He has a personal connection to these cases.

His father, Rudolf, who ran a construction firm in Erfurt, a city in central Germany, hid two Jewish families during the Kristallnacht riots in 1938 and later helped them get out of Germany.

As for Groening, the *Der Spiegel* interview painted a picture of a haunted man who has never quite recovered from his experiences at Auschwitz.

"Every night and every day I remember it for the nightmare it was," he was quoted as saying. "Down the years, I have heard the cries of the dead in my dreams and in every waking moment. I will never be free of them."

Walther said Groening's trial won't start until later this year or early next year.

"He is healthy now," Walther noted. "But we do not have too much time."

Contact Walther at xwaltherx@hotmail.com. ■

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Kerry's ceasefire proposal amounts to betrayal

DAVID HOROVITZ
JERUSALEM

When we first reported the content of John Kerry's ceasefire proposal on July 24, I wondered if something had gotten lost in translation. It seemed inconceivable that the American secretary of state would have drafted an initiative that, as a priority, did not require the dismantling of Hamas's rocket arsenal and network of tunnels dug under the Israeli border.

It seemed inconceivable that the secretary's initiative would specify the need to address Hamas's demands for a lifting of the siege of Gaza, as though Hamas were a legitimate injured party acting in the interests of the people of Gaza – rather than the terror group that violently seized control of the Strip in 2007 and diverted Gaza's resources to its war effort against Israel.

Israel and the U.S. are meant to be allies, yet here was the top American diplomat appearing to accommodate a vicious terrorist organization bent on Israel's destruction. The appalled response to the Kerry proposal by the members of Israel's security

cabinet, however, made plain nothing had gotten lost in translation at all. The secretary's proposal managed to unite Israel's disparate group of key political leaders in a unanimous response of horrified rejection and leaked castigation.

The Netanyahu government has had no shortage of run-ins with Kerry in the mere 18 months he has held office. Defence Minister Moshe Ya'alon in January ridiculed Kerry's security proposals for a West Bank withdrawal, calling the secretary "messianic" and "obsessive" in his quest for an accord with the Palestinians that simply wasn't there. The collapse of the talks in March-April was accompanied by allegations from Jerusalem that Kerry had botched the process, telling Israel one thing and the Palestinian Authority another.

But none of those episodes provoked the kind of outraged disbelief at Kerry's performance that has been emanating from the Israeli leadership. Leaked comments from unnamed senior government sources have described the secretary as amateurish, incompetent, incapable of understanding the material he is dealing

with – in short, a blithering fool.

But actually, it's worse than that. What emerges from Kerry's self-initiated ceasefire mission is that Jerusalem now regards him as duplicitous and dangerous.

Contrary to his claim that his ceasefire proposal was "built on" the Egyptian initiative (which Israel had accepted), it manifestly is nothing of the kind. As indicated by the unconfirmed text reported by *Times of Israel*, and by the cabinet's outraged rejection, it is a proposal that, to quote an unnamed official, "tunneled under the Egyptian initiative," a document, to quote from another of those leaked comments, that reads like it was drawn up for or even by Hamas's Khaled Mashaal.

And Kerry didn't let up after unleashing his dreadful proposal. Following the July 25 fiasco, he jetted off to Paris and, quite extraordinarily, convened further consultations dominated by countries that overtly wish to do Israel harm. He met with his counterparts from Turkey, whose Hamas-backing leadership has lately accused Israel of attempting genocide in Gaza and compared Prime Minister Ben-

jamin Netanyahu to Hitler, and with Qatar, Hamas's funder in chief, directly accused by President Shimon Peres of financing Hamas's rockets and tunnels. Staggeringly, he did not bring Israel, Egypt, or the PA to his Paris sessions.

When Kerry's predecessor, Hillary Clinton, got involved in the effort to broker terms for ending Operation Pillar of Defense in 2012, it was self-evident that a ceasefire was at hand, and that the diplomatic work was being co-ordinated effectively with Jerusalem to ensure that Israel's vital interests were being served. It is a testament to Kerry's incompetence (or worse), and to the collapse of faith between him and Israel, that, when he headed ignominiously home last Saturday, neither of those assumptions held sway.

Whether through ineptitude, malice, or both, Kerry's intervention was not a case of America's top diplomat coming to our region to help ensure, through astute negotiation, the protection of a key ally. This was a betrayal. ■

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OPINION

Harnessing civil society in times of crisis



Yael Brendel

Operation Protective Edge once again raises the issue of homeland resilience in times of emergency. In this case, though the fighting expanded from the south to the north of Israel, it did not significantly interrupt the routine of civilian life. However, the worst-case scenario is a national crisis with fighting spread over different areas across the country, a number of destroyed areas, a high number of casualties and a lack of basic resources and civic services.

This would create a gap between the needs and the expectations of the citizens, on the one hand, and the capacity of the existing response infrastructure (including the Israel Defence Forces, the police, the fire department, ambulance

services and local authorities) on the other hand. With a crisis of this size, the ability of the existing infrastructure to provide emergency services would be limited, and Israel would therefore need to harness civil society resources – for example, volunteers, donations, and equipment – to be able to handle the crisis and return civilian life to normal as soon as possible.

Past emergencies, such as the Second Lebanon War or the fire in the Carmel Mountains, proved that civil society possesses a variety of resources that can be harnessed to cope with a crisis. The ability of individuals, NGOs, and businesses to spontaneously respond to emergencies shows a genuine willingness to help and must become an established part of Israel's emergency plan.

However, there is no clear understanding of the role of civil society, corporations, the third sector, educational institutions, and philanthropic foundations in times of crisis. This lack of understanding could create a great deal

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The structure and willingness to help that is needed in times of crisis already exists.

of confusion in times of need and could even obstruct much needed help and assistance.

Therefore, we must harness all of Israel's civil society into a resilient network that will improve our ability to deal with crisis on a national level. The common base upon which this network can thrive is a “culture of preparedness” in Israeli society, which the state must take responsibility for instilling, and that es-

tablishes the ability of the public to deal with the challenges ahead.

Instilling a “culture of preparedness” and creating collaborations and partnerships between the different sectors is key to a resilient civil society in times of crisis.

An example of these partnerships could be NGOs that work together with local businesses to help people who have disabilities by creating plans for assisting them, financially and in other areas. Additional examples could include evacuation and immediate treatment in case of emergency, arranging alternate living accommodations, and organizing student volunteers.

In essence, the structure and willingness to help that is needed in times of crisis already exists. This is the true resilience of Israeli society. However, it must be nurtured and developed, and finally transformed into policy and regulation, so that in times of emergency the response of civil society will be both quick, organized, and maximally effective. ■

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Israel-Hamas war's toxic tweets

Environment grows increasingly hostile where positive relations had existed

FELICE FRIEDSON
AND ABDULLAH H. ERAKAT

WEST BANK/ISRAEL

A photograph of a wounded Israeli soldier lying on a gurney appeared on a Facebook page above the comment reading, "I hope all Israeli soldiers come back this way if not at all," followed by a smiley face emoticon.

As disturbing as the apparent message was, the subtext was equally troubling. The post came from a student at Jerusalem's Hadassah College, an institution that boasts a student body that is 20 per cent Arab Israeli or Palestinian and a history of positive relations between its varied ethnicities.

Students responded with posters affixed to walls throughout the campus declaring, "Racism. Not in our School!" Hadassah College administration reacted swiftly and summoned the student to the office of the president, who expelled her and rescinded her scholarship.

To many familiar with the incident, more troubling than its occurrence is the growing belief that it symbolizes something far more insidious: a rapidly increasing toxicity of the environment shared by Jews and Muslims, Israelis and Palestinians, facilitated by a potent weapon that's new to the theatre of war: social media.

Gershon Baskin of the Israeli Palestinian Center for Research and Information (IP-CRI) rues "the level of hatred by Israelis and Palestinians in social media and those who support them." Baskin says, "The pro-Israel and pro-Palestinian movements have reached a level [of hatred] I haven't ever seen before in my life... I've done things I have never done in my life and removed people from my Facebook and Twitter. I posted instructions on my wall stating my Facebook wall is my home. You should respect my home and each other. We can argue here, but respectfully, but if you can't follow those rules, you are out of here."

Veteran Israeli journalist Danny Rubinstein agrees that newfound angst is spreading at an alarming speed. "An outcome of the war has been a dangerous sense of hatred, where meetings between Israelis and Palestinians are being cancelled. I also do not see either side interviewing the other. You barely see an Arab on Israeli television," he said.

Before Israel launched its current military incursion into the Gaza Strip, Facebook was, as advertised, "social" media. It was used by Palestinians primarily as a means to inform each other about engagements, weddings and baby arrivals. But in 2014, social media is arguably the weapon of choice used to defend the respective narratives of both Israelis and Palestinians. Since the outbreak

of the latest hostilities in Gaza, YouTube, Twitter and Facebook are as important to the flow of information and opinion as are newspapers, radio and television.

"In the old days, media used to feed the public with news. In today's world of advanced technology, the people, through social networks, feed the media with news," said Elias Zananiri, vice-chairman of the Palestinian Committee for Interaction with the Israeli Society. The organization was founded in 2012 to convey the Palestinian message to Israelis in ways that includes bringing Israelis on visits to Ramallah to meet with the Palestinian leadership.

"Obviously, after the war on Gaza, things have changed a little bit because every side is busy with its own problems," he told *The Media Line*. Despite this, he says the message of the committee has not changed as they "try to emphasize to our Israeli interlocutors that at the end of the day, there has to be a political solution to the current war and nothing else, because no military force can solve the Arab-Israeli conflict," he said.

Karmel Khaled is also trying to get what she sees as the Palestinian message out and uses social media to do so. She says she was "inspired by the pain" to create a YouTube video about Gaza to not only "spread the message of what's really going on, but to get someone to do something about it."

In Khaled's online video, *Believe it or Not: Gaza*, Palestinians hold up signs that read, "Gaza Under Attack," "Children Have a Right to Live," "Injustice," "Protect Gaza," and "West Bank and Gaza are One" before displaying still photos of men, women and children in Gaza.

"What is important now is to tell others in the West that there is a Palestine, since most of them are not familiar with Palestine and think it is Pakistan," said Khaled, a fourth-year media student at Al-Quds Bard Honors College for Liberal Arts and Sciences. She told *The Media Line* that she wants Israelis and Jews who see her video "to believe in our rights to live and have freedom."

Anger characterizes many debates between Israeli and Palestinian partisans that fill Facebook pages. A Palestinian recently posted a photo of Israeli soldiers crying at a funeral for one of their fallen, with a caption that read, "Good to see the love being shared for a change. May your tears and pain never stop."

While the social network was created to allow friends to connect with one another, the recent violence in Gaza has challenged many friendships.

Ibtisam Humiedan is not usually an active Facebook user, "but with what is happening today in Gaza, I find myself always checking my Facebook for updates, news,

and sharing and creating posts," the Bethlehem resident said, saying "it has become a duty to speak up and tell the truth."

One of her Facebook friends is an Israeli who also happens to be a former colleague. She explains that "under better circumstances, we would never comment on each other's posts. Now, we do when it has to do with Gaza."

It's not pleasant. "Conversations become very heated very fast. What started out as comments quickly become attacks."

Describing the situation as "unbearable" and "senseless," Humiedan said that all of her friends have urged her to remove her Israeli colleague from her Facebook page, or to at least stop responding to his comments. "But I keep him on my list because I want to know how average Israelis like him think and how they can justify their government's action."

@tweet_palestine is a pro-Palestinian online activist who says she "can relate."

Out of fear, she would only give *The Media Line* her Twitter name, explaining that she's "been attacked by the Palestinian Authority, the Israeli army spokesman and right-wing politicians," and considers herself to be in danger. She's been told things such as, "We hope you'll get bombed along with the Palestinians"; and "You should be one of the people killed in Gaza." She says it's crucial that Palestinians use all of the technology available to them in order to show the truth. Using the Hebrew word for public awareness, @tweet_palestine says, "This means posting images to 'fight the Israeli propaganda machine and Israeli 'hasbarah.'"

Prof. Mohammad S. Dajani Daoudi says that "sending creative but truthful messages through the social media enhance the effectiveness of the Palestinian cause, while cursing the other and sending death threats only backfires and alienates those searching for the truth."

Daoudi recently made the news when he resigned from the faculty of Al-Quds University after being criticized for taking Palestinian students and faculty to the Auschwitz and Birkenau death camps earlier this year.

In an email, he told *The Media Line* that, "In these dark hours we need to keep our eyes on the ball and do not let hate and enmity blind us. Moderation, peace, and reconciliation are our only option and are the only path we should take, if not for our own welfare then for the security and prosperity for our children and grandchildren."

Shireen Yassin agrees. When she was 16 years old, she, along with other Palestinians, went to a camp with Israelis, where the main principle taught was peace. "I still believe that there should be a solution," she told *The Media Line*, adding that she has Israeli friends who post pro-Palestinian messages on social media.

Meanwhile, rejecting calls to join the boycott of Israeli goods, supermarket owner Omar Salah says his store's inventory includes 30 per cent Israeli products, and he has no intention of taking them off the shelves because of what's happening in Gaza.

"Boycotts are not for people who are under occupation," he told *The Media Line*. Nevertheless, he says the amount of Israeli goods has declined since the onset of violence [the second intifadah] in 2000. "Violence always makes things worse for everybody," Salah lamented.

Zananiri agrees. "Whether today or tomorrow, the war will end," he says. "The main question is the day after the war is over, where are we going? What are we going to do? Both Palestinians and Israelis, every leader who has a brain in his or her head should think of a political solution." ■ *The Media Line*
themedialine.org

Murder suspect in court

Yosef Haim Ben-David, the 29-year-old Israeli prime suspect charged along with two minors with the abduction and murder of the Palestinian teenager Mohammed Abu Khdeir, leaves the courtroom on July 27 in Jerusalem.



JINIPOL/ISRAEL SUN PHOTO

Point/Counterpoint

One state or two?

If Israel wants quiet, it must enable Abbas



“

If Israel does not implement a two-state solution, both peoples shall remain in ruins.

Arie Raif

Upon his re-election in 2013, Israeli Prime Minister Benjamin Netanyahu declared his support for a two-state solution. One might argue his announcement was the result of conditions imposed by his new coalition partners, Hatnua founder Tzipi Livni and Yesh Atid chairman Yair Lapid, and that Netanyahu had no serious plans to pursue a two-state solution.

On day four of Operation Protective Edge, Netanyahu said he could “never, ever” countenance a fully sovereign Palestinian state in the West Bank. He indicated that he sees the John Kerry-led diplomatic efforts as naive and suggested it would be out of the question for Palestinian President Mahmoud Abbas to assume a major role in mediating between Hamas and Israel. The future of the two-state solution was now clear: Netanyahu’s apparent support for two states was untrue, nothing more than misleading rhetoric directed at Israelis, Palestinians and the entire world.

Today, the coalition government of Israel’s main target is to weaken and undermine Abbas, the most moderate partner for a two-state solution, and possibly the only man who can influence Hamas and Israel to reach a long-term ceasefire agreement. To my mind, that is the wrong path.

If Israel wants quiet in the Gaza Strip, it must enable Abbas to terminate Israel’s occupation of the West Bank and reach a two-state solution. Israel must allow Abbas to step into the equation, transfer money to the government officials Hamas appointed and allow the Palestinian president to establish a joint committee to supervise passage at the Rafah border crossing between Gaza and Egypt.

From where I sit, it appears Netanyahu has forgotten that one should be smart rather than strong, savvy rather than bold. Peace is possible, but only if the Israeli government – whether of the right

or the left – will agree to a two-state solution. Israel must not shatter the hopes of Palestinians – not to mention Israelis – for a peaceful future.

If Israel does not implement a two-state solution and end its occupation of the West Bank, it will continue to treat the symptoms of unrest without striking at the core disease. Both peoples shall remain in ruins.

This is not just about the Palestinians. The current Israeli government’s policy of settlement expansion has angered those moderate elements of the Palestinian Authority with which political arrangements leading to peace might still be possible. But it has also led to tension with the U.S. government and infuriated Israel’s allies in Europe. It has played into the hands of Israel’s most dangerous enemies – Hamas included – by allowing them to divert attention from their own radical intentions to settler extremism and Israeli occupation.

Livni, speaking with admirable candour at the Herzliya Conference in June 2014, said it well: “I’m sick of being politically correct,” she declared. “It’s time to say things exactly as they are: The settlement enterprise is a security, economic and moral burden that is aimed at preventing us from ever coming to an arrangement.” In other words – and coming from one of Israel’s lead negotiators with the Palestinians – the settlers play a major role in the current Israeli government and pursue their policies with the specific intent of preventing a peace agreement with the Palestinians.

The conflict with Hamas could be long and ugly, and as time passes without a peaceful resolution, the situation only becomes more complicated. The two-state solution and an end to West Bank occupation, will make it easier to rebuild Israel’s reputation worldwide. Otherwise, Israel risks the fallout of remaining an occupier for perhaps another 100 years. ■

Arie Raif is vice-chairman and CEO of the Canadian Paces Center For Peace.

Dare there be a Palestinian state now?



“

Sadly, my Israeli grandchildren will have to continue to defend this country.

Donald Carr

I am sitting in what my cousin in Kiryat Ono calls the safest place in Israel – Jerusalem. From my window, I can see the Greek flag fluttering atop the Monastery of the Cross.

The breeze sways the young trees back and forth in the sun. They conjure up the image of the waving of the lulav on Sukkot, or the “shuckel” of a devout minyan.

The radio, tuned to Kol HaMusica, is playing Tchaikovsky – that tormented soul from whom emanates tortured, yet exquisite, music.

Suddenly, I am awakened to the reality of Israel. A voice speaks over the music: “Alert-Ashkelon! Alert-Ashkelon!” Then, within the minute: “Alert-Ashdod! Alert-Ashdod!” The music continues, but moments later: “Alert-Be’er Sheva!” “Alert-Yad Mordechai!”

I imagine the few seconds one has to get to a shelter, race into a stairwell, put on the car brakes, open the door and throw oneself to the ground, or feel the panic of finding oneself in the open with no place to run, no place to hide.

As the reality of the colossal blunder by former Israeli prime minister Ariel Sharon to unilaterally withdraw from Gaza nine years ago sinks in, one realizes that there is absolutely no possibility of allowing a Palestinian entity to exist adjacent to Israel, possessed of any weapons that could be used in an attack on Israel.

But, I ask myself, can Israel ever live in peace – the kind of peace that we in Canada know – even if its Arab/Muslim neighbour were to be verifiably defanged, disarmed and demilitarized?

I am obliged to review the credo of Hamas, now the “partner” of the PLO/Palestinian Authority and Palestinian President Mahmoud Abbas.

Among its charter terms remain the obliteration of Israel, the Judgment Day of the killing of the Jews, the messages that jihad is the only solution and that peace initiatives are contrary to its principles. I am also obliged to survey the world –

so much of it torn apart and the rest of it struggling to find the means of preventing radical Islam from taking root on its doorstep, over its skies, or on its territory.

True, there must be millions of ordinary Muslims who long for peace and willingly will live together in harmony with Christians, Baha’i and Jews.

But what of their leaders who control their lives and their – and others’ – destinies? Who is responsible for the bombing, burning, pillaging, rape and murder of hundreds and thousands, whether in Africa, Syria, Iraq, Afghanistan or Pakistan? Who stimulates the riots and unrest in Europe and elsewhere? Who are the “true believers”? In whose eyes are the “infidels” to be converted or destroyed?

A few groups come to mind. Taliban, Boko Haram, ISIS, the Muslim Brotherhood, Al Qaeda, Hezbollah, Hamas and all of their jihadist offshoots.

Their foot soldiers, their cannon-fodder, their mindless followers are recruited from those who have been kept in abject poverty – of the soul as well as of the body. And who joins them from countries of apparent wealth? The discontents, the misfits, the brainwashed, who hope to be “somebody” in the battle between the believers and the infidels.

How can these groups and their followers possibly tolerate an infidel state in the midst of what they consider to be part of their caliphate? The answer is simply that they cannot and they will not.

Sadly – oh, so sadly! – I conclude that my Israeli grandchildren – one already in the Israeli army and another set to go – and their children will have to continue to defend this country. And it will so continue unless and until those who control the Muslim world are able to interpret their religion as one that embraces the concept of living in peace and harmony with those of other beliefs, not as *dhimmi*s, but as equals.

Dare there be a Palestinian state at this juncture of history? ■

Donald Carr is chairman emeritus of The Canadian Jewish News.

Is the Gaza conflict a moral battle?

DAVID BERLIN
SPECIAL TO THE CJN

Precisely a month after three Israeli teenagers were kidnapped from a hitchhikers' fork in the road just outside Gush Etzion and subsequently killed, former editor of *The Forward* J.J. Goldberg wrote "the Israeli government suppressed the fact that the boys were dead, as it knew on Day 2, with the apparent motive of dismantling the Hamas infrastructure in the West Bank."

"If it allows for a new Fatah-Hamas unity government with Hamas in a seriously weakened position," he continued, "and a PA that can openly embrace the Quartet conditions and peace process with greater authority – including the ability to speak for and deliver Gaza – then it just might be something even hardcore doves can celebrate."

But was this the Israeli government's intent?

"If it was," IDF Col. (res.) Gidi Netzer told me, "then the government is delusional and I do not think it is."

"Hamas is composed of 60-70 hardcore, independent, mostly inimical fighting units, very far from a disciplined, hierarchically ordered army. The Palestinian Authority is also a loosely fit organization composed of many people who hate each other and will take orders from no one including President Abu Mazen (Mahmoud Abbas)."

Netzer, who completed a PhD on terrorist organizations and is considered one of the world's leading experts in the field,

goes further. "Unity, hierarchical organization and submission to authority are not in the DNA of such movements as Hamas and the Taliban. Nor are there very many arguments that could persuade such organizations to change their ways."

"On the contrary. The plastic, loose structure grants them tremendous flexibility and power."

"Such organizations have in fact won the day. Militarily speaking, we are now all in a post-post modern era – that is, in an era in which terrorist organizations call the shots and determine the battlefields."

Netzer's view supports those who claim

that the conflict in the Middle East is not a fight over land and power but a moral battle. It all hails back to Isaac, whose descendants struck out for order, authority and hierarchy, and Ishmael, whose descendants organized into tribes and learned to swarm and sting and harass elephantine armies from Brits like T.E. Lawrence.

But if Netzer is correct then a different question arises: How can Israel possibly broker a ceasefire?

"It can't," Netzer contends.

"The only way we get a ceasefire is if Arab diplomats – Egyptian, Saudis, Qatar

mediators – get involved and threaten to cut off military and other supplies."

But a ceasefire is only a ceasefire. It is not a just and sustainable peace. Netzer sighs: "Hopefully we will learn enough in Gaza so as to better fight the Third Lebanon War which will be far worse than the last one and far worse than what is going on now." ■

David Berlin is the founding editor of Walrus Magazine. His article "The Dissenters" was published in the 185th anniversary issue of The United Church Observer this month.



Taking cover

People in Tel Aviv leave their cars and hit the ground as the siren sounded early on July 24 after missiles were fired by Hamas from the Gaza Strip.

SAAR AVIGOUR/ASIP CHANNEL13/
ISRAELI SUN PHOTO

One swim lane to the left

SAGI MELAMED
SPECIAL TO THE CJN

Saturday night July 19, I said goodbye to our soldier son as he went back to his unit. Their training course, considered one of the toughest in the IDF, has suddenly become a situation of relative safety. In life, everything is relative: many of his friends are now fighting in Gaza.

That same night, the IDF's first losses were reported, and the names of the fallen were published. We were beginning to pay the price of moving from aerial operations to ground battles.

Early the following morning, I did my customary 40 laps in our community's swimming pool. I swam in the right-most lane. One lane to the left of me, Yigal was swimming. Yigal

is a large man, a strong swimmer. Every day he swims vigorously and steadily for about an hour without stopping.

As I was swimming, I was suddenly gripped by terrifying thoughts of our son, my own soldier. Of what might happen to him, and under what circumstances. Of what we would do if, God forbid... I don't even allow these thoughts to pass my lips, for fear of tempting the evil eye.

It was agonizing. I tried to banish them from my mind and just focus on my swimming, but they were persistent and refused to leave. This was not the first time my ruminations have run in this terrible direction, but never before have they been so intense and so tenacious. It was obvious why the thoughts came that particular mor-

ning: the news of the fighting in Gaza. But I was at a loss to understand why they were so relentless.

By the end of my swim, I had managed to push the thoughts away. Yigal had also finished his swim and was sitting on the side of the pool, drinking some water and recovering his breath. I wished him good morning and went on my way.

A few hours later, as I was eating lunch at work, my daughter phoned me very upset.

"Dad, Oren Nohach was killed in Gaza." My first thought was of his parents, Yigal and Chava, whose lives were shattered and will never be the same. My next thought was of my wife – Chava is Betsy's friend and student.

"Don't tell Ima," I said. "I'll drive over and tell her in person."

As I drove to Betsy to tell her the terrible news, I listened to the radio. The loss of the 13 Golani fighters that morning had not yet been cleared for publication, pending notification of the families, but the rumours were already flying the length and breadth of the country.

Suddenly I was horrified, as I realized the connection between the dreadful tidings I was about to deliver to my wife and my terrifying fears of the morning. At the very time I was fending off horrifying thoughts about my own son, in the lane next to me, my anxieties were already Yigal's reality. Swimming along briskly in the left lane, he did not yet know that his son was no longer alive.

The next morning, the second-to-the-right swimming lane was empty. ■

Jewish Life

FILM TRAVEL BOOKS WHAT'S NEW FOOD PARSHAH

Movies highlight struggles with faith

JORDAN ADLER
SPECIAL TO THE CJN

Wish I Was Here is igniting discussion for how writer/director Zach Braff launched a Kickstarter campaign to raise money to make the film. However, the drama is also generating buzz for one of its major themes: a man's struggle with his Jewish faith.

In *Wish I Was Here*, Braff plays Aidan Bloom, a struggling actor and father of two kids attending a yeshiva. As he strives to reconnect with his religious roots, his devout father Saul (Mandy Patinkin) becomes bed-ridden due to cancer.

Unfortunately, Saul can no longer help pay for his grandkids' private school. Aidan has to figure out how to keep with his dying father's wishes to raise his kids religiously while finding a spirituality he can connect with.

Braff, who co-wrote the film with older brother Adam, has spoken about how his parents raised him in a kosher, observant New Jersey home. Braff decided not to remain religious after his youth. His new drama, which premiered at the Sundance Film Festival, was inspired by spiritual questions Braff encountered later in his life, long after he moved away from his faith.

Accordingly, *Wish I Was Here's* best scenes are its solemn moments, such as

when Braff and Patinkin's characters discuss the importance of Judaism.

Young actor Joey King, who plays Braff's daughter Grace, gives the richest performance in the film. While Aidan does not take his kids' Jewish education very seriously, Grace is fascinated by Judaism and wants to become more observant.

Grace talks about wearing a sheitel and tells a friend she will not go to his pool party because she wants to be covered, a symbol of modesty that will show her devotion to God. Aidan is initially skeptical of his daughter's piety but eventually grows to embrace it.

Despite these moments, *Wish I Was Here* falters when it tries to use Jewish content and customs for easy laughs. In one scene, a rabbi at the private school rides a Segway and crashes into a wall. In another moment, one of Grace's friends asks her if the Jews run Hollywood. Grace's younger brother Tucker, played by *Looper's* Pierce Gagnon, finds Hebrew school boring and nods off during prayers.

Braff sometimes plays the traditional Jewish customs for laughs, but this often feels disrespectful. Despite these shortcomings, *Wish I Was Here* is an engaging look at a man's exploration of his faith and his mission to find his own kind of spirituality.

Wish I Was Here's plot bears similarity



Pictured, from left, Joey King, Zach Braff and Pierce Gagnon in *Wish I Was Here*

to *Lullaby*, another star-studded indie drama that focused on a Jewish family. (*Lullaby* is available on DVD July 29.)

Written and directed by New York artist Andrew Levitas, *Lullaby* focuses on estranged rock star Jonathan (played by Garrett Hedlund), who returns to the hospital bed of his dying father, Robert (Richard Jenkins).

Robert wants to gather his immediate family for a Passover seder. Writer/director Andrew Levitas, making his film debut, uses the holiday as a metaphor for how Robert wants his family to let him go, so

that he can find salvation in death.

Both *Wish I Was Here* and *Lullaby* focus on a young Jewish man's reluctance to remain faithful, even as he stands at the bedside of his devout, dying father. The schism between a parent's close connection to faith and the more secular whims of their child is explored in detail in both films.

Lullaby is a deeper and less uneven film than *Wish I Was Here*, but both films show there is room for poignant and powerful Jewish stories in independent American cinema. ■



The cast of *Prisoners of War*, the Israeli version of *Homeland*. JANICE ARNOLD PHOTO

Israeli 'Homeland' is a gritty account of returning prisoners of war

JOSEPH SERGE
jserge@thecjn.ca

Viewers of the high-octane TV show *Homeland* will probably have noticed in the credits that it's adapted from the Israeli series *Hatufim*.

Season 1 of *Hatufim* is now available here on DVD, entitled *Prisoners of War*. The 10 episodes with English subtitles are on three discs.

The two series have very little in common. In fact if you watch *Prisoners of War* without knowing it's the series that

inspired *Homeland*, you'd be forgiven for not knowing the two are related.

Homeland is certainly faster-paced, glitzier and more of a nail-biter. *Prisoners of War* is slower by comparison, yet grittier, darker and, well, a lot less Hollywood.

The central premise in *Homeland*, is that Brody, a returning American prisoner of the Gulf War, is suspected by a nervous CIA agent Carrie of being involved in an imminent terrorist attack in the United States.

CONTINUED ON PAGE 31

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Rome's Jewish culinary secrets



People dine at the Ba Ghetto Milky, left, and, above, Bianca Sonnino, owner of Pizza Ebraica.
EARL SCHWARTZ PHOTOS

ROSIE SCHWARTZ
SPECIAL TO THE CJN

Rome, a city where tourists flock to see historic sites, has been home to a Jewish community for thousands of years. In fact, it's the oldest Jewish community in Europe. Jews were brought to Rome as slaves way back during the Roman Empire.

But it's the more modern Jewish history, if you can call it that – from centuries ago – that has left its mark on Rome, and, as is so often the case when it comes to Jews, it's all about food. Rome's most popular, and unique, culinary specialties originated in the city's Jewish ghetto, a place where Jews were forced to live under a decree from Pope Paul IV in 1555. The ghetto, Portico d'Ottavia, – a four-block area between the Tiber River, the Turtle Fountain, the Theatre of Marcellus and the Palazzo Cenci – once again became a place where Jews were detained during the Nazi occupation of Rome in 1943.

Over the past few decades, though, the central piazza has seemed to be almost deserted except for the nearby Great Synagogue of Rome which also houses a museum of Jewish history and a few eateries, serving traditional Jewish Rome cuisine.

But during the past few years, the ghetto has seen an incredible resurgence. Numerous new kosher restaurants, both fine dining and fast food, are packed with locals and tourists alike. The piazza is filled with diners, large tables with local families of a few generations, and small ones with tourists at both the dairy and meat establishments.

Centuries ago, the ghetto was a place of poverty but from it came Roman Jewish culinary specialties

that have become synonymous with the food of Rome. While many of these dishes can be found throughout the city, the ghetto is the place to sample them.

Even if you're not an artichoke lover, you can't visit without experiencing *carciofi alla giudia* – fried artichokes in the Jewish style. They are simply exquisite: a chrysanthemum shaped crispy golden exterior and a tender heart. Take your time and savour each crunchy petal one at a time. While they're now a delicacy, back in the 16th century when they were first made, artichokes were abundant and cheap.

Fiore di zucca ripieno – zucchini blossoms – battered, filled with fresh mozzarella cheese and anchovies and then deep fried – are another must Roman Jewish specialty to sample. They're crispy with a mild-zucchini-like flavoured blossom and a slight salty tasting melted cheese interior. It's simply heavenly.

The presence of anchovies hints at a Jewish origin. Many Italian dishes use cured pork products to impart saltiness, but here, salted anchovies are used instead.

In the ghetto, *fietti di baccala* – salt cod – was highly valued. Battered and fried in plentiful amounts of olive oil, it was an economical, not to mention, delectable way to fill your belly as were other *fritti* – fried options. Selling *fritti* from *friggitoria* (portable street carts that sold fried foods) was a common occupation as Jews in the ghetto were excluded from other jobs.

A relatively newcomer to the ghetto, La Taverna del Ghetto, is one of its oldest kosher establishments. Most of the ghetto's specialties are served here along with a range of

pastas such as *tagliatelle* artichokes with *bottarga* (dried tuna eggs) but because it's a meat restaurant, the zucchini blossoms are stuffed with sea bass. The meat offerings include those of Italian origin but as with so many kosher restaurants both here and abroad there are some Middle Eastern and American items.

Ba Ghetto Milky is the dairy eatery down the street from its meat counterpart. Sample the buffalo milk mozzarella and ricotta along with another Roman specialty *tonnarelli a cacio e pepe* (a long pasta with sheep's cheese and pepper). Mains include a variety of fish and vegetable offerings including my husband's favourite – eggplant parmigiana.

The latest offering, Bellacarne, serves traditional fried dishes and plenty of pastas and vegetable-based combos but also cured and dried meats from the Italian kitchen. Rather than North African kebabs, here you can sample those seasoned with rosemary or meatballs like Mama would make. So skip the hot dogs and burgers that may appeal to the locals and enjoy that which you won't find in a kosher eatery on this side of the Atlantic.

If you're wandering through the ghetto during the day, you'll likely notice the long lines outside *Pasticceria il Boccione*, a tiny 200-year old bakery. Everyone is waiting to get their *pizza ebraica* – not really pizza at all but a dense cake filled with almonds, pine nuts and dried fruit. Don't be put off by its appearance. It looks burnt and extremely unappetizing but this specialty, which is said to originate from Sicilian Jews fleeing the Spanish Inquisition, is simply spectacular tasting. ■

Eye on Arts

by Bill Gladstone

AVIVA CHERNICK & DUDU TASSA TO PERFORM AT ASHKENAZ FESTIVAL

Although most of the programmed events at this year's Ashkenaz Festival are free, several ticketed events were recently announced:

- **Dudu Tassa & the Kuwaitis** perform a unique "Iraq 'n' Roll" that draws on the legacy of Tassa's grandfather and great-uncle, **Daoud and Saleh al Kuwaiti**, Jewish musicians highly esteemed in the Arabic world for their seminal role in creating modern Iraqi music. An Israeli, Tassa's band features qanun, violin, cello, guitars, bass and drums. \$22, \$25. Richmond Hill Centre for the Performing Arts, 10268 Yonge St., Tuesday Aug. 26, 8 p.m.
- **Aviva Chernick**, lead singer of **Jaffa Road**, provides "intoxically soulful vocals" in English, Hebrew and Ladino, with the musical accompaniment of "meditative instrumental textures." \$22, \$25. Harbourfront Centre Theatre, Aug. 30, 9 p.m.
- The film *The Yellow Ticket* (1918), starring famed Polish-born actor Pola Negri, portrays a woman's struggle involving secret identities, heroism and triumphant love in Tsarist Russia. A newly restored version of the film is being screened with live accompaniment by klezmer violinist **Alicia Svigals** and pianist **Marilyn Lerner**. Harbourfront Centre Theatre, Aug. 31, 2 p.m. \$15, \$18.
- The *Sarajevo Haggadah* – *Music of the Book* is a new multimedia work that traces the history of the historic manuscript, following its travels from medieval Spain to modern Bosnia. Presented with animation by video artist **Bart Woodstrup** and music by Bosnian-born accordionist **Merima Kljucic**, whose score draws on the musical traditions of Spain, Italy, Austria and Bosnia-Herzegovina. Harbourfront Centre Theatre, Aug. 31,

6 p.m. \$22, \$25.

The Ashkenaz Festival runs Aug. 26 to Sept. 1, with most programmed events taking place at Harbourfront Centre. Watch this space for details of more events.

...

Kafka's Ape: Montreal's Infnitheatre is presenting a Toronto production of its well-received play *Kafka's Ape*, based on Franz Kafka's *A Report to An Academy*, as part of SummerWorks. **Guy Sprung's** adaptation is performed by **Howard Rosenstein** with **Alexandra Montagnese**. \$15. Gladstone Hotel Ballroom, 1214 Queen St. W., Aug. 7 to 17. summerworks.ca, 416-907-0468.

...

Gollantz Saga: British author **Naomi Jacob** (1884-1964) was celebrated for writing a series of seven bestselling novels that trace the lives and loves of the Jewish Gollantz family over several generations. The books are set in 19th-century Paris, Vienna and London and revolve around love, ambition, family ties, rivalries, loyalty and honour.

Jacob was the granddaughter of a Jewish tailor who had escaped the pogroms of western Prussia and had settled in England. Although not Jewish herself, she remained proud of her Jewish heritage and portrayed Jewish life warmly in her novels. In 1935 she won an award for humane achievement but returned it after learning that **Adolf Hitler** had been a previous recipient. She aided many Jewish refugees, ran as a Labour member of Parliament, and was a character actor on stage and in films, associating with the **Du Mauriers**, **Henry Irving**, **Marie Lloyd** and **Sarah Bernhardt**.

Corazon Books is preparing to republish some of Jacob's Gollantz saga novels, beginning with the first two in the series, *The Founder of the House* and *That Wild Lie*, in e-book form to commemorate the 50th anniversary of the author's death. Release date is late August. www.great-storieswithheart.com ■



Aviva Chernick, left, and Dudu Tassa are among the singers performing at this year's Ashkenaz Festival in Toronto running Aug. 26 to Sept. 1.

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New Yorker compilation recounts real adventures of the Monuments Men

BILL GLADSTONE

SPECIAL TO THE C.J.N.

The 40s: The Story of a Decade

The New Yorker (ed. David Remnick)
Random House

The movie *Monuments Men* tells the story of the special Allied unit tasked with rescuing artistic treasures looted by the Nazis from European museums and galleries during World War II. The film is based loosely on Robert Edsel's 2009 book *The Monuments Men*, in which Edsel sought to relay the "previously untold" story of how the looted art was tracked down.

However, if one were to engage in a bit of cultural archeology, one would find that Edsel's "untold" narrative had numerous antecedents, among them a lengthy article by Janet Flanner that appeared in *The New Yorker* magazine on March 8, 1947. As Flanner noted, the Monuments Men's first big discovery came in April 1945 when they found a spectacular cache of subterranean

treasure hidden in a sulphurous mountain in Siegen, Germany, including works by Rembrandt, Rubens, Van Dyck, Delacroix, Van Gogh and Holbein.

As Flanner also reported, the team recovered more art treasures in another mountain four days later, along with hundreds of bags of gold and some "sordid boxes of gold fillings from Jews' teeth and their gold wedding rings, which the Nazis had thoughtfully saved from the concentration camps at Auschwitz and Buchenwald." Other discoveries included an array of caskets containing the remains of Hindenburg, Kaiser Friedrich Wilhelm I and Prussian king Frederick the Great.

Flanner ended her piece by noting that the Americans, who were the chief force behind the formation of the Monuments Men, ultimately backtracked somewhat on their stated goal of returning the art to the conquered German nation. Instead, they took at least some of the art into "protective custody" and transported it to the National Gallery in Washington, where, they said, it would be properly cared for.

(The Russians, of course, also expropriated many of the artistic spoils they found during the war; many magnificent paintings were kept out of sight for decades until they were cautiously exhibited by The Hermitage in the 1990s.)

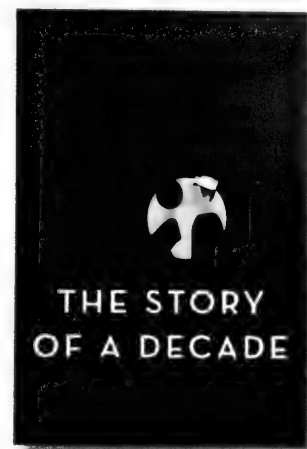
One of the risks of reading an old historical account such as Flanner's piece is that we don't necessarily know how the story ends: unless we do further research, we remain unapprised of important developments that may have taken place after the story went to press. Still, it can be intellectually exhilarating to read some of the original raw reportage that becomes the stuff of history. That is why *The 40s: The Story of A Decade*, an omnibus of pieces from *The New Yorker*, seems so interesting and even thrilling to read after the passage of about seven decades.

Editor David Remnick has stuffed these nearly 700 pages full of intriguing short and long pieces that mirror the book's two main concerns of history and culture, both within America and abroad. The first section, on the war, features pieces by famous correspondents such as E. B. White, A. J. Liebling, S. N. Behrman and John Lardner ranging from two pages to a book in length: the section ends with the full harrowing text of John Hersey's *Hiroshima*, describing the nuclear destruction of that Japanese town on a deeply human and tragic scale.

The sections on "American Scenes, Postwar", and "Character Studies" include pieces by more legendary writers – Edmund Wilson, Rebecca West, Lillian Ross, St. Clair McKelway. As a movie lover, I found Ross's take on the red scare in Hollywood (1948) especially interesting for its details on how the Committee on Un-American Activities influenced the content of movies. Humphrey Bogart has some heroic-sounding lines in *Key Largo*, for instance, that closely paraphrased quotes by president Franklin Roosevelt.

Given that this is *The New Yorker*, the articles are generally very good. The character studies focus on many notables of the period – Walt Disney, Edith Piaf, Walter Winchell, Thomas Mann, Duke Ellington, Albert Einstein, Eleanor Roosevelt – most of whom still command our interest and attention today.

The anthology also presents a section on "The Critics", offering an intriguing assortment of worthy pieces on books, movies, theatre, art, architecture and music. As expected, there are also sections on poetry and fiction, the latter featuring the iconic stories *The Enormous Radio* by John Cheever, *The Lottery* by Shirley Jackson, and others by John O'Hara, Irwin Shaw, Vladimir Nabokov and V. S. Pritchett.



On the whole, although not everything in the book interests me, I found *The 40s: The Story of A Decade*, to be an irresistible grab-bag of literary-historical treats.

YIVO and the Making of Modern Jewish Culture: Scholarship for the Yiddish Nation

Cecile Esther Kuznitz
Cambridge University Press

This is the story, never told at length before, of YIVO, one of the most significant institutions of Jewish (Yiddish) culture, from its beginnings in Vilnius in the early 1920s to its fateful move to New York in the 1940s as the Nazis trod over Europe. During the Nazi occupation some YIVO workers hid or smuggled out many important books, manuscripts, artworks and ritual objects; although YIVO's Vilnius headquarters was destroyed, a lot of the hidden material survived. This scholarly work offers a detailed history and concludes that YIVO's "symbolic importance" seems to rise far above "its inability to realize its most ambitious plans" and the "less exalted reality of its day-to-day existence."

Escape, Evasion and Revenge: The True Story of a German-Jewish RAF Pilot Who Bombed Berlin and Became a POW

Marc H. Stevens

Pen & Sword Books

This Toronto author researched and wrote this account of his father's extraordinary activities during World War Two, a project he began after learning, seven years after his father's death, that his father had been Jewish. He uncovered many details of his father's wartime exploits using freedom-of-information requests to attain previously classified documents from the British government. The author's website is www.marchatevens.com ■

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From the slopes to the movie studio

MITCHELL MACHTINGER
SPECIAL TO THE C.J.N.

Zac Hoffman says that not many people know about the world of mogul skiing. The Team Canada skier is trying to change that – frame by frame.

The creator of *Bumps: A Mogul Skiing Documentary*, Hoffman was almost born on the slopes. Since the age of two, he has had skis on his feet, and by the time he was 10, he was competing and growing to love the sport more each year.

"I think with skiing in particular, the reason I'm so interested in it is because there's lots of aspects of it that I love, but with mogul skiing, it's so natural," the Thornhill, Ont., native said. "Everyone looks completely different because it's so challenging. Every single mogul and jump you hit is going to take you off guard, so you can almost see people's personality through the way they ski. I've always thought that was really cool."

Hoffman can remember watching ski movies from the time he was eight. What began as a fascination with the films soon turned into an interest in how the movies were created. He received a Sony Handycam for his 13th birthday and began to record his friends skiing and skateboarding.

His passion for the slopes together with his interest in filmmaking fuelled his desire to make a movie about mogul skiing. Hoffman said it's been his experience that people simply don't understand the sport.

"I wanted something to teach people what the sport is and why we're all so pas-

sionate about it. Skiing is a special type of sport," said the skier, who is sponsored by Smith Optics. "Skiing, because it's a smaller community, the way we all feel about it is so different because you aren't getting into skiing for the fame or money, you're getting into it only because it's what you love doing."

"Mogul skiing is a sport that is so rarely chronicled, except for the short few weeks every four years when the Olympics are broadcast," Brayden Pawlik, a Team Ontario teammate of Hoffman said. "For him to make a movie... is really something that helps fuel the sport and helps it grow."

Hoffman created a video series called *OMTV* (Ontario Mogul Television) in 2011 that featured highlights of his teammates on the slopes. He would release a video or two a month, and the response he got was much bigger than expected. Soon skiers from other local teams as well as the national team were asking to be featured on the series.

"I've always had this idea of a mogul skiing movie but I didn't think it was possible for me," said the 21-year-old. "Once *OMTV* got big enough that people were coming to me saying, 'I want to be in your films,' I thought that maybe I could make a full movie with everybody and not just my team."

During his training time, Hoffman brought his video camera to gather footage for *Bumps*. He then organized interviews after runs and filmed other teams during his off days.

"The hours and hours of filming and interviewing that he has done over the



Zac Hoffman has merged his passion for the slopes with his interest in filmmaking.

past two years really show how much of a passion he has for the sport," Pawlik said.

Hoffman's coach, David Belhume, said that many competitors within the competitive mogul circuit are eager to educate the public about what the sport is really about.

"[*Bumps*] is able to show what is really going on and what mogul skiing is really like," Belhume said.

Production for *Bumps* began in July 2012 and filming was completed in April 2014. The documentary features interviews with Canadian Olympic medallists from Sochi, including sisters Justine and Chloe Dufour-Lapointe and Mikael Kingsbury.

Hoffman is planning to release the film in August.

As a member of Team Ontario, Hoffman was awarded the Canada Cup this past season for being the best overall skier at Canadian events. His other accolades include a gold medal at the 2014 Camp Fortune Canadian Series and a silver at the 2011 Canada Games.

He will continue to train and ski competitively with Team Canada for the upcoming season that begins in December. He also plans to obtain a post-secondary education in film and has begun to take a coaching certification course hoping to pass on his knowledge to other skiers. ■

Israeli TV series delves into psychological trauma

CONTINUED FROM PAGE 27

Perhaps because such attacks are all too common, unfortunately, in Israel, the Israeli version is more of a psychological drama about the emotional issues faced by the returning prisoners and their families, and less of an against-the-clock suspense thriller.

In *Prisoners of War*, there are three prisoners: Uri, Nimrode and Amiel (the latter died in captivity). They were captured in Lebanon and were exchanged for Palestinian prisoners 19 years later.

Uri was engaged before his capture. Although his fiancé tries to hide it from him at first, she has since married Uri's brother and has a teenage son. Uri is withdrawn and distracted. Disheartened by

his fiancé's betrayal, he moves in with his father.

On the other hand, Nimrode's wife, Talya, waited patiently for him and was an active crusader for the three prisoners' release the whole time they were gone. He returns home to her and their army-aged daughter, Dana, who was two when he was captured, and a son Hatzav, who wasn't born yet.

Viewers of *Homeland* will notice that in that show, Brody's wife Jessica is a combination of the two women in this show. In *Homeland*, Jessica, the mother of Brody's two children, one of whom is also a teenage girl named Dana, is having an affair with Brody's best friend.

Prisoners of War delves deeply into the psychological trauma the two PoWs suffered, the bonds they formed and the se-

cret they hold. Through flashbacks, we witness – in far grittier, even brutal, detail than *Homeland* – the psychological and physical torture they suffered while in captivity.

Prisoners of War lacks a beautiful but psychologically imbalanced spy/love interest like Carrie in *Homeland*. The pair's IDF psychologist – who is really an interrogator trying to determine if they gave away secrets to their captors – is trained to be suspicious of any returning prisoners who may have turned. His suspicions are aroused further when he sees the two communicating to each other silently with their hands.

He does, however, send a beautiful agent to seduce one of them to see if she can find out anything, but *Prisoners of War* is nothing like *Homeland*, where Brody is shown

right off the bat saying Muslim prayers in his garage and the CIA, initially led by Carrie, is convinced he's an imminent threat to security.

In *Prisoners of War*, the plot is more subtle. While *Homeland* races feverishly from the get-go to an explosive climax, *Prisoners* is more character-driven, taking its time to explore the prisoners and their families and how their captivity affected them all.

It crawls rather than races to the finish line, and although it lacks an explosive climax, it does have a surprising reveal that sets the viewer up nicely for season 2.

Prisoners of War is neither better nor worse than its American counterpart. It's just different and well worth watching in its own right. ■

What's New

JULY 31 - AUGUST 7
by Lila Sarick

Thursday	31	Friday	1	Saturday	2	Sunday	3	Monday	4	Tuesday	5	Wednesday	6
								Civic Holiday		Tisha b'Shev			

Thursday, July 31

ATTRIBUTES OF GOD

David Nitkin discusses "Attributes of God after the Shoah: Can He be distant and evil?" 8 p.m., Beth Tzedec Congregation.

Saturday, Aug. 2

BETH TIKVAH TORAH CLASS

Michael Bernstein is the speaker at this week's Torah class at Beth Tikvah Synagogue.

ORILLIA COUNTRY SHUL

The Orillia Country Shul holds services in the summer. Aug. 2, Rabbi Michael Dolgin; Aug. 9, Rabbi Jarrod Grover; Aug. 16, Rabbi Tina Grimberg; Aug. 23, Eric Petersiel; Aug. 30, Rabbi Arthur Bielfeld. Services start at 10:30 a.m., 151 Creighton St. S., Atherley, Ont. 705-327-7069.

Tuesday, Aug. 5

THE ZOHAR REVOLUTION

Rabbi Lawrence Englander leads a lunch and learn program on "The Zohar Revolution: How can Kabbalah enrich our Jewish lives?" Aug. 5 and 12 at Temple Sinai, noon. \$7/\$10. Call 416-487-3281 or email programs@templesinai.net

WE WILL RETURN

We Will Return.... Eventually will be screened at Beth Tzedec Congregation, 7 p.m. Filmmakers Oren Harman and Yanay Ofan interviewed Israelis living in New York about living abroad and their relationship to Israel.

Deadline Reminder:

The deadline for the issue of Aug. 14 is Aug. 4. All deadlines are at noon. Phone 416-391-1836, ext. 269; email whatsnewcjn@gmail.com



Faces of New Yiddish Music
Young Musicians at the KlezKanada Festival, Lantier, Quebec is part of the exhibit *Vessels of Song: Faces of New Yiddish Music*, Photography by David Kaufman, on display at the Miles Nadal JCC July 31 until Sept 3.

Wednesday, Aug. 6

JEWISH HISTORY

Gerald Ziedenberg discusses "Who was Ariel Sharon?" Aug. 13, "The life of Moe Berg." All lectures at 7:30 p.m. at Shaarei Tefillah Congregation. Members free, non-members, \$2.99.

Thursday, Aug. 7

YIDDISH VINKL

Publisher and C/JN columnist Bill Gladstone is the guest speaker at The Yiddish Vinkl, noon, Free Times Cafe, 320 College St. \$20, includes lunch. RSVP yiddishvinkl@yahoo.ca.

KAVANAH GARDEN FESTIVAL

Kavanah Garden celebrates summer with a Milk and Honey Festival. Enjoy crafts, planting and harvesting, music, clothing swap, pita making and honey tasting, 3:30-6:30 p.m., Lebovic Campus Drive, Vaughan. \$6/\$18.

ISRAEL IN A HOSTILE WORLD

Ted Belman, a Torontonian who made aliyah five years ago, discusses "Israel in a hostile world," 7:45 p.m., Shaarei Tefillah Congregation, 3600 Bathurst St. \$10 in advance/\$20 at the door. 1-800-838-3006.

COMING EVENTS

VOLUNTEERS NEEDED

Reena is looking for administrative volunteers to share their office/computer skills at 927 Clark Ave. W., Thornhill. Call Mille Chadwick 905-889-2690, ext. 2112.

Act to End Violence Against Women is looking for volunteers with expertise in marketing, communications, public relations, social media or web development. Call 905-695-5372 or email info@acttoendvaw.org.

CAMP AND SCHOOL REGISTRATION

Beth Sholom Hebrew School registration for JK-Grade 7 is now open.

PJ Plus, for children aged 18 months-3 years, starts in September. Jump Start Hebrew Camp will be held the week of Aug. 25 for children entering JK-Grade 2. Call Karen Goodis 416-783-6103, ext. 225, or email karen@bethsholom.net.
Registration is now open for Chabad of Markham's Hebrew School and Torah Tots programs. Call 905-886-0420.
Registration is now open for Beth Radom Congregation Hebrew school - preschool to bar/bat mitzvah. Call Cindy Joseph 416-636-3451 or email cindy@bethradom.com

CALL FOR ART

O-ma-noot Gallery at Beth Jacob Synagogue, Hamilton, invites artists of all faiths to submit work for the next exhibition, titled *Pomegranate*. Register before Sept. 2 by visiting www.bethjacobsynagogue.ca/O_Ma_Noot

HENNA & WRITING WORKSHOPS

Noam Sienna leads a henna workshop, Aug. 20, 7:30 p.m., Shaar Shalom Synagogue. \$10/\$15.

David Bester leads a creative writing workshop starting Sept. 7. Register for both classes by emailing agol@shaarshalom.ca.

LIES MY FATHER TOLD ME

Beth Emeth Synagogue shows the film *Lies My Father Told Me*, Aug. 13, 7 p.m. with guest reviewer Bruria Cooperman. \$5. RSVP 416-633-3838.

WAGMAN CENTRE ENTERTAINERS

The Entertainers of the Wagman Centre will start rehearsals for this year's show, *Jukebox Saturday Night* on Sept. 2. For more information, call Judith Ross, 416-733-0580.

SUPPORT FOR ABUSED WOMEN

The Legal Information Service of Act to End Violence Against Women offers legal support and guidance to Jewish women who have experienced abuse. Free. Call 905-695-5374 or email info@acttoendvaw.org.

CONTINUED ON NEXT PAGE

JC&S Groups

BEREAVED JEWISH FAMILIES

Bereaved Jewish Families of Ontario provides 8-week self-help groups to bereaved parents. Call **Beth Feffer** 416-638-7800, ext. 6244, or email bfeffer@jfsandcs.com.

For Seniors

Adath Israel Congregation.

Wednesday afternoon socials. Bridge, mah-jong, Rummikub, 12:30 p.m. Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.

► **Shaar Shalom**. Play duplicate bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

► **Beth Emeth**. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. 416-633-3838.

► **Temple Har Zion**. Play mah-jong Wednesday afternoons. Email beymichaels1@gmail.com.

► **Beth Tzedec Synagogue**. Play bridge or mah-jong, Thursdays, 2-4 p.m. Call **Maureen** 416-781-3511.

► **New Horizons** is a Jewish Hungarian Seniors club meeting three times a week. Call 416-256-1892.

► **Bernard Betel Centre for Seniors**

416-225-2112. Aug. 5, **Kevin Courrier** discusses "Forbidden Desires: The films of Alfred Hitchcock, Part 2," 10 a.m.; Aug. 6, **Shlomo Schwartzberg** discusses "Iconic cinema actors," 7 p.m.; Aug. 7, lecture on "Emotional healing: restoring health and wellness," 1:30 p.m.

► **Chabad of Markham** offers lunch and learn classes for seniors, with **Rabbi Meir Gitlin**, Wednesdays at 10:30 a.m. for women; Fridays at 10 a.m. for men. Call 905-886-0420 or email Rabbig@chabadmarkham.org.

► **Charming Earl Bales Seniors Club in the Park** (60+). **Valerie**, 416-395-7881. Casino Woodbine Aug. 27. Dairy lunch and entertainment, Aug. 19. Call to register. Tuesdays, chair exercise, 10 a.m.; Thursdays, social bridge, 12:30 p.m.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com. To register for programs call ext. 4235.

► Enjoy the versatility of watercolours in this all-levels course with **Sadko Hadzihanovic**. Focus on painting landscapes. Aug. 11-15, 12:30-3:30 p.m.

► Like to sing? Join the Shalom

Singers, a respected performing group Thursdays, 10 a.m.

► Are you recovering from a stroke or been diagnosed with Parkinson's disease? Participate in a recreational program that includes specialized exercise, relaxation activities and outings. The program meets Mondays, Wednesdays and Fridays, 9:30 - 10:30 a.m.

► Improve your technique in Intermediate Mah-Jong, Aug. 13-Sept. 17, 1-3 p.m.

► Beginning or seasoned artists will enjoy the course, "The Creative Path," exploring new techniques. Sept. 16-Oct. 7, 7 p.m.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org

► **Vessels of Song: Faces of New Yiddish Music**, photos by **David Kaufman**, is on display in the gallery July 31-Sept. 3.

► Like to sing? Drop in anytime to the daytime choir Tuesdays at 1 p.m. with instructor **Gillian Stecyk**.

► Sign up for the Summer Institute Adult Theatre Edition Aug. 18-22.

Adults will take part in acting, playwriting and directing. All levels welcome, no experience necessary. Call ext. 250.

► **Michael Bernstein Chapel** holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. Call **Coleman Bernstein**, 416-968-0200.

Schwartz/Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821. To register for programs, call ext. 3025

► The JCC Reads book club discusses *The Cookbook Collector* by **Allegra Goodman**, Sept. 30, 7 p.m.

► See *Man of La Mancha* in Stratford Sept. 7.

► **Spirituelle Divas** will hold an information meeting Sept. 4 at 7:30 p.m. Connect with like-minded women through spiritual awareness in a welcoming environment.

► **Tour Spadina Museum: Historic house and gardens**, Sept. 17, 11 a.m.

► Discuss "Israeli hot topics," at **Viva Thornhill Woods Retirement Community**, Sept. 17, 2 p.m. ■

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FRIDAY

MARRIED WITH KIDS

Beach day blues



Lauren Kramer

We were at a lake in Idaho this month on a brilliant summer's day, the kind that forces the most reluctant swimmer into the water for a reprieve from the heat. Around us vendors sold huckleberry milkshakes, teenagers in bikinis glided on paddleboards, and parasailers soared into a blue, cloudless sky.

We were one of several hundred families celebrating the gorgeous weekend weather when lifeguards began bellowing from their loudspeakers: "Clear the beach! Everyone out of the water!"

The sunny day was pierced like a knife, the jovial beach atmosphere silenced by the collective realization that someone was in trouble. While we'd been swimming and soaking up the sun, someone's son or daughter had possibly taken their

last breath before succumbing to the cool, green depths.

Minutes later, the lifeguards assembled two long lines of bathers who entered the water holding hands and wading slowly through it in unison, combing the shallows for any sign of a body below.

Beachgoers around us stood at attention, all eyes riveted on the scene. "What's going on?" strangers asked each other. No one wanted to admit just how macabre this scene could be.

So we waited together, uttering silent prayers that whoever was missing had simply taken a stroll, rather than inhaling a lungful of water and becoming a summer statistic right before our eyes.

Clutching our kids, my husband and I left the throngs of spectators and packed the car with damp, disheartened spirits just as the sheriff arrived on the scene, his wailing siren ominously announcing the urgency of the situation.

We hung our heads at the tragedy unfolding before us, both thinking the same thoughts: that missing kid could have been ours, but for the grace of God.

66

"We all knew it could so easily have been one of us fearful and panicking on the shore that day."

For who among us hasn't dropped the ball for a few minutes when we were supposed to be in charge? Who hasn't fallen victim to the kinds of distractions that can all too quickly result in a tired kid slipping below the water's surface?

The parent in each spectator at the lake shared the same knot of worry, the same heartfelt concern. We all knew it could so easily have been one of us fearful and panicking on the shore that day. That missing child was an everychild, and his or her absence was a weight on the shoulders of every adult bather at the lake.

We moved on with our afternoon, but the weight of worry didn't budge, the cloud of concern hovering like a thunderstorm. Away from the scene, we searched desperately for news updates on the radio and local websites, hoping and praying for a happy ending.

We knew it was unlikely there would be a survivor, had a child disappeared into that lake. But still. There was a chance.

Two hours later, we finally found the news update we were looking for. It turned out the missing child was a 12-year-old boy who had left the beach earlier and was safe and sound, nowhere near the water at the time of the search.

My husband and I looked at each other, sharing the relief of a tragedy averted, the news that a family was spared the heartache of a child drowning.

The perfection of the day returned gradually, but the afternoon breeze carried with it an unforgettable warning. Take nothing for granted, it cautioned us. Treasure every second and clutch those kids in a tight embrace, lest it all disappear in a flash. ■

Family Moments



Happy 10th birthday Ashley! You are beautiful inside and out and we are so proud of you! Love always and forever, Mommy, Daddy and Joshy!



Pam & Andy Reiner, Shirley & David Rubin announce the engagement of their children, Jennifer & Cory. Proud grandparents: George & Magda Reiner, Donna Sood.



Ric Schapira and Flori Spector are proud to announce the birth of a baby boy named Tyler Frank Schapira on June 5.



Happy sixth Birthday Zoie on June 3. Her mom Shari Rothman cuddles her cutie-pie as she plays with her gift from Bubble Mollie.



Mazel tov to Cassidy Flam who recently celebrated her bat mitzvah and graduated from Hebrew Foundation School. We are all very proud of her.

Mazel Tov!

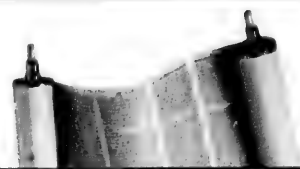
מזל טוב!



Max Ahernman celebrates Father's Day 2014. Pictured with grandkids Romney, Alex, Maya and Jeremy. Out of the frame: Emma, Francesca and Rafael.

Parshah

Dvarim | Deuteronomy 1:1 - 3:22



Maharat Abby Brown Scheier says don't dwell on mistakes, just make sure to learn from them
Rabbi Denise Handlarski warns Judaism must not succumb to the politics of hatred
Rabbi Yirmi Cohen suggests we focus on the positive, even during dark times



Maharat Abby Brown Scheier

As I write these words, our thoughts are with our brothers and sisters in Israel. We pray for the safety and well-being of all of Israel, and in particular the members of the IDF.

The book of Dvarim – Moses' good-bye speech – is the great leader's ethical will to the People of Israel. The Israelites are about to enter the land, but Moses will remain behind, having prepared the nation to continue without him.

As Moses prepares to say good-bye, he speaks "to all of Israel on that side of the Jordan in the desert, in the plain opposite the Red Sea, between Paran and Tofel and Lavan and Hazereth and Di Zahav" (Deut. 1:1). What seem at first glance to be geographical markers (in a pre-Google Maps era!) are in fact places that would be difficult to locate on any map.

Rashi explains that these places are actually code names for places where the people misbehaved. In not mentioning the actual names of these places, Moses is issuing a subtle rebuke to the people. By only alluding to the places and not mentioning the rebellions specifically, he is reminding the people of the moments in their history when they angered God.

Why mention these places at all? The incidents are far in the past, so why should it matter any more? There are always things we want to forget – our failures, our disagreements, our doubts. Moses is teaching us not to necessarily dwell in great detail on the past misdeeds, but to remember that these moments are also part of the story. By remembering those times, we learn from them and hopefully do not repeat the same mistakes.

To make the next journey more meaningful, it's necessary to remember and learn from both the successes and the failures. ■

Maharat Abby Brown Scheier is a Judaic Studies teacher in Montreal, where she lives with her husband and four daughters.



Rabbi Denise Handlarski

Dvarim begins with Moses addressing "all Israel." Rashi suggests this is so the entire community knows what has been spoken and is included. No one should be exempt or set apart, because the community is responsible for ensuring everyone follows the same rules – everyone is responsible for everyone. I represent Humanistic Judaism, and we believe strongly in the power of self-responsibility and actualization, but also in the value of community. We need to take ownership of our own behaviour, but are we also responsible for the behaviour of our fellow Jews? Not all of them, not literally. But our behaviour as Jews reflects upon one another, even when we disagree. And we often do.

Tisha b'Av is this week, a time to mourn the destruction of the Temples and other calamities. As I write, there is much to mourn and much calamity in the Middle East. It's to be expected, and even celebrated, that one can find Jews on all sides of the political spectrum with varying attitudes on how peace and security for Israel, the land and its people can best be achieved. What Jews say to the broader public reflects on other Jews, so it's important to be thoughtful about how we represent Judaism and its values. Because I do believe that we are, in some ways, responsible for one another, I'm heartbroken when I hear of Jews rejoicing at the death and suffering of others. Judaism compels us to seek justice and live ethically. It's therefore bad for us to succumb to the politics of hate. It's also bad for our image in the world. We redeem ourselves and one another when we offer each other mirrors and models of ethical, just and loving behaviour.

We have a responsibility, like the Jews at Sinai, to watch out for each other. "All Israel" needed to be present to receive the guidelines of how to live as a people in its own land. We should seek that kind of presence and unity for and with one another now. ■

Rabbi Denise Handlarski is assistant rabbi with Oraynu Congregation for Humanistic Judaism in Toronto.



Rabbi Yirmi Cohen

As I write, my family and I are reciting psalms with tears after hearing the tragic news about IDF soldiers being killed. Our hearts ache.

My cousin is on the front, risking his life in Gaza, and we're getting alerts about family scrambling to shelters.

We're also in the middle of the saddest days on the Jewish calendar, the "Nine Days," when our holy Temple was destroyed.

I'm reminded of a powerful story. The Talmud tells of four great rabbis, including Rabbi Akiva, who were walking in Jerusalem. They saw a fox leave the site of the Holy of Holies and three of them started to cry, but Rabbi Akiva begins to laugh.

They asked, "Why are you laughing?"

He replied, "And why are you crying?"

They said, "Such a holy place, and now foxes are crawling here, how can we not cry?"

He replied, "That's why I'm laughing... Until the prophecy of Uriah happened, that 'Zion will be plowed into a field,' I was afraid the prophecy of Zechariah, where he describes the times of the Mashiach, would also not take place. Now that Uriah's prophecy has occurred, with all its devastation... we can also be sure that Zechariah's will also come true.

(Remember: a good prophecy must be fulfilled, but repentance can avert a negative one.)

They replied, "Akiva, you have consoled us!"

What a wonderful perspective on life. He taught them to look at the positive, as dark as things may seem.

So what can we do for Israel and those fighting to protect it? Actually, a lot!

The Torah tells us that "when they see the name of God on us" – a reference to tfillin, the Talmud says – it will scare away the enemy.

So let's put on tfillin every morning put mezuzot on our doors, light Shabbat candles and say psalms. It will protect them, and us, too!

That's the power of a mitzvah! ■

Rabbi Yirmi Cohen is rabbi of Ohalei Yoseph Yitzchak Congregation in Toronto.

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Cookies for the soldiers

SUE EPSTEIN
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I have written previously about the canteen for Israeli soldiers that I volunteer at. With so many reservists being called up during the past weeks, you can imagine how busy we've been serving hot coffee, cold drinks and our homemade cakes and cookies. Our popcorn and Slurpee machines have been going non-stop.

And at home, I've been baking non-stop. Everyone wants to do something for our *chayalim* (soldiers), and what do Jewish mothers do? They feed. "Ess, mein kind" (Eat, my child).

Here are some of the goodies that have been big hits at our canteen, which we call the Pina Chama (literally "warm corner").



Dried Cranberry And White Chocolate Biscotti

The recipe calls for making the biscotti and then dipping them in melted white chocolate. I simply add the white chocolate into the batter – yum! – instead of dipping them, but you can make them either way.

- 2 1/2 cups all purpose flour
- 1 tsp. baking powder
- 1/2 tsp. salt
- 1 1/2 cups sugar
- 1/2 cup (1 stick) unsalted butter, room temperature
- 2 large eggs
- 1/2 tsp. almond extract
- 1 1/2 cups dried cranberries (about 6 oz.)
- 1 egg white
- 6 oz. good quality white chocolate (such as Lindt or Baker's), chopped, or white chocolate chips

Preheat oven to 350. Line heavy, large baking sheet with parchment paper.

Combine flour, baking powder and salt in medium bowl; whisk to blend.

Using electric mixer, beat sugar, butter, eggs and

almond extract in large bowl until well blended. Mix in flour mixture, then dried cranberries.

Divide dough in half. Using floured hands, shape each piece into a 2-1/2-in.-wide, 9-1/2-in.-long, 1-in.-high log. Transfer both logs to prepared baking sheet, spacing evenly.

Whisk egg white in small bowl until foamy; brush egg white glaze on top and sides of each log.

Bake logs until golden brown (logs will spread), about 35 minutes. Cool completely on sheet on rack. Maintain oven temperature.

Transfer logs to work surface. Discard parchment. Using serrated knife, cut logs on diagonal into 1/2-inch-wide slices. Arrange slices, cut side down, on same sheet. Bake 10 minutes and turn biscotti over. Bake until just beginning to colour, about 5 minutes. Transfer biscotti to rack.

Stir chocolate in top of double boiler over simmering water until smooth. Remove from over water. Using fork, drizzle chocolate over biscotti. Let stand until chocolate sets, about 30 minutes. Makes about 28.

These can be made 1 week ahead. Freeze in airtight container. Thaw at room temperature.

Anzac Cookies

Anzac cookies were a favourite during World War I with the Australian and New Zealand Army Corp (ANZAC) soldiers serving overseas. Some unknown person dropped a tray of these cookies off at our canteen with a note that they were "Bubby Charlotte's cookies" in memory of Bubby Charlotte. The soldiers practically inhaled them and requested more. They were delicious. But who sent them and what was the recipe? We had no answers. Then one day, I was browsing through some of Marcy Gold-man's cookie recipes

and behold! there were "Bubby Charlotte's" cookies. And I've been making them non-stop ever since for the canteen.

- 1 cup rolled oats
- 1 cup all-purpose flour
- 1 cup light brown sugar
- 1/8 tsp. salt
- 1/2 cup unsalted butter, melted and cooled
- 1 tbsp. golden syrup or corn syrup
- 1 tsp. vanilla
- 1 1/2 tsp. baking soda
- 2 tbsp. hot water
- 3/4 cup shredded coconut

In a bowl, stir together oatmeal, flour, brown sugar and salt. In a second bowl, mix together melted butter, syrup, vanilla, baking soda and vanilla. Stir wet ingredients into oatmeal mixture, stir in coconut and blend well. Chill batter in a log for 30-60 minutes.

Line a baking sheet with parchment paper. Preheat oven to 325.

Form dough into 24 balls. Place on prepared sheet and press down very lightly. Bake for 12-15 minutes. Do not allow to brown too much or cookies will become hard. Makes 24. ■

Eitan Ben Eliahu: 'We are too late' to attack Iran

PAUL LUNGEN
plungen@thejcj.ca

Gen. Eitan Ben Eliahu was a combat pilot in the Israel Air Force (IAF) who rose through the ranks to become its commander-in-chief from 1996 to 2000. He served as a Phantom pilot during the 1973 Yom Kippur War and, in 1981, was one of the pilots providing fighter support in Operation Opera, the mission that destroyed Iraq's Osirak nuclear reactor. He retired from the IAF in 2000 and founded Sentry Technology Group, which he currently heads as CEO. He was in Toronto recently as part of the 26th anniversary celebrations of the Canadian Institute for Jewish Research (CIJR), which marked the 40th anniversary of the Yom Kippur War and honoured the IAF and Machal, the volunteers who fought in Israel's War of Independence.

How important were the Machal volunteers in the War of Independence?

I cannot imagine anything more important than what they did in 1948. We were nothing. Although our first steps in flying in Israel were in the late 1930s and early '40s, we never had any experience in fighting in a war. They brought experience, and actually, they are the founders of the IAF. They are the guys who [taught us] the theory of air power, the meaning of air superiority and the use of air power as part of a military campaign.

I think nothing is more important and more to be appreciated and respected than what they did. They are the roots, the basis of the IAF and the Israeli state.

When did the Israeli military decide it would put a lot of focus and resources into air power as opposed to other arms of the military?

Israel is a small country, and we are surrounded by potential threats. The truth is that there is only a short time from when things start to escalate to a full war breaking out. Even if you have the best intelligence, you can never be sure of what happens the day after. Now, 80 per cent of our military forces are reservists. The same 80 per cent are actually running our economy, so if you mobilize the reservists, you actually freeze the country. The only force that might be able to be ready in no time and to jump from one front to another is the air force, because of its flexibility.

This is what the air force gives us,



Eitan Ben Eliahu

“

Israel is a small country, and we are surrounded by potential threats... The only force that might be able to be ready in no time and to jump from one front to another is the air force, because of its flexibility.

multi-missions like bombing, reconnaissance, dogfights, air superiority, all these things.

I've heard it said it's the most difficult branch of the Israeli military to join. Its standards are the highest. Is that the case?

It is absolutely the case. The standards are very high. We have no margin for error. It's a small air force. If you measure the number of airplanes we have with the air forces of the countries that surround us, they are three, four, five times bigger than ours. So, we need to stay at the cutting edge, performance-wise.

This is the name of the game from the beginning and we try to keep it. We are very lucky that we have enough candidates who want to be pilots. The prestige of being a pilot is very high. So the screening, the selection, the training are such that one out of 50, sometimes one out of 100, who apply actually attend the graduating ceremony.

Why did you enlist in the air force?

From the earliest day, I wanted to be a fighter pilot. I was looking for a way to serve my country in the most efficient and the best way. I was all the time enjoying what I was doing. I all the time felt I was doing something good for my people, my country. So altogether it was a very interesting, very good life.

I understand during the Yom Kippur War you flew in a Phantom. And Israel lost a lot of Phantoms to Surface to Air Missiles (SAMs) in that war. What did it feel like knowing you could be shot down at any time?

That was a big surprise to us. The whole war was a big surprise to us. I must say we were a little bit behind the developments in this. The key point was that the Russians provided the Egyptians and the Syrians with the most advanced anti-air systems. And the crucial point was when they provided them with missiles that had a mobile capability. And for us, it was too early to understand, to develop the right tactics to deal with a target that is mobile. We were facing ambushes all around. It took us a while but we improvised how to deal with it.

I think the turning point was in the 1982 Lebanon War when we developed the right technology, the right tactics, and actually we brought back our superiority on the battlefield.

You flew air cover during the attack on the Osirak reactor. I've heard that people flying that mission didn't think they'd ever return. Was that your feeling going into the mission?

That is always true. But when you think about it backward, there are many other missions from a pilot's perspective that were more complicated and more dangerous than this one.

The planning, the decision-making, the capability to do everything precisely was the challenge. But after all, the mission itself went smoothly.

There's talk in Israel that something similar to Osirak should be done in Iran. What's your perspective on that? Does Israel have the capability and should it do it?

First of all, this is a totally different case. Iraq was a single point, a small program. In the case of Iran, it's a huge, national project, one of the biggest they ever had. They have uranium mines, research centres, laboratories, they have power plant reactors, they have heavy water, centrifuges. To deal with that is totally different. No one should make any comparison with Iraq.

You have to put pressure on the other side, put sanctions on the other side. And then, you get to a point when you have no other choice. You have to act. The name of the game is to form a coalition. No country, not even the United States, should go alone and separate from other allies to do the job.

From a military perspective, it can be done, but military is just one aspect of the mission. The other aspect is political, international.

Where do you stand on this?

We are too late already. We were lazy, and I think we should have acted. I'm criticizing the staggered approach, which was to put in diplomacy, sanctions and then military action. I think we should have played the game with all the elements together, like Kennedy did in the missile crisis in Cuba. You put all the forces. You create a turbo crisis. Everybody is very much concerned that a disaster is going to happen and at the same time, you talk to the other side.

Everybody wants to prevent the disaster that might happen if they don't talk.

If you do it one after the other, then you lose the right momentum, which is there to close the circle around them, to surround them, and then to get them. ■

Which way do Jews face, left or right?

Backstory

MICHAEL BROWN

In 1848, a wave of revolutions swept across Europe ushering in a period (short-lived in some countries) of liberal democracy. In Prussia, Venice, Austria, France and elsewhere, Jews anticipated their own liberation – a few became revolutionary leaders.

In Krakow, Chief Rabbi Dov Ber Meisels, a man we would label today as haredi, was elected to the national parliament, supported by many Catholic voters.

When the parliament convened in Vienna, Rabbi Meisels took his seat on the left. A colleague familiar with the rabbi's traditional religious views, tried to direct him to the right, where the conservative parliamentarians were seated. Rabbi Meisels answered puckishly: "Juden haben keine Rechte." (Jews have no right. That is to say, the right, the monarchists and military, accorded Jews no rights.) By definition, Jews were people of the left.

In the years following, Rabbi Meisels' assessment of Jews' political position was constantly reinforced. Almost half a century after 1848, the Dreyfus Affair

erupted in France. Capt. Alfred Dreyfus' Jewish origins were cause enough for his detractors, mostly rightists, to view him as a traitor. Vindication, championed by republicans on the left, took 12 years. In response, the Viennese journalist, Theodor Herzl, founded the Zionist movement.

In Russia, civic equality for Jews came with the leftist overthrow of the czars in 1917, although the communists were inimical to all religions, and in the Soviet Union and its satellites, virulent anti-Semitism became a feature of life. In Italy, the rightist Fascists enacted discriminatory laws, although they did not deliver Jews to the German murder machine. Nazism, of course, was a movement of the extreme right.

Europe notwithstanding, not all Jews were propelled leftward. One of my great-uncles, a wealthy, Pennsylvania industrialist who fought unions vigorously, viewed the Democrats as anathema. My grandfather on the other side was a staunch Republican, who never forgave the Democrats for enacting the income tax during World War I. Like most American Jews, however, he voted for Franklin Roosevelt. (Because of his many Jewish appointments, Nazis called FDR "President Jewsevelt.")

Today Israelis have "righted" the country's longstanding leftward proclivities. The present government and its immediate predecessors purport to

“

The rightward shift, moreover, may be exaggerated

be ideological descendants of Vladimir Jabotinsky. An assimilated Russian Jew, Jabotinsky put the Zionist right on the map. He was an admirer of Mussolini, and some of his followers trained in Italy in the '30s. He was also a staunch democrat, who recognized the problems of Jewish-Arab relations.

But he was no prophet and understood world affairs no better than those on the left. In August 1939, he was in France "taking the waters" for his ailments. His followers ordered him back to London because of the impending war. He responded: "I'm a good soldier, so I'll obey. But there won't be any war, and, if there is, it will be a minor skirmish among minor powers." That, less than a month before the start of World War II!

When war broke out, Jabotinsky proposed a rescue plan for Europe's Jews: gradual removal from Poland to Palestine over the next 10 years. No one, left or right, can be criticized for not seeing

the future. But the rightist icon was no more foresighted than the leaders of the Zionist left, especially David Ben-Gurion, who understood the imperative of a Jewish state even if maximalist goals had to be compromised.

In Canada today, many in the community appear to have deserted the left (actually, the Liberal centre), seeing mostly enemies of Israel and anti-Semites. Many attribute the rightward shift to the Conservatives' strong pro-Israel stance. I suspect that, like my grandfather and uncle, Jews are voting what they perceive to be their economic interests rather than their ideals.

The rightward shift, moreover, may be exaggerated. In the much vaunted Pew survey, sociologist Steven Cohen says more than half of American Jews (50.4 per cent) self-identify as liberal, but only 19.9 per cent as conservative. (The remainder call themselves "moderate.") And over a third of the conservatives believe that the settlements do not help Israeli security. My guess is that conservatives in Canada are somewhat more numerous and enthusiastic about Israeli policies than their American cousins. But historical precedents and their underlying causes count for something north of the border too. ■

Michael Brown is professor emeritus and senior scholar of history, humanities and Hebrew at York University.

OBITUARIES AND RELATED NOTICES

BENJAMIN'S PARK MEMORIAL CHAPEL

Morris Starkman	Jul 11/14	48 Timberlane Drive
Harvey Bisgould	Jul 11/14	55 Skymark Drive
Jakob Sylman	Jul 12/14	3181 Bayview Avenue
Ella Radomski	Jul 13/14	55 Ameer Avenue
Barry Wilson	Jul 14/14	42 Romfield Circuit
Harold Martin	Jul 16/14	546 Steeles Ave., West
Connie Martin	Jul 15/14	4300 Bathurst Street
Faye White	Jul 17/14	484 Steeles Ave., West
Shirley Jackson	Jul 16/14	645 Castlefield Avenue
Isak Fiksel	Jul 17/14	6 Glen Cedar Road
Annie Okun	Jul 17/14	6200 Bathurst Street
Morley Klayman	Jul 17/14	662 Sheppard Ave. E.
Solomon Andrew Swartz	Jul 18/14	48 Four Seasons Cres.

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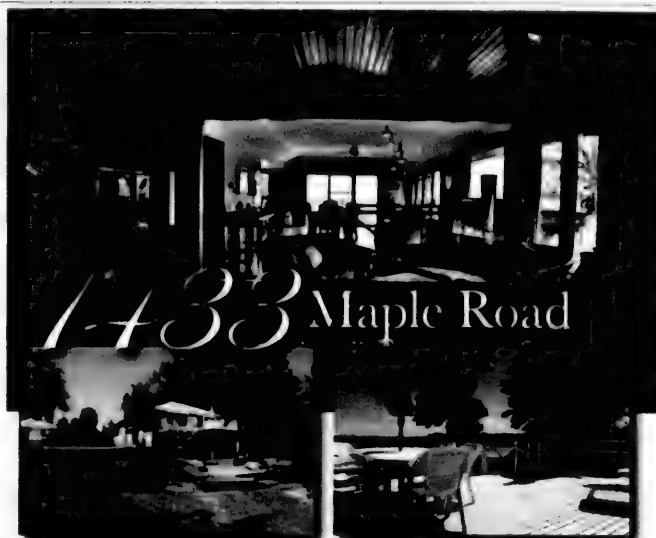
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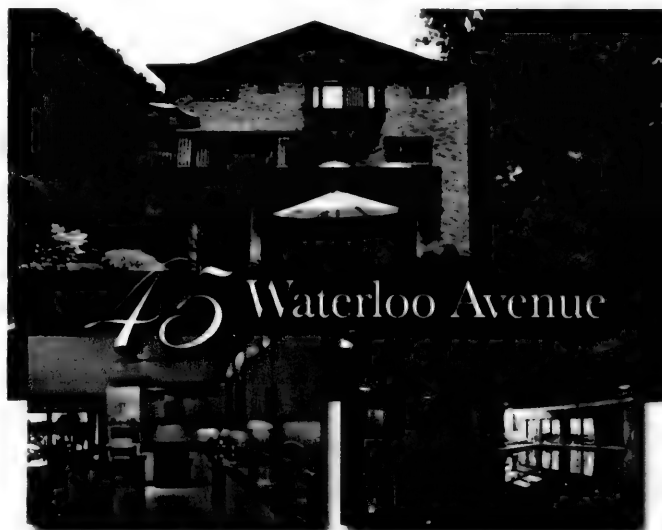
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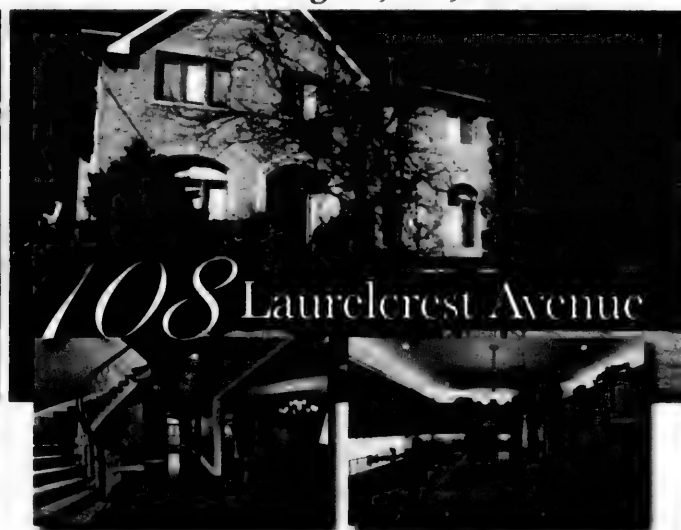
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Inside



Transit worker probed

TTC investigates after staff member makes anti-Israel comments at a rally.

PAGE 12



Doctors slam journal screed on Gaza

More than 1,200 Canadian physicians protest article in *The Lancet*. PAGE 15

What's on

CABLE/LIGHTNING, HAVANALAN TIMES

Halifax	8:12 p.m.	9:18 p.m.
Montreal	7:54 p.m.	9:01 p.m.
Toronto	8:13 p.m.	9:18 p.m.
Winnipeg	8:41 p.m.	9:54 p.m.
Calgary	8:52 p.m.	10:07 p.m.
Vancouver	8:22 p.m.	9:34 p.m.

Is there a future for European Jewry?



As Judeophobia explodes, Europe's Jews contemplate relocating to Canada. **SEE PAGE 8** FLASH90 PHOTO

Plus, Operation Protective Edge continues. **ANALYSIS AND COMMENTARY, PAGES 4, 6, 10, 11, 12, 14, 15, 16, 17, 20, 23, 24, 25, 26 and 38.**

Orthodox shuls study for Israel

Downsview synagogues come together for unprecedented show of unity. **PAGE 17**

Zane Caplansky just wants peace

Deli owner explains why he's sponsoring Palestine film fest. **PAGE 14**

Holograms aim to bridge time

Project allows Shoah survivors to talk with future generations. **PAGE 18**



TORONTO THEATRE
STARTS HERE: **MIRVISH.COM**

Spanish celebs slam Israel, and a fighter returns home

Critics howl at Cowell

Simon Cowell received some online flak last week for a \$150,000 donation to the Friends of the Israel Defence Forces he made last fall. Critics of Israel posted images of dead Palestinian children killed in Gaza to the music impresario's Twitter account, while other tweets accused him of having "blood on your hands" and of acting on orders from his "masters in Tel Aviv." Cowell is Christian, but his late father, Eric, was Jewish, as is his current partner, Lauren Silverman, who recently gave birth to the couple's first child.

Stars back Bardem's Gaza screed

A letter accusing Israel of genocide in Gaza was endorsed July 28 by 100 Spanish celebrities, including Academy Award winners such as director Pedro Almodovar and actors Javier Bardem and Penelope Cruz. Bardem's letter was published



Javier Bardem

Simon Cowell

the previous week in the Barcelona daily *El Periodico de Catalunya*. "This is a war of occupation and extermination against a whole people without means, confined to a minuscule territory without water and where hospitals, ambulances, and children are targeted and presumed to

be terrorists," Bardem wrote. European Jewish Congress president Moshe Kantor said the stars should leave Israel alone and fight rising anti-Semitism in Spain instead, adding: "I would be interested in reading the opinion of the same Spanish celebrities after thousands of rockets are fired at Madrid or Barcelona."

From UFC to IDF

Israeli mixed martial arts fighter Noad Lahat won his first UFC fight July 26 against Steven Siler in San Jose, Calif., then flew back to Israel the next morning to make himself available to fight in Gaza, even though his unit has yet to be called up to take part in Operation Protective Edge. "The last two months, I haven't slept one full night. I was waking up every hour to check my phone to see if I got messages, see if my family called me," the 31-year-old reserve paratrooper said after the fight. He lost his first UFC bout last fall. ■

Gematria

32

The number of countries urging the United Nations to recognize Yom Kippur as an official holiday. Among those backing the idea are Israel, Canada, the United States, Argentina and Nigeria.

\$4 million

The amount the Jewish National Fund has raised to provide 160 portable bomb shelters for communities near Gaza.

Quotable

66

I can't afford to gamble Jewish lives on the altar of idealism.

— Rabbi N. Daniel Korobkin. See his full exchange with Rabbi Lisa Grushcow on p. 4.

Inside today's edition

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Letters to the Editor

The UN stands by blindly

On the grounds of the United Nations headquarters in New York City is, along with the appropriate inscription from Isaiah 2:4, a sculpture of swords being beaten into plowshares, a gift donated to the UN by the former Soviet Union.

Yet UN officials, after recently discovering a Hamas cache of rockets hidden within a UN facility in Gaza, proceeded to immediately return them to Hamas terrorists.

Since the end of the 2006 Israel-Lebanon war, the terrorist organization Hezbollah has been able to re-arm itself with upward of 60,000 rockets and missiles, many if not all of which are embedded within the Lebanese civilian infrastructure, all while under the watchful eyes of UN observers and contrary to the 2006 truce conditions.

Perhaps it would be more appropriate if the "swords into plowshares" sculpture was replaced by one showing a UN worker handing a rocket launcher to a terrorist.

Ralph Schleichkorn
Montreal

CIJA needs a broader view

Michael Diamond's commentary ("CIJA must choose its battles carefully," July 24), is nothing less than jaw dropping.

As a refugee lawyer representing hundreds of Hungarian Roma, I have never seen a refugee claim refused because of free mobility rights in the European Union. That's because there are none. Citizens from EU countries cannot remain in another EU country beyond three months unless the person is employed or is otherwise self-supporting. Given the discrimination and evictions of Roma in France and Italy, how would Roma "feel more comfortable" living illegally and facing harassment? They are also barred from seeking asylum.

Further, the notion that Hungary appears "to be invested in improving the situation for Roma," has been flatly rejected by the Federal Court. Intentions and changes are two different matters. The Harvard School of Public Health asked the United Nations to investigate possible pre-genocide conditions in Hungary. One in five Hungarians supported the anti-Roma and anti-Semitic Jobbik Party in the recent election.

Yet, our government insists that Hungary is safe, and, as stated by the Federal Court a few weeks ago, engaged in cruel and unusual treatment in cutting health

coverage. The Centre for Israel and Jewish Affairs offered almost unconditional support of the government's position.

Moreover, the view that CIJA should only stand up for Jewish interests is very troubling. This view is out of sync with the community, contrary to Jewish values of tikkun olam, and short-sighted. We must insist on a tolerant and just society for all.

Maureen Silcoff
Toronto

On Rav Kook and Zionism

Full marks to Martin Lockshin for his insightful analysis of the life and religious philosophy of Rabbi Abraham Isaac Kook ("Israel's first Ashkenazi rabbi respectful of the non-religious," July 24).

Rav Kook's philosophy of Judaism on contemporary Israeli attitudes toward Arabs was arguably superseded by that of his son, Rabbi Zvi Yehuda Kook. It was the younger Kook who transformed his father's theology into a militant Zionism that divides Israelis to this day.

Lockshin notes that Rav Abraham Kook saw the secular-dominated Zionist enterprise in pre-state Palestine as an important stage toward the redemption of the Jewish People. According to Lockshin, Rav Kook's concern was with the Zionist community's peaceable evolution alongside its

Arab neighbour.

Israel's victory in the Six-Day War caused a radical transformation in the status of Rav Kook's philosophy. The reunification of Jerusalem and Jewish control of Judea and Samaria and Gaza were interpreted by his students as meaning that they were themselves living in the messianic age and that the Jewish redemption might be at hand. Rabbi Zvi Yehuda Kook expounded on this new theology. As Rosh Yeshiva of Mercaz ha-Rav Kook (succeeding his father), Rabbi Zvi Kook influenced a generation of prominent religious and political figures who believed that the arrival of Jewish redemption would be speeded through the establishment of Jewish communities throughout the "occupied territories."

Among the most fervent adherents of Rabbi Zvi Yehuda Kook's messianic Zionism were founders of Gush Emunim, whose controversial settlement activity remains a major cause of disagreement among Israelis.

David Goldberg
Toronto

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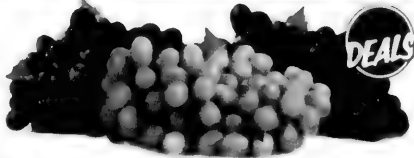
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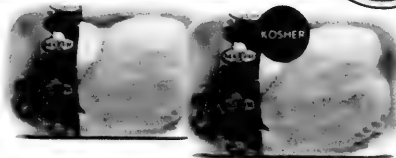
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RABBI 2 RABBI

War brings anti-Semitism to the fore

Are the clouds of Nazism rolling in once again, or can we draw hope from people of different faiths uniting against the ugly side of human nature?

RABBI N. DANIEL KOROBKIN

BETH AVRAHAM YOSEPH CONGREGATION, TORONTO

RABBI LISA GRUSHCOW

TEMPLE EMANU-EL-BETH SHOLOM, MONTREAL

Rabbi Grushcow: I am not someone who, as a congregant recently put it, "looks for an anti-Semite under every rock." I believe strongly that Jewish identity in the Diaspora cannot be reduced to supporting Israel and remembering the Holocaust. And yet, recent events, especially in Europe, bring both these aspects of our identities to the fore. Some people argue that the anti-Semitic attacks show the need for Israel as a Jewish homeland. Others point to the irony that Israel's existence does not necessarily make Jews more safe. So what do we make of this upsurge in anti-Semitism? How might we support Jews in other communities outside Israel? How much should we be concerned by what we are seeing?

Rabbi Korobkin: I was just in Israel for a solidarity mission with UJA, and I can only describe the experience as a mishmash of emotions. On the one hand, we witnessed great anxiety, depression and fear. Our brethren in the southern part of Israel are living with the constant threat of missiles. On the other hand, the optimism, confidence, and resolve of our people are incredible.

Robert Frost once famously said, "Home is the place where, when you have to go there, they have to take you in." For the first time in 2,000 years, every single Jew has a "home." This is the only reassurance that we can offer to Jews around the world today who are experiencing a peaking of anti-Semitism that harkens back to Europe of 70 years ago. We knew it was inevitable: Jew-hatred has been the consistent dark spot in man's soul for thousands of years. The only difference is that today we have somewhere to go to when it once again rears its ugly head.

Rabbi Grushcow: I read an analysis that suggested one of the mistakes Hamas makes is to assume Israelis

are a colonial force and, like the French in Algeria, will retreat under pressure. But for the most part, Israelis are not about to go back to eastern Europe or Morocco or any other points of origin. Israel is home, and somehow we need to find a way to live together without such terrible violence.

Where I disagree is with your statement on anti-Semitism. I don't believe it is inevitable, and I don't believe that Israel needs to be the ultimate destination for all the Jews of the world. We don't help the world, and we don't help ourselves, by rendering Europe free of Jews. We are seeing the worst side of human nature, but it is not at the behest of fascist governments, as it was in the 1930s.

We also shouldn't assume that the world is perpetually at the brink of another Holocaust. People of different faiths are standing together to condemn these attacks, and we are finding many true friends. I am not willing to give up on the Diaspora.

Rabbi Korobkin: When it comes to the human condition, you're an optimist, I'm a realist. You see the glimmers of humanity and hope amid the rising violence and hatred against Jews, and I – perhaps because I'm a child of a survivor – see the clouds of Nazism rolling in once again. If history has taught us anything, it's that anti-Semitism resurfaces under a new guise every other generation or so.

So while I'd like to be positive, I can't afford to gamble Jewish lives on the altar of idealism. In 1933, when Rabbi Israel Meir Kagan, the holy Chafetz Chaim, was told of the impending rise of Nazism in Europe, he responded, based on a verse from Obadiah (1:17) that Zion would always be a place of sanctuary for the Jews. His prophetic words ring as true today as they did before World War II, and while we're not on the precipice of another Holocaust, we cannot afford to ignore the warning signs, either.

But here's where you and I can agree to be optimistic when it comes to the Jewish People: never in the history of mankind has there been a people knocked down so many times, even to the point of utter annihilation, who have risen from the ashes and thrived time and again. Let's save our optimism for something that's a sure bet: the successful future of the Jewish People. ■

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SeeJN | Supporting their troops



YONATAN SINDEL/FLASH90 PHOTO

Israelis march July 31 in the Old City of Jerusalem in support of Israeli troops fighting in Gaza.

SeeJN | Meeting the children



HAIM ZACH/GPO PHOTO

Sara Netanyahu, wife of Israeli Prime Minister Benjamin Netanyahu, visited children from the south of Israel who were hosted by the Zippori Center in western Jerusalem last week to avoid the worst of the rocket fire.

From Yoni's Desk

A bright spot amid conflict

As Israelis dash for shelter from Hamas rockets, as Israel Defence Forces soldiers continue to make the ultimate sacrifice to destroy Gaza's terrorist infrastructure, as European Jews consider relocating to safer parts of the world, it's essential that all Jews stand together. This crisis must reinforce our Jewish identity.

Amid the darkness of the last four weeks, the outpouring of *achdut* – Jewish unity – has been a rare bright spot. In Canada and across the Diaspora, Jewish communities have mobilized to support Israel. Where they have encountered violence and hatred – most notably in Europe, but also here in Canada – it has served as a reminder why the security of Diaspora Jewry is intrinsically tied to the security of Israel.

Pro-Israel rallies are only part of the push for unity. Emergency missions to Israel, organized by Jewish community organizations and privately, are also sending a powerful message of *achdut*. Meanwhile, grassroots campaigns are supplying IDF soldiers with all sorts of items, from extra pairs of socks and shoes to pizza dinners. These simple gestures go a long way toward unifying Jews worldwide and shrinking the gap between Israel and the Diaspora.

It's important to acknowledge that *achdut* can mean different things to different people.

For many Jews in the Diaspora, *achdut* signals total validation of the Israeli government and the IDF. In times of war especially, according to this line of thought, there is no room to be critical of Israel, because it can only strengthen the cause of those who hate Jews, wherever they live. Israel, many have noted, has gone far out of its way to limit the danger posed to Palestinian civilians, while Hamas is manipulating them as pawns. When the enemy displays such contempt for human life, it's a tragedy. Full stop. Peace with the Palestinians is a goal worth working toward, but right now the IDF has a job to do, and Israelis have every right to security.

Others see *achdut* differently. Their support for the Jewish state remains steadfast, but they argue that doesn't mean you can't critique Israel sometimes. As the Palestinian death toll has risen, these voices have publicly called on Israel to end the Gaza incursion and make peace with the Palestinians. And while they recognize that Hamas' method of fighting has exacerbated the number of dead in Gaza, and that the IDF is a uniquely humane force, they nonetheless cite the Jewish tenet of *tikkun olam* as motivation to pursue peace, first and foremost. There may be no easy solution at present – and perhaps not even a partner on the Palestinian side – but that shouldn't preclude Israel from trying.

Whichever category you belong to, or if you're half in one and half in the other, it's crucial to remember that we can disagree and still be unified. Because in the end, there is a lot we do agree on.

All of us want to see an end to this conflict and the larger Israel-Palestinian issue. We want Israelis to be safe in a strong homeland and Jews to be secure wherever else they choose to live.

That much doesn't change, no matter what else *achdut* means to you. ■

— YONI

FEATURE

Wishing Well – a sanctuary for rescued farm animals

Miriam Porter

In a land far, far away there is a magical dwelling where tired abused souls are healed, lives are saved, love is given unconditionally, and happy paws and hoofs run free from harm. If you are a lucky visitor you may get kissed by a cow, tickle a pig, feed a llama, get playfully chased by a goat or sheep and set your eyes upon the most loving horses you have ever met. This enchanted haven is in Bradford, which is really just 45 minutes north of Toronto, and is called Wishing Well Sanctuary.

Wishing Well was founded by a compassionate and dedicated woman – Brenda Bronfman. She even looks like she stepped off the pages of a fairy tale, with long, dark, flowing hair, a graceful demeanour and welcoming smile.

This mother of three adult children is truly committed to improving lives of animals, both human and non-human. Originally from Montreal, Bronfman opened Ontario's newest sanctuary in 2011, now a federally registered charity.

"I always felt a connection with animals. We had dogs growing up, dogs were my first love" she says. "Later I became involved in local animal protection issues. I joined the Toronto Humane Society as a volunteer in the education department. I also love kids and education. It's crucial to educate others in order to have a positive impact in the world."

Bronfman joined the board at the Humane Society and later became president of the board. "I learned about animals raised for food and that opened a whole new world for me," she says.

"I visited slaughterhouses because I felt it was important that if I was going to speak about these issues and educate others I needed to know about it. I had to



Noah feeds Poomba, a rescued pig at the Wishing Well Sanctuary. MIRIAM PORTER PHOTO

say I witnessed it with my own eyes."

The more Bronfman learned about abused and mistreated farm animals the more she wanted to help. She saw others speaking up for cats and dogs but there was a void advocating for farm animals. Bronfman combined her passion for children, education and animals – and the Wishing Well Sanctuary was born.

She fondly recalls when the first rescued animals arrived at their home. "It was a cold fall day. The animals came off the truck – nine cows and five sheep – and I was crying. These rescued animals walked into the paddock and suddenly the energy of the entire place shifted. These precious souls had arrived. It was fantastic."

Bronfman's mission reflects the Jewish value of tikkun olam.

Humane education, an integral part of Wishing Well, aims to offer positive choices and teach people to live compassionate lives without harming others.

Bronfman facilitates workshops, pub-

lic speakers, wellness programs, retreats and summer camps for children, all the while promoting empathy and integrity for all species. Programs that encourage abused and neglected children to interact with abused animals can have a healing effect on children as they can relate to the animals and what they have been through. Bronfman is filling a huge gap in this province when it comes to humane education workshops and these platforms have the power to literally turn lives around.

Standing tall in the centre of the sanctuary is a beautiful peace pole. Bronfman explains that the pole radiates peace outwards from within the sanctuary. The six sides display writing in Hebrew, Ojibway, Sanskrit, braille, French and English, as well as animal prints. If you attend a tour, offered on the last Saturday of each month from March to November (no drop ins), you can stand next to the powerful peace pole.

Each animal has a unique personality

and rescue story. There are currently 53 animals on the property, including cows, sheep, donkeys, pigs, goats, horses, chickens, cats, rabbits, and one gorgeous and curious white llama named Lightening. Lightening will gently nibble grass from your hand and has the funniest crooked toothy grin.

Of the 10 pigs, Yoda is the most famous. This piggy celebrity was just a baby when he boarded a truck destined for slaughter in Quebec. But this brave little guy fought for his life and jumped off the truck that would have taken him to his death. Yoda's renowned rescue aired on mainstream media and raised awareness. Perhaps the news of Yoda's rescue spread to pig-land because a few weeks later another pig jumped off a truck to freedom and also ended up at Wishing Well. Bronfman named her Princess Leia and the rescued piggies are best friends. Wishing Well is also home to Jinx, a mischievous goat; Sweet Pea, a horse removed from a horribly abusive situation; and there is even Muzzle Tov the steer, who was discovered in terrible conditions on a farm. Bronfman said he looked like "Good Luck!"

Bronfman's good luck extends to the wonderful volunteers she relies on. "This place cannot run without our volunteers, they are amazing and help so much," she says.

It costs about \$7,000 per month just on food alone for the animals. Bronfman confides, "Having a famous last name is a mixed blessing. The downside is that people automatically think I don't need money for the sanctuary, but that's not the case. The truth is I have sold pieces from my family heritage to keep the sanctuary going." ■

To learn more go to: www.wishingwell-sanctuary.org

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Will Jews flee France and Belgium for Quebec?

ELIAS LEVY

elevy@thejcj.ca

The number of anti-Semitic incidents has increased greatly in France and Belgium in recent months, and the alarming rise in Judeophobia in those countries has forced many Jewish families in those countries to seriously consider the ultimate choice: leave their native country and rebuild a new life in a more welcoming land.

This gloomy situation has been noticeably worse since the recent outbreak of the war between Israel and Hamas.

In France and Belgium, several large demonstrations of support for the Palestinian people have degenerated into anti-Semitic violence.

In France, this seemingly never-ending conflict between Israel and Hamas has inflamed existing tensions and anti-Jewish hatred in several areas of Paris and other French cities. Anti-Jewish slogans, attacks against Jews wearing kippot, Jewish businesses vandalized or burned, synagogues attacked by extremely violent pro-Palestinian demonstrators have created a poisonous atmosphere that can only accelerate the departure of Jewish families to safer countries.

The situation is just as untenable for the

Jews of Belgium.

"If a Jew wearing a kippah walks, day or night, along the Rue Neuve in Brussels, the largest pedestrian shopping street in the city, the probability that he will be physically assaulted by anti-Semitic thugs is very high," Joel Rubenstein, president of the Belgian league against anti-Semitism and former president of the Comité de Coordination des Organisations Juives de Belgique, the official representative body of the approximately 40,000 Jews in Belgium, told *The CJN* in an interview.

Are Canada, and Quebec in particular as a francophone province, among the preferred destinations for these immigrants? Is the institutional Jewish community in Montreal ready to welcome new Jewish families immigrating from France and Belgium and help them integrate into their new society?

This two-part report will try to examine these questions.

The CJN sought the points of view of community leaders in Montreal, Paris and Brussels who are very familiar with this issue. Some French Jews who have lived in Quebec for a few years also spoke about their immigration experience.

Today, there is "a profound malaise" in the 500,000-strong Jewish community of

France, said Roger Cukierman, president of the Conseil Représentatif des Institutions Juives de France (CRIF), the official umbrella group for the Jews of France.

The first destination for Jews who leave France is Israel.

Immigration of French Jews to Israel had grown by 70 per cent in 2013 after a period of calm in previous years, and the trend has continued in 2014. According to Jewish Agency statistics, 854 French people made aliyah in January and February, compared with 274 in the same period last year – an increase of 312 per cent.

Other destinations chosen by French Jews are the United States, Canada and Australia.

Cukierman said Jews are leaving France for three main reasons: a weak economy, renewed anti-Semitism, and the difficulty for Orthodox Jews in pursuing advanced studies in France – because of similar requests from other students as the Muslim population has increased. French universities have largely stopped accommodating any such requests, including from observant Jewish students when the date of an exam falls on Shabbat or a Jewish holiday.

"French Jews who don't make aliyah mostly leave for the United States, Canada or Australia. The French have always considered Canada a land of prosperity that has a future," Cukierman said in an interview.

"French Jews who choose Quebec are privileged on two counts: they are francophone and they will find a dynamic, prosperous and remarkably well-organized Jewish community in Montreal."

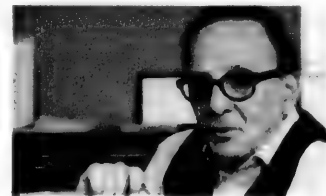
A study undertaken in 2013 by the European Union Agency for Fundamental Rights that looked at Jewish communities in eight of the 28 members of the EU – those eight included about 90 per cent of European Jews – found that 40 per cent of Belgian Jews are thinking about leaving their homeland soon.

According to physician Maurice Sosnowski, president of the Comité de Coordination des Organisations Juives de Belgique, the appalling attack at the end of May by a French jihadist on the Jewish museum of Brussels, in which four innocent people died, will certainly convince many Jewish Belgian families to immigrate to a country that's safer for their children.

Quebec, "for linguistic and cultural reasons," is undeniably "a very attractive destination" for young, francophone Belgian Jews, said Sosnowski, a noted specialist in neurophysiology and a professor in the faculty of medicine at the Free University of Belgium.

"I am among the many Belgians who greatly admire your country, Canada, a marvellous land of freedom and opportunity," Sosnowski told *The CJN*.

"I often tell my young assistants that they should go to Canada to work. If I were younger, I would go to live in Canada with-



Maurice Sosnowski

out the least hesitation. For me, Canada is a perfect combination of European spirit and American possibilities for success. It's a good marriage."

Victor Goldbloom – a distinguished Jewish community leader in Montreal, who was a cabinet minister in Robert Bourassa's Liberal governments in the early '70s, a former commissioner of official languages of Canada and former president of the Quebec arm of Canadian Jewish Congress – was president of Jewish Immigrant Aid Services (JIAS) in the early 2000s.

In 2008, JIAS merged with Jewish Family Services and Jewish Employment Montreal to form Federation CJA's Agence Ometz.

In 2002, Goldbloom chaired a working committee set up by JIAS to promote the immigration of Jews from Argentina and France. At the time, Argentina was facing a very serious economic crisis and France was experiencing a large increase in anti-Semitism, exacerbated by the second Palestinian intifadah.

Montreal Jewish community leaders were counting on the settlement of new Argentine and French Jewish immigrants to slow the demographic decline of the city's Jewish population. Goldbloom recalled in an interview.

Highly respected in Quebec society as well as the Jewish community, Goldbloom's judicious advice is greatly appreciated by many. He strongly recommends that Ometz leaders continue to follow up on the program promoting immigration to Montreal in the Jewish community of France and, if possible, in the francophone Jewish community of Belgium as well.

"We absolutely must extend a hand to the members of the French Jewish community, who today live in great anxiety. We must tell the French Jews: 'Aliyah should be your first choice. But, if you don't want to settle in Israel, you have the world before you. We strongly encourage you to choose Quebec,'" Goldbloom said.

"We must again promote the remarkable Montreal Jewish community in France, while taking all the necessary steps not to embarrass or offend French Jewish community leaders. We must also encourage francophone Belgian Jews who want to emigrate to choose Montreal if they want to ensure a more promising future for their children." ■

Translated from the French by Carolan Halpern. Next week, we'll look at Montreal Federation CJA's position on francophone Jewish immigration to Quebec from Europe.

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Do not lay down, do not soften



Avrum Rosensweig

Do not lay down my people. Do not soften.

That is the challenge of this war on Gaza. That is what we, who support Israel in this war, are faced with regularly as the battle scalds. Do not lay down. Do not soften.

Every Jew I know is devastated by the deaths in Gaza. We are a compassionate people, and at the core of our beliefs is the commandment to "love thy neighbour." So when a Palestinian child is killed, we suffer. Let the world know that. Let them know we are the ones who call Palestinian homes before bombing, who send leaflets overhead prior to military operations. Pundits say the Israel Defence Force is the most ethical military in the world. We are the ones who set up hospitals for our civilians, for our enemies.

Do not lay down. Do not soften.

It is easy to do. As I write this article, I am crying, having just seen pictures of children dead, in Gaza. What Jew is not? What Jew cannot but respond to his or her DNA, which forces us to be compassionate? Which Jew does not remember the warnings by the angels in the Torah to the Jewish People upon hearing of the death of the Egyptian slave owners, killed when the Red Sea waves returned? The angel said, "They, too, are God's creations. Do not dance in celebration of their death." And we do not.

Do not lay down. Do not soften.

Our task is hard. Eighteen-year-olds are ordered by the IDF to enter Gaza to destroy tunnels built for mass terrorist attacks, in which no doubt our children would have been kidnapped and killed. Eighteen! Our job is hard, because every drop of our consciousness, as Jews, yells out, "Let them be!" Allow the 18-year-old to live his life. Allow the Palestinians in Gaza some peace from the horrendous noise that must hammer away incessantly as bombs drop. We, the Jewish People, are built to protest such things, yet in this

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It is crucial that we stand tall, with great self-respect and an intense appreciation of our peoplehood and values.

case, we must encourage them. That is not our nature. But it is right.

Do not lay down. Do not soften.

Once again Israel and the Palestinians are central to the world's agenda. Our Israel is so often their evil. And as the focus sits squarely on Israel and Gaza, Syria is free to kill its own people, and ISIS can cruelly go about wiping out Christians from northern Iraq and forcing conversion, or death. World be aware. And with all of this, we go about our days. We laugh at jokes, but we are mourning and we are scarred. We are reminded in a very real way that anti-Semitism and anti-Israel sentiment is real, and graphically por-

trayed through swastikas on bus shelters in Thornhill and on the placards of our enemies, yelling for the ovens.

Do not lay down. Do not soften.

With all of this, as we await the end of this war that shakes us violently, it is paramount we do not let those voices calling for our destruction to seep into our souls, nor do we wobble from the verbal and physical cuts and jabs thrown our way by regular citizens. It is crucial that we stand tall, with great self-respect and an intense appreciation of our peoplehood and values. Be thankful every tick of the clock that the State of Israel is our homeland, with foibles and wrinkles, with brilliance and compassion.

We pray for the safety of all innocents and ask forgiveness where we have done wrong. We thank God or the forces that stir our existence, for the gift of the Jewish People, and for the resolve to protect ourselves, the insight to know how and for our soul that forever cries out for peace for all person-kind.

Do not lay down. Do not soften. ■

Avrum.rosensweig@veahavta.org

Fighting the need for revenge



Bernie Farber

They could have been your children, they could have been mine. Three teenagers, still boys really, Naftali Frenkel, 16, from Nof Ayalon, Gilad Shaar, 16, from Talamon and Eyal Yifrah, 19, from Elad, were kidnapped in June. Their bodies were discovered in a shallow grave not far from Hebron.

They were like any other boys. They enjoyed music. Naftali, I have read, had a beautiful voice and would sing often, guitar in hand, friends listening and joining in. Eyal, too, liked to sing. I heard him on a YouTube video, a young voice full of hope, with a smile that lit up his face. My two boys also play guitar and love to sing, and I thank God every day that their voices are still strong.

How does one cope with such searing horror?

Yes, the world is sometimes a very dark place. In Nigeria, 200 school girls are kidnapped by an extremist Muslim sect, Boko Haram. In parts of Africa, there is still horrendous child slave labour. In South America, drug cartels murder seemingly at random. But these were our boys, our Jewish children. This happened in our home.

Our anger seems to know no bounds. We cry out for justice. Our sorrow seems to know no depths as our tears are endless.

The immediate human emotion of desire for revenge is hard to keep in check. Indeed, immediately after our boys were found murdered, a Palestinian teenager was kidnapped and murdered outside of Jerusalem. A Jewish man and two minors were arrested.

Yet, despite our immense grief, the vast majority of Jews and Israelis reject such hatred and have not succumbed to lawlessness. Despite our heavy hearts, Israeli mothers have not cheered the death of Arab children.

Indeed, Naftali's family had this to say upon hearing of the murder of the

young Arab boy in Jerusalem: "If the Arab youth was murdered because of nationalistic motives, then this is a horrible and horrendous act. There is no difference between [Arab] blood and [Jewish] blood. Murder is murder. There is no forgiveness or justification for any murder."

Yet how does one strive to understand? How does one move on?

Tragically the history of the Jewish People has been filled with such catastrophes. We have had to endure war, genocide, anti-Semitism and discrimination.

Our history is filled with the tears of mothers grieving for their children and the broken hearts of fathers wanting to embrace their sons one last time. We have had to endure monumental pain, but we have also learned that justice cannot be ruled by emotion.

Sadly, the events have led to yet another round of war.

From angry words to Hamas firing dozens of lethal rockets into Israel, no nation can be expected to withstand such an onslaught, and so, Israel has

done what it must do to protect its people.

Hamas is a cult of death manipulating even its own people to ignore Israeli messages to vacate areas to protect Gazan civilians. The more Gazans killed in Israeli bombings, the more Hamas rejoices.

For us, we must not give in to the temptation of revenge, even in these times.

In eulogizing Gilad Shaar on behalf of the family, Yair Lapid, Israel's minister of finance, expressed what I want to believe we all hold in our hearts.

He said in part: "If we want to take revenge on these murderers, and we find them and punish them, the true revenge will be the ability to transcend the differences among us and to embrace one another, despite all of our shortcomings and the disagreements among us. If, indeed, we want to sanctify Gilad's memory, we need to choose what to sanctify: the hostility toward the other or the love for each other – that which divides us or that which binds us, the suspicion or the trust among ourselves." ■

Israel needs our presence more than our presents



Rabbi Dow Marmur

Most Diaspora Jews want to help our people in Israel in response to the latest Gaza war. Giving money is one way. However, though the special fund-raising campaigns on behalf of Israel are appropriate, what Israelis seem to need more is for us to be by their side, even if we don't intend to stay.

When Hamas rockets rain down on the population and Israel is at war, burdened by the deaths of civilians on the other side and criticized for taking "disproportionate" steps to defend itself, Jews in Israel need to be reassured that their sisters and brothers in the Diaspora are with them, not only in their generosity, but also, as it were, in the flesh. When allies waver, Jews are called upon to remain steadfast and committed, whether or not they support the

government in power.

Tourism is always said to help the Israeli economy more than funds raised abroad. Much of what visitors spend goes into the pockets of people who need it most: low-earning hotel and restaurant workers, taxi drivers, shopkeepers, etc. Visitors are likely to make a greater economic contribution to the country than if they stay at home and send money. To paraphrase the cliché on many an invitation: Israel needs our presence more than our presents. And if other airlines won't fly us, El Al will.

In the current situation, visitors also become invaluable morale boosters whose very presence helps ease the Israelis' sense of vulnerability and isolation. When many stayed away during past intifadahs, I witnessed how the few who came were greeted with enthusiasm and true appreciation. They helped to remind Israelis that they weren't alone.

Individual visits are likely to mean more than orchestrated "missions." The latter are, of course, also welcome, but participants tend to pay too much attention to photo ops with officials. I've

heard Israelis ask themselves whether "missionaries" are there to see or to be seen. It's the ordinary folk who come to be with their relatives and friends or just show solidarity with fellow Jews that are most likely to warm the hearts of ordinary Israelis.

But it seems that "missions" are more popular than individual visits. I've now heard of many who have "postponed" their personal travel, awaiting better times. When asked for advice, I've said that though it's not for me to tell others what to do, I'd most decidedly not delay my own journey.

On the contrary. Though circumstances don't permit my wife and me to return to Israel just now, we're doing our best to go there as soon as possible — and stay.

Many who attend local solidarity rallies and "briefings" are tempted to compensate their reluctance to visit by subscribing to the most hawkish responses to the crisis, perhaps also as a reaction to the usual negative media comments about Israel. But we must beware not to urge Israelis to be brave

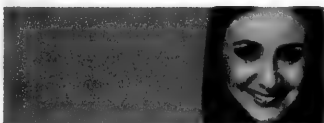
on our behalf while we stay at home, far away from the action.

Even if they know in Israel about our campaigns, our rallies, our letters to editors and other expressions of legitimate support, and of our deeply felt indignation with the habitual and outrageous Israel bashers, I surmise that they'd rather see us in Israel, even if we're critical of their government's handling of the situation and heart-broken over the internal squabbles and the inflated rhetoric of some politicians. Chastisements on the ground are likely to be more comforting and more effective than adulation from afar. Shaking the hands of others is more genuine than applauding with our own.

That's how I understand the message of Bonna Devora Haberman, Israeli academic, author and feminist. Writing in the *Times of Israel* last month, she calls upon us to respond to the red alert by being there.

She concludes: "In short, we appreciate your prayers, your messages of concern and your criticism. Please deliver them. In person. To a shelter near us." ■

Lessons for Canada from the Gaza war



Sheryl Saperia

While Israel battles Hamas both above and below ground, Canada should evaluate its own counter-terrorism strategies and foreign policy in light of the particular dynamics of this war.

What follows are five aspects of the current Gaza conflict that highlight how Canadian policies may need to be rethought or, conversely, how Canada has gotten it right.

- Canada's decisions to designate Hamas as a terrorist entity in 2002 and cut off direct funding to the Palestinian Authority after Hamas took power in 2006 were well-founded. Over the last decade, Hamas has targeted Israeli civilians with thousands of missiles, used Palestinian civilians as human shields, and allocated its finances and resources to weapons and tunnels rather than schools and hospitals. Indeed, the terror tunnels recently discovered in Gaza consisted of hun-

dreds of thousands of tons of concrete, much of which had been donated by the international community for humanitarian purposes. Accordingly, Canada has correctly directed its aid to specific projects necessary for the emergence of a viable — and democratic — Palestinian state.

- The United States recently blocked the transfer of money from Qatar to Hamas, reflecting the West's increasing awareness not only that money is the lifeblood of terrorism, but also that this money often comes from foreign governments. The Gaza conflict highlights the need to contend more effectively with such governments. In this respect, Canada is on the right track. The 2012 Justice for Victims of Terrorism Act (JVTA) allows Canadian victims of terrorist attacks to sue both the local and state sponsors of the perpetrating terrorist group. However, the list of countries that may be sued under this law is short (Iran and Syria) and does not reflect the true number of terror-sponsoring states. Canada must bravely add to the list and enable more victims to seek justice from their wrongdoers.
- Turkey and Qatar, which provide funding and public support to Hamas, are two ex-

amples of a growing phenomenon: states that are ostensible allies of the West, yet deliberately offer significant assistance to the West's enemies. As a NATO member and world leader in the fight against anti-Semitism, Canada should be watching and cautioning fellow NATO member Turkey in particular. In July, Turkish Prime Minister Recep Tayyip Erdogan said Israel's military offensive in Gaza represented "barbarism [that] has surpassed even Hitler's." In a government-affiliated newspaper, an open letter to Turkey's chief rabbi asserted, "Jews... cause strife and mischief every place they go." The rabbi was ominously advised to condemn Israel's actions in Gaza in order to prevent violence against Jews in Turkey.

- As the world's pre-eminent state sponsor of terror, it's unsurprising that Iran is playing a pernicious role in the Hamas conflict. Iran has provided missiles, hundreds of millions of dollars, and combat training to Hamas. Ali Larijani, Iran's parliament speaker, recently shared on television that Hamas "needed the arms manufacture know-how, and we gave it to them." Canada was justified in designating Iran as a state sponsor of terror under the JVTA.

cutting off diplomatic ties with the regime and imposing sanctions under the Special Economic Measures Act (SEMA). But Canada should list Iran's Islamic Revolutionary Guard Corps as a terrorist entity and broaden the grounds for SEMA sanctions to include Iran's international terrorist activity and domestic human rights violations.

- The tunnel warfare waged by Hamas has emerged as a strategic threat to Israel, in some ways acting to equalize the less-equipped former with the high-tech latter. Perhaps Canada and its allies should explore technologies and tactics to protect troops in future conflict zones that are likely to see a more expanded and lethal use of tunnel warfare by terrorists.

The latest conflict between Israel and Hamas should be viewed as a prototype for 21st-century warfare against an evolving terrorist threat. Ottawa should seek to glean from it lessons that will better protect Canadians and Canadian interests at home and abroad. ■

Sheryl Saperia is director of policy for Canada at the Foundation for Defense of Democracies.

News



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TTC probes anti-Israel rally remark by staffer

JODIE SHUPAC

jshupac@thecjn.ca

The Toronto Transit Commission is investigating after one of its employees made vitriolic anti-Israel comments to a TV reporter at the July 26 Al-Quds Day rally at Queen's Park.

The man did not identify himself, but wore a black shirt bearing the TTC's logo on one of the arms.

The *Sun News* footage shows him shouting into the camera: "There should be a free Gaza, free Palestine. And if they continue, now we will go from here there and we will kill the Israel. We will kill all Israel. And we will show the power. What we can do further. Thank you."

The reporter interviewing him then asked, "You're going to kill Israel?" to which the man responded, "No, I'm just

saying we're going to go there and show the power to them."

He then walked away.

TTC spokesperson Milly Bernal said the man has been confirmed to be a TTC staff member, but she would not comment on what his job is or where he works.

"We're still investigating [the incident], and we can confirm this when the investigation has been completed," she said.

She added that the TTC's policy regarding staff's off-duty conduct while wearing a TTC uniform or attire is "pretty clear," and she cited part of an employment contract that each worker must sign.

It states: "As an employee, the Toronto Transit Commission expects you to be of good character and to meet your responsibilities to the public and others which whom you come in contact in the performance of your duties... and to con-



An off-duty TTC employee spoke to a reporter July 26 at Queen's Park. SUN NEWS SCREEN SHOT

duct yourself, while on duty, in a manner which does not jeopardize the integrity or the image of the TTC. To conduct yourself, while off duty and in issued uniform or clothing, equipment or TTC vehicle, in a manner that does not jeopardize the integrity or image of the TTC."

In a letter last week to TTC chair Maria Augimeri, Avi Benlolo, president and CEO of the Friends of Simon Wiesenthal Center for Holocaust Studies, urged that the worker be fired.

"It is crucial that Canadian authorities act decisively and with conviction before this ideology of hate, so capably exported by Iran and its supporters here, destroys the democratic foundations of our society," Benlolo wrote. "This includes, first of all, dismissing the TTC worker who is clearly not fit to wear the uniform and has tarnished the image of the TTC."

Frank Dimant, executive vice-president of B'nai Brith Canada, wasn't surprised such comments were made at the Al-Quds event.

"I think it's imperative to note that B'nai Brith was concerned about the rally to begin with," Dimant said.

"We'd requested Queen's Park to disallow the gathering, which we knew would become a hate forum. It is absolutely disgusting and unacceptable that any Canadian - TTC worker or not - would advocate genocide for all Israelis. What we see in Europe is rapidly coming to Canada. Hamas flags in the streets, attacks on Jews in Montreal and Calgary... we should not be passive on this matter and pretend it will merely go away. We hope the TTC will use all the disciplinary powers it has to discipline a worker who has discredited their service."

Howard English, senior vice president

of the Centre for Israel and Jewish Affairs (CIJA), said the incident is "part of a larger issue... the words this man used are symptomatic of an increasingly prevalent tendency to move beyond the criticism of Israel into statements that are incendiary and even anti-Semitic... we've seen this taking place in Europe as an excuse for anti-Semitism, where anti-Israel protesters are shouting death to the Jews."

As to whether CIJA wants disciplinary measures taken against the employee, he said, "We don't want to even suggest to the TTC the approach it should take to this employee. The TTC's policies about employees who publicly represent them are for the TTC to make and enforce."

In a statement, Augimeri said that employees in TTC uniform "on or off duty - must conduct themselves with integrity and not jeopardize the TTC's image or reputation." She said that "TTC staff will take action it deems most appropriate" when the investigation is done.

"We understand the sensitive nature of this and the great upset it has caused so many of our customers and the public; it is being handled with the seriousness and sensitivity it deserves."

A Toronto police spokesperson said no charges were laid in connection with the incident, nor did police receive reports of hate crimes at the Al-Quds Day rally.

A video of the rally shot by filmmaker Igal Hecht and supplied to *The CJA*, shows another pro-Palestinian protester shouting at the pro-Israel protesters "Go back where you come from... go back to Germany, where they can kill you again."

For updates on this story, visit www.cjnews.com.

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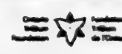
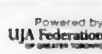
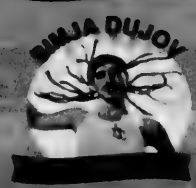
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GUEST VOICE

Why I'm sponsoring the Toronto Palestine Film Festival

Zane Caplansky

My name is Zane Caplansky. "Zane" is, in fact, a Muslim name. It means "good", or "strong" or "beautiful," depending on the context. Caplansky is a name I gave myself. I was born Zane Caplan, but I legally changed my name, restoring it to its ancestral glory, when I opened my deli business six years ago. I changed the spelling from Caplansky to Caplansky just because I thought it looked better.

The reasons why my great-grandfather Benjamin Caplansky changed his name are lost in time. My belief is that it was an attempt to fit in better with Canadian society. I have a photo of him wearing a straw bowler hat and a wool suit – the epitome of "be Yiddish, look British." In changing my name back, I made a statement about not needing to fit in. I embrace my Jewish name and my Jewish identity. I am a proud Jewish man who is part of a family that has contributed to this city and this country for well over 100 years.

My business is Jewish too. I own and operate Caplansky's Delicatessen on College Street. In the logo, if you look closely, you'll see a little Star of David for an apostrophe in my name. My menu features some Yiddish terms, and I refer to my Jewish heritage on the cover of my menu. There are mezuzot on the doors. We close for the High Holidays. I own a deli truck named after my beloved Nana: "Thunderin' Thelma." I sponsor a softball team called "The Bad News Jews" and Mount Sinai Hospital, and I have proudly supported the Toronto Jewish Film Festival as well as countless other community groups and initiatives.

Six months ago, I decided to sponsor the Toronto Palestine Film Festival (TPFF). Until that time, I didn't even know such a thing existed. I was volunteering with "Action Against Hunger" and met someone who mentioned the TPFF to me. "Gee," I said, "I'd like to sponsor that."

One of the great joys of running a restaurant is that on most days, it feels like a room full of storytellers sharing their experiences over a great meal. This festival seemed to me to be another forum for storytelling. It is often said that the

CAPLANSKY'S
Delicatessen

conflict between Jews and Palestinians is one of conflicting narratives. I don't know if that's true, but I have to believe that a starting place for peace is a place where we can both share and listen to one another's stories. The truth is, I didn't screen the content of the TPFF films, because I didn't make the decision to sponsor this festival to support any one perspective. I sponsored it as a small and humble effort to break down barriers so that both Jews and Palestinians can share each other's stories. There was no ulterior motive here – let's just get together over good food and share stories.

I've been incredibly encouraged by the volume of positive response that I've received as a result of the unexpected media attention. I've also been personally wounded and disappointed by accusations of being a "self-hating Jew" and other horrible accusations thrown at me. While I have tried to keep focused on the incredibly encouraging feedback, I have to ask: if we, as a Jewish community are unable to speak kindly and compassionately amongst ourselves, even when we disagree with each other, how can we ever hope to make peace with our enemies?

I have little interest in engaging in conversation about who is at fault in this conflict or in polarized and heated accusations, nor do I propose that I have any solutions to the terrible suffering on both sides during this war. But what I do know is that the "us" and "them" perspective is getting us nowhere. And my sponsorship of the festival was my effort to think of ourselves as a collective "us" – those of us who just want peace.

My favourite night in the deli is the second night of Passover. I host two seders that night where we tell the story, pray for freedom for the oppressed and feast together. The two seders always sell out and there are always a mix of Jews and gentiles. The love in that room sustains me all year round. When I'm down, upset, stressed or whatever, I try to



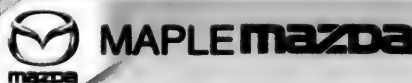
Zane Caplansky

think of everyone singing *Dayeinu*.

Of course, I recognize that timing is everything. Thus, the current state of turmoil in Israel makes my sponsorship of a free screening of *Laila's Birthday* in Christie Pits Park on Aug. 8 newsworthy. We are taking our deli truck to the park and donating the profits to the festival. I know my Nana would be proud.

My Nana taught me that food, like life itself, is best enjoyed as a shared experience. My motivation was and will continue to be fostering peace and understanding. It's a small gesture. All I wanted to do was demonstrate cross-cultural support and foster understanding.

I love being a Jew with a Muslim name. I love that I restored my ancestral name and don't feel the need to fit in, because I'm fine just as I am. I love celebrating Jewish food, culture and traditions in my deli. And I love when new deli customers ask me what matzah ball soup is. "It's Jewish penicillin," I say. "Whether you've got a broken arm or a broken heart, a bowl of my soup will make you feel better." And as humble of a contribution as that may be during these incredibly difficult times, it's something that I'm very proud of and feel immense gratitude to my Jewish heritage for giving to me. ■

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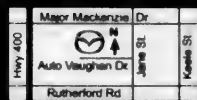
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Canadian doctors condemn anti-Israel journal article

SHERI SHEFA
sshafa@thecj.ca

More than 1,200 Canadian physicians have signed a letter condemning a scathing anti-Israel article published by a world-renowned British medical journal that's drawing heated responses from doctors here and abroad.

"An open letter for the people in Gaza," written by five doctors and signed by 24 others was published July 23 by the *Lancet*, a weekly peer-reviewed medical journal. It criticizes "the perversity of a propaganda that justifies the creation of an emergency to masquerade a massacre, a so-called 'defensive aggression.'"

Among the many charges in the piece, the authors accuse Israel of attacking hospitals, clinics, ambulances, mosques, schools and press buildings, and of "clearly directing fire to target whole families killing them within their homes... This is way beyond the purpose of finding tunnels. None of these are military objectives. These attacks aim to terrorize, wound the soul and the body of the people."

When Dr. Nathan Stall, a resident physician at the University of Toronto, saw the article, he immediately contacted his research partner, Mount Sinai Hospital physician Dr. Chaim Bell, and said, "What are we going to do about this?" Bell told *The CJN*.

In a letter to the editor penned by Stall, Bell and three other Canadian doctors – Philip Berger, Joel Ray and Tali Bogler – they take the article's writers to task for their "glaring biases" and for failing to declare their conflicts of interest.

"Swee Ang is founding trustee of Medical Aid for Palestinians and Mads Gilbert is a representative of the pro-Palestinian Norwegian Aid Committee, both organizations are hostile to Israel," the letter said.

Gilbert was also quoted in a Norwegian newspaper in 2001 saying that he was in favour of the 9/11 terrorist acts on the World Trade Center in New York.

The letter was sent via email to hundreds of Canadian physicians, and within 24 hours, they collected 1,234 signatures, Bell said, adding that they've received an outpouring of gratitude, particularly from Israeli physicians who appreciate their efforts.

"It's a very emotional time for people, especially Israelis who feel isolated," he said. Although Stall said he and his co-writers have received some criticism from supporters who say their letter is not as hard-hitting as it could have been, he said the reason they chose to focus on the conflict of interest rather than counter each of the article's claims was to show that they respected the scientific process.



Dr. Nathan Stall

"I don't think it's appropriate for medicine, for science, to be exploited for politicking and for the promotion of hate, and for me that's what crossed the line in this instance," Stall said.

Bell and Stall did counter one point made in the article, which accused all Israeli academics who didn't sign an appeal to their government to stop the war of being "complicit in the massacre and destruction of Gaza."

"Some might not agree with all the text in the written appeal, others might not have seen it, and many of our Israeli colleagues are in bomb shelters as rockets are sent from Gaza targeting civilians of all faiths," they wrote.

Since the original letter to the editor was posted on the *Lancet's* website, a number of other rebuttals have been written by members of the medical community around the world.

Israeli doctors Amir Wolf and Shachar Aharony wrote one that that was published in the *Lancet* July 30.

"Over the past decade, Hamas has received billions of dollars in foreign aid. Instead of building schools and hospitals, Hamas enriched its leadership and invested in weaponry, tunnels, and ammunition bunkers... For Israel, civilians are never a target. Unfortunately, it seems that Hamas' tactics ensure maximum civilian casualties among their own people. Israel should not apologize for its low death rates. It has spent billions of dollars on developing the world's most advanced civil defence systems. Hamas has done nothing for its citizens."

In an email response to a doctor who challenged the decision to publish the article, the *Lancet's* editor-in-chief, Richard Horton, wrote, "All I can say at present is that the disproportionate loss of life among children and women in Gaza is telling us something important about the disproportionality of force being used by one side in this conflict."

Requests for comment from the article's authors were either declined or went unanswered. ■

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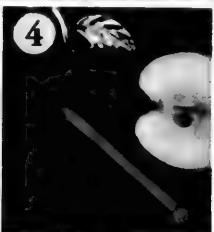
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B.C. premier voices strong support for Israel

LAUREN KRAMER
PACIFIC CORRESPONDENT

Israel has a friend and ally in B.C. Premier Christy Clark, who posted a letter of support for the Jewish state in its fight against Hamas in Gaza on the website of the Centre for Israel and Jewish Affairs.

In her July 27 statement, Clark said that the current conflict in Israel and Gaza is "of great concern to anyone who believes in democracy and human rights," but that Israel has a "right to defend itself and its citizens against terrorist attacks."

The letter continued: "At this difficult time, let us remember the values we share with Israel: a vibrant, culturally rich democratic nation committed to maintaining the rights of its citizens, regardless of gender or religion. Israel is an example not only to the region, but the world. As the world continues to hope for a peace that satisfies both Israelis and Palestinians, I'm proud that British Columbia can be counted as a friend of Israel."

The statement was read to a crowd of some 800 people who had assembled at a community gathering in Vancouver that evening to show solidarity with Israel.

CJIA's Pacific region director, Darren Mackoff, said B.C.'s Jewish community is "grateful for Premier Clark's supportive statement regarding the tragic situation in Israel and Gaza."

"The premier's statement reflects the values of the vast majority of British Columbians who believe in democracy, freedom, peace and the right to live free from terror and violence," he added.

"Premier Clark has been a steadfast supporter of British Columbia's Jewish community, supporting our communal institutions, services and standing with us in good times and in bad. She is a true friend, and because of that, we were not surprised to receive what was a moderate, supportive and balanced statement."

Prior to entering politics and becoming premier, Clark travelled to Israel and learned about the history, politics and centrality of Israel to the Jewish People. She had an opportunity to meet several Israeli and Palestinian leaders over the course of her visit, and was exposed to a broad mix of viewpoints, said her press secretary, Sam Oliphant.

He told *The CJA* that Clark "is proud to stand with British Columbians who are



Christy Clark

concerned about security in Israel. Her statement supports a peaceful resolution, and the shared values that British Columbians hold in common with people across Israel."

He added that many British Columbians have written to Clark in response to her statement, most of them expressing strong support.

Over the past year, members of Clark's cabinet have met with Canada's ambassador to Israel and with DJ Schneeweiss, Israel's consul general to Toronto and Western Canada. The purpose of the meetings was to discuss opportunities for expanding Israel-B.C. co-operation, Oliphant said.

Mackoff said B.C. and Israel have a very dynamic, growing and mutually beneficial relationship based on shared values and an optimistic vision for the future.

"At the provincial, municipal, university and business levels, B.C. and Israel are collaborating on innovative projects and research related to medicine, science and the environment," he said.

Hanna Kawas, chair of the Vancouver-based Canada Palestine Association, called Clark's statement "outrageous" and based on ignorance, *Canadian Press* reported. He added that Clark doesn't speak for all British Columbians and shouldn't be wading into areas outside provincial jurisdiction. ■

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Rabbi Yehuda Rosenblatt, top, Rabbi Yehoshua Weber, centre and Rabbi Mordechai Sekula conduct classes July 29 as part of "A Night of Unity Through Torah."

Downsview Orthodox shuls unite at evening of study for Israel

JODIE SHUPAC
jshupac@thecjn.ca

In an unprecedented display of unity, the Orthodox Jewish community in the Clanton Park-Downsview area came together for an evening of memorial, study and prayer at Clanton Park Synagogue July 29.

The event was attended by several hundred participants and co-sponsored by 14 Orthodox synagogues in the Bathurst-Wilson and Bathurst-Sheppard area whose denominations included chasidic, "yeshivish," Sephardi and modern Orthodox, plus two kolels.

"A Night of Unity Through Torah," as it was called, aimed to bind the community in commemoration of the three Israeli teenagers killed in mid-June and in prayer for the Israeli Defence Forces soldiers currently embroiled in fighting

"We started planning it for the shloshim – the 30 days since the boys were killed – as a memorial, but, with the war happening, it also became a night of

prayer for the war," explained Clanton Park spiritual leader Rabbi Yehoshua Weber, who conceived of the idea.

"We figured, what better way than bringing all the shuls together and having every rabbi give a class?"

He said he believes it's the first time all of the neighbourhood's Orthodox congregations have officially collaborated to sponsor an event.

In response to why they chose this moment to unify, Rabbi Weber said that "people [in the community] were touched by the shloshim, then the war added urgency, and there's a sincere belief among us that prayer helps and coming together as a community helps."

The evening featured 23 classes led by different rabbis and held concurrently in the synagogue's social hall.

They included, for men, a session on civilian casualties in time of war and one on asymmetrical warfare in Halachah, and, for women, a class on the Torah perspective on pain and suffering and one on messages from the forefathers and

foremothers on marriage, child-rearing and relationships.

After learning, the group as a whole moved to the shul's main sanctuary, where Rabbi Weber spoke for several minutes, and then each rabbi read one portion of Tehillim, the book of Psalms that's traditionally read during times of trouble.

Ultimately, Rabbi Weber said the event was a "huge success."

"The Orthodox world is very big and multi-faceted, and each of these shuls has a different approach. There's a lot of passion, and everyone channels that in different directions."

Participating shuls included Beth Jacob V'Anshei Drildz, Beth Joseph Lubavitch (Edinburgh), Clanton Park, Congregation Emek Tefillah Hornosteipel, Kollel Yismach Moshe, Magen David Congregation, Mishkan Avraham at Ulpiana, Mizrahi Bayit, Or Chaim Minyan, Petah Tikvah, Tiferes Yaakov, Torah VaAvodah, Uptown Chabad Lubavitch, Yeshiva University Torah Mitzion Beit Midrash. ■

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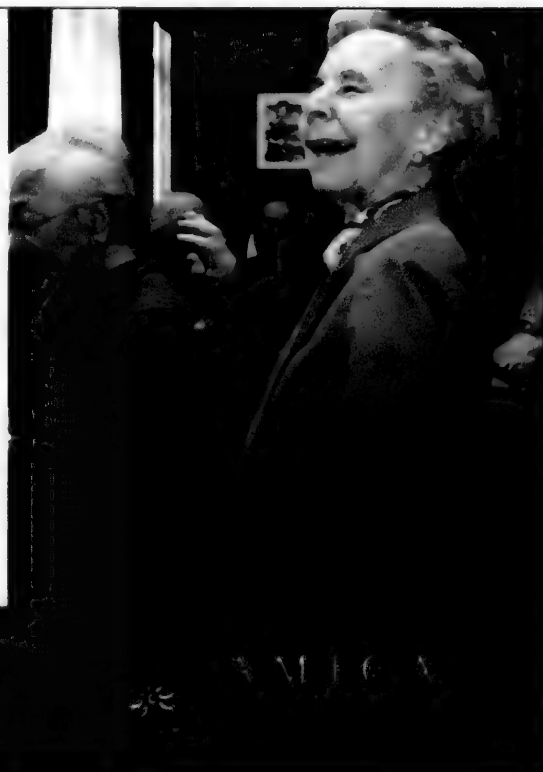
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Creating a Holocaust conversation for the future

LILA SARICK

lsarick@thejcj.ca

- Pinchas Gutter, a Toronto Holocaust survivor, sits at the front of the classroom answering students' questions in an easy give-and-take discussion.

An unremarkable scene, except that Gutter isn't really there. The students are conversing with a life-size, three-dimensional hologram. The real Gutter has pre-recorded answers to about 1,000 questions, and sophisticated voice recognition software and camera work give the compelling illusion that he is carrying on an interactive conversation.

It's a brilliant solution, conceived in the labs of the University of Southern California's Shoah Foundation, to the troubling question of how to preserve and re-create conversations about the Holocaust in the future.

"We want to achieve the sense of intimacy and directness between the students and the survivors, so they've had the questions that are pressing on them answered," explains Stephen Smith, executive director of the USC Shoah Foundation. "We want to try and meet those young people of the future where they are."

The bar that the USC researchers set was high. The images had to look three-dimensional, without the aid of special glasses or gimmicks. And the conversation had to feel as natural and logical as possible. Smith told a conference on Holocaust Survivor Testimony in a Digital Age, sponsored by March of the Living Canada in Toronto last month.

The project, called New Dimensions in Testimony, is still in its infancy, but it is already startlingly realistic. Preliminary testing has been projected on a television screen, and at first, viewers think Gutter is speaking to them via Skype. But even when they realize the image isn't "live," they still forget. Smith has seen a mother thank the hologram of Pinchas profusely



Pinchas Gutter sitting in the dome, being filmed for the hologram project



Stephen Smith

for sharing his story with her two daughters at a Holocaust museum. He's also seen a roomful of skeptical academics applaud the hologram of Pinchas, forgetting that he isn't present.

"It's not about the 3D technology, it's about the dialogue," Smith said.

In fact, based on initial testing, Gutter will return to the USC lab next month to record more answers to questions that had not been predicted, including a response to the people who thank him so emotionally. Responses will also be taped in Hebrew and Polish.

Gutter, 83, who is the first person to test-drive the new technology says it has been a gruelling experience.

On three occasions, he travelled to the Los Angeles foundation, where he sat in a dome lit by 6,000 LED lights, surrounded by 52 cameras. The lights were so blinding he had to wear protective glasses when he wasn't being filmed. He had to wear the same clothes and sit in the same position to maintain the continuity of the project.

"I spent five days sitting in that sphere. I lost track of how many questions were asked," he said. "I had no idea of what the questions were because it had to be

spontaneous. It was both emotionally and physically draining."

Drafting the more than 900 questions was also a challenge. Researchers had to start with the lowest level of knowledge about the Holocaust, and one day, staff brought in their own children to ask questions, Gutter said.

Answers had to be recorded for questions that were off-topic and that were hypothetical. In testing, the software has picked out the best answer for about 90 per cent of the questions that have been asked.

Smith chose his first "guinea pig" to try out the new technology carefully. He needed someone who "was eloquent, who had stamina and who had a good relationship and trust with me. Because it was a research environment there were equipment breakdowns. We didn't know how well it would go," he said.

The two men met many years ago, when Smith was designing a Holocaust museum in Cape Town and interviewed Gutter, who was then living in South Africa. Smith has since made a documentary about Gutter's first return trip to Poland and the two men clearly have a close re-

lationship.

"I agreed to be involved with this because of my friendship with [Smith]," Gutter told the conference. "I felt there was a value in what it was trying to achieve."

The project will go live next year in the Illinois Holocaust Museum, and eventually will be in other educational centres in North America and Europe. "We don't want to rush it. The Holocaust survivors are there and doing their thing," Smith said in an interview.

The project hopes to record 10 survivors, five men and five women, who will reflect the diversity of the Holocaust experience. It's an expensive undertaking, costing about \$2 million initially and then \$500,000 for each additional survivor who will be filmed.

But for Gutter the project "is worth every penny."

"If this helps advance the knowledge of the Shoah in the future and it doesn't just become an academic exercise, it is very meaningful." ■

To see a sample of Pinchas Gutter's work and the New Dimensions in Testimony Project go to: cjnews.com

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AEPi gets first Canadian supreme master

SHERI SHEFA
sshefa@thecjn.ca

When a former Alpha Epsilon Pi president approached Larry Leider more than 25 years ago, when he was still a York University undergrad attending his first AEPi convention, and told him he'd be leading the organization one day, Leider could do little more than laugh it off.

"Here I was, a kid of 19 years, and he's telling me I'm going to be the president of this organization one day... Funny enough, it turned out to be true," said Leider, 47, who will be installed as the Jewish fraternity's first Canadian supreme master – a fancy way of saying president – on Aug. 9 at its 101st anniversary convention, taking place this year Aug. 6-10 in Toronto.

Speaking with *The C/JN* in advance of the convention, Leider, vice president of operations for European Meats, a 55-year-old family-run meat producing and distribution company, spoke about the impact the organization has had on him and countless other alumni.

"This kind of gave me the experience that school doesn't. School teaches you how to memorize, regurgitate it onto

a test, and that's your experience with school," he said.

"But the fraternity gives you practical experience, whether it be working on a budget, working with other people – we have groups that are raising \$50,000 a year on their fundraising programs... The hands-on experience is something you don't get in school."

Since its founding in 1913, AEPi has evolved from a fraternity of Jewish men to a Jewish fraternity, Leider said.

According to the organization's website, AEPi works with local Hillels and the Foundation for Jewish Campus Life to offer a Jewish experience that is more social and cultural than religious.

There are more than 175 chapters and 93,000 AEPi alumni in the United States, Canada, Israel, Great Britain and France.

The first Canadian AEPi chapter was established more than 50 years ago at the University of Manitoba. Today, there are 15 Canadian chapters and colonies, said Jonathan Pierce, who served as a supreme master from 2001 to 2003.

"Larry is the first Canadian to be elected supreme master, and what makes this unique is that AEPi has made a big push

to become a global fraternity," Pierce said.

"We're now the largest fraternity in Canada, but we're also the only fraternity in Israel, which sort of fits with our mission. We have groups in the U.K. now, in France, and we're looking at other places, like South America, to bring what we believe is a values-based college fraternity experience to college campuses."

Leider recalled that when he first joined AEPi, fraternities were not as much a part of Canadian campus life.

"My father [who was a Holocaust survivor] didn't really understand what a fraternity was. I brought him down to a convention in Ottawa in 1993, and he was looking at the people around the table that we were associating with and at that time, we had just raised \$150,000 for the [United States Holocaust Memorial Museum in Washington, D.C.]. He saw what the organization was about and he said, 'Spend as much time as you want with this because it is the right thing to do.'"

More than a quarter-century later, Leider is still giving his time to the organization, having moved up the ranks from a brother, to a member of the board, to the first non-American supreme master.



Larry Leider

Leider said he hopes to see the fraternity continue to evolve as it has in the years since he joined AEPi.

"This isn't really the organization I joined 27 years ago. We were a smaller organization probably struggling at about 90 to 100 groups... We changed our focus by trying to commit to becoming a training ground for the future leaders of North America. We went through global expansion where our fraternity has nearly doubled in my 27 years," he said.

"My biggest impact, I hope, on the organization, is to find that person, that young man down the road who will eventually be the future leader of this organization, like someone did for me." ■

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GUEST VOICE

To 'unfriend' or not?



Frances Kraft

As a rule, I don't post anything political on Facebook. Recently, I made an exception after reading an opinion piece in the *New York Times* by Nimrod Nir subtitled "A Palestinian Saved My Life".

I thought it was a wonderful piece, sensitively written and very human. In it, Nir muses about the Palestinian worker from Gaza who came to his rescue after a life-threatening injury in 1996, when he (Nir) was 13 years old. The worker, who was doing renovations in Nir's home, shouted at Nir's stepfather, Israeli politician Silvan Shalom, to convey the urgency of the situation – a scenario that would be unthinkable today.

Nir, addressing both Israeli and Palestinian perspectives, makes the case that lack of contact with people on the other

side dehumanizes them, and makes killing easier.

I knew that sharing the link to his article meant I was opening my Facebook page to the type of discussion I usually try to avoid. I'm not confrontational by nature, nor am I political. I joined Facebook five years ago to stay connected to family and friends, not to debate them.

Soon after I posted the link, a childhood classmate – who I reconnected with a few years ago – commented on it. She said among other things that the IDF has become a terrorist organization.

I posted a quick reply to this friend, who is Jewish, but a more considered answer had to wait until later in the day. There was a broader context to address, and I did the best I could, one point at a time.

My friends who support Israel were shocked by her posts. Some were distressed, others angered. One person suggested resources that I could share with her, another said there's no point engaging in discussion because I won't change her mind, and a third advised

that I seriously reconsider having her as a friend.

I've been thinking a lot about what they said.

I didn't share the resources that were suggested, because I doubted that she would consider them credible.

It hadn't occurred to me to try to change her mind, either. I knew such an outcome was unlikely. I did want to provide context, challenge her assumptions, and remind her that words can do harm, especially if they over-generalize or lack context.

I know she has a good heart and a good mind, but it seems that she's closed them both to Israel, and I told her so.

I was frustrated and upset by her comments. And sad. I found myself thinking of *The Blind Men and the Elephant*, a children's fable in which a number of blind men describe an elephant after each one feels a different part of the animal. Individually, the men learn only about one discrete part of an elephant – a tusk, a tail, an ear. They recognize only one small part of the story.

My Facebook friend wrote of her friends in Gaza who are suffering. Human suffering is a terrible thing. I told her, adding that Israelis are suffering too.

Should I have unfriended her? I didn't. Ultimately, I believe it would contribute to the type of situation Nir was referring to in his *New York Times* piece. If there's no contact at all, how do you see the other side as human?

I did delete the whole exchange, which included two angry comments directed at my friend. I was surprised there weren't more.

I am sad for her Palestinian friends who are suffering. I am sad that her comments failed to acknowledge the suffering going on in Israel. I am sad that she didn't seem to want to consider anything that didn't support her point of view.

I don't condone inflammatory, inaccurate or hateful statements, but I wonder how anyone will understand anything if we communicate only with people who share our view of the world. ■

Feature

African Jew finds her cultural identity on the Prairies

JACOB MORGAN
SPECIAL TO THE C.J.N.

Is there more to Judaism than following customs and saying the *Shema*?

It's a question Akosiererem Sokaribo faced when she moved to Saskatoon from Nigeria in 2009 at age 19 to attend the University of Saskatchewan.

"Being Jewish for me back home was [just] a religion," says the microbiology student. "When I came here, I found that it wasn't just a religion – it was an identity."

Her parents are originally from Rivers State in the predominantly Christian part of southern Nigeria and moved to the country's main commercial centre, Lagos. The pair of middle-class businesspeople converted to Judaism, said Sokaribo, around the time she – their eldest daughter, out of six children – was born.

Most of the African Jews in her immediate community of about 100 people, she said, are either converts or the children of converts and don't have an ancestral connection to the faith.

"[In Canada], you have your grandparents being Jewish, your parents being Jewish, so even if you don't go to synagogue or anything, you're still Jewish," said

Sokaribo.

Her family observed most Jewish holidays and prayed together on Shabbat. Yom Kippur was especially important to her father, who she said would wake up the kids at around 4 a.m. so they could go to the synagogue early and spend the day with the rest of the community.

"The reason we stay together is so that you don't do things that are prohibited," she said.

Still, Sokaribo attended a mainstream government high school.

"There's really no Hebrew school there, partly because there is nobody to come and teach," she said, adding that there were siddurs and one small Torah in her local synagogue.

It was only after coming to Saskatchewan, she said, that people started asking her about her Jewish heritage.

Last December, she went on a Birthright trip to Israel and a deeper understanding of Judaism began to take shape. She remembers how she felt emotional at the Mount Herzl cemetery and appreciated seeing people of all backgrounds speaking many languages at the Western Wall.

"Previously if you would have asked me, 'Where are you from?' I would just say, 'I'm



Akosiererem Sokaribo stands by the South Saskatchewan River near downtown Saskatoon. JACOB MORGAN PHOTO

Nigerian," she said.

"But now I can say I'm Jewish."

Her guide even provided a symbolic bat mitzvah for her and others among the group at their hotel, something she never had the chance to experience in Lagos due to a lack of Jewish educational resources.

The Jewish community in Saskatoon has also provided Sokaribo with a warm social environment in a cold climate.

"I had never been away from home before, and it was obviously going to be dif-

ficult being on my own for the first time," she said.

She has yet to return to Nigeria for a visit since first arriving in Saskatoon on a scholarship from the Rivers State Sustainable Development Agency, though her 23-year-old brother Yahdein did join her last year to study at the U of S.

One festive event that Sokaribo has fond memories of from Nigeria is the Passover seder, which she said is another time for the whole community to gather.

Some of their customs include roasting a lamb and finishing it the same night, eating a Nigerian vegetable known as bitter leaf for maror, and dancing to music at the end of the meal.

"It's massive fun," she said. "I usually miss that time of the year a lot."

Despite the surface-level differences between Nigeria and Saskatoon, there are important similarities.

Sokaribo said she has grown comfortable among the city's moderate-sized Jewish community, and has stayed on to complete her master's degree after finishing her undergraduate program on the scholarship.

"I like Saskatoon," she said. "It's just the right size for me." ■

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THE CANADIAN JEWISH NEWS

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INTERNATIONAL

Parliamentarians part of largest solidarity mission to Jerusalem

JENNIFER TZIVIA MACLEOD
SPECIAL TO THE C.J.N. JERUSALEM

When retired Canadian senator Jerry Grafstein said, "Let's go to Israel," he was there six days later.

And when his wife, Carole, suggested that they take "some friends" with them, more than 100 Canadians, including five members of Parliament and a senator, hopped on board for what Jerusalem Mayor Nir Barkat described as the largest solidarity mission to visit his city since Operation Protective Edge began July 8.

Grafstein teamed up with JNF Canada, the Centre for Israel and Jewish Affairs (CIJA) and Toronto's Beth Tzedec Congregation to host a rally for Canadians, residents and tourists, at Jerusalem's David Citadel Hotel on July 30.

"It's very, very clear to me who our best friends are," Barkat told the crowd of over 300.

Grafstein, who brought 30,000 Canadians to New York following 9/11, and who helped organize a SARS relief concert in Toronto in 2003 and a telethon for tsunami relief in 2005, decided to come to Israel when Tel Aviv's Ben-Gurion Airport was shut down on July 23.

He blamed the airport's closure on "hanky panky" more than legitimate security fears, and Barkat agreed. "The airport disruption was a big mistake," the mayor told rally participants. "Ben-Gurion is practically the safest airport in the world."

Citing high crime rates in U.S. cities, Barkat said, "When I fly to America, I pray to come back safely to my city, Jerusalem. 'Feel how safe it is here. Take that home with you.'"

Leslie Satran of Toronto was vacationing in Israel with her mother, Gwen Satran of Winnipeg. They were thrilled to show their Canadian spirit. "We were here last summer," said Gwen, who had lived in Israel for nine years. "We had a wonderful trip."

Leslie said that despite the situation in Israel, they didn't even think of cancelling their visit, and arrived as planned on July 20. "We lived here during the intifadah... We wouldn't cancel a trip."

Even a few non-Canadians joined in, including Susan and David Teman, formerly of Teaneck, N.J., who came with Mikki Dorn, who made aliyah from Vancouver 16 years ago. "I've never been so proud to be Canadian," Dorn said.

The Temans praised Canadian Prime Minister Stephen Harper for his outspoken support. "It's amazing that they're standing with Israel," David Teman said.

Canadian Ambassador Vivian Bercovici was even more enthusiastic, with her rous-



Pictured at the rally July 30, from left, Sen. Grant Mitchell, MP John McCallum, MP David Sweet, MP Carolyn Bennett, MP Ted Opatz and Sen. Jerry Grafstein.

ing "Yay, Canada!" She said she is proud to represent Canada during this crisis. "Canada has certainly demonstrated, as the prime minister said in January, that 'we will stand with Israel through fire and water.'"

Conservative MP David Sweet extended greetings on behalf of Harper, while Foreign Minister John Baird sent a video message, since a trip to China prevented him from joining this mission.

This was Liberal MP Carolyn Bennett's eighth trip to Israel, but the first that didn't revolve around the peace process. "There cannot be peace as long as Hamas is in charge of the Gaza Strip," she said.

Bennett, a doctor, was emotionally moved when she visited hospitals in Israel's south. "It's very, very easy for people to sit in their family rooms and make judgment. Here, life is preferred over death."

Grafstein admitted he had doubts about this mission at first. "When planes were circling Ben-Gurion last Friday, my family

said, 'You're meshuge. You're crazy. You're putting people in harm's way.'"

But then he recalled the words of the late Lubavitcher Rebbe Menachem Schneerson to a follower who asked if he should go during the intifadah. "The Rebbe said, 'Kadima, go... and take a friend.'"

Grafstein said Rabbi Schneerson told him once that he had "special responsibilities."

"Maybe being here is my special responsibility," he told the crowd. "Israel is being isolated... it needs all the friends it can get."

The four other parliamentarians travelling on the mission, which returned July 31, were Liberal MP John McCallum, Conservative MPs Randy Hoback and Ted Opatz and Liberal Sen. Grant Mitchell.

CIJA said the trip was designed to give the parliamentarians first-hand knowledge and a new perspective on the conflict between Israel and Hamas. ■



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OPINION

What they teach the officers



Sagi Melamed

Shortly before my release from the Army after four years of service, the commander of the Armored Corps School asked me to take on a prestigious role that would have required me to sign on for another year. I thought about it and declined.

I had two reasons: First, I was simply burnt out. But it was the second reason that was the more significant: I did not see myself continuing to develop my expertise in the art of war, whose ultimate purpose is to destroy the enemy. I had no doubts about its necessity, but I wanted to devote myself to other arts.

On June 2, 2014, the self-proclaimed Israeli "newspaper for thinking people," criticized the commander of the Officers Training School for giving graduates a book

by military commando Meir Har-Zion in which he wrote of "incursions and killings of Palestinians during retaliations."

I had trouble maintaining my composure.

What on earth was the newspaper editor thinking? Does he believe that cadets spend their time at the Officers Training School doing nothing but taking familiarization trips around the country, learning Hebrew songs, attending educational seminars and studying Jewish tradition? True, the cadets do learn these subjects, but their job one is and always will be to lead soldiers into battle and to kill the enemy before the enemy can harm them. At the end of the day, the graduates leave the training base and return to their units as equipped as possible for the labours of command and war.

I did not know Har-Zion personally, but I was well acquainted with some of his comrades, including Katcha from the Gilboa and Elisha from Kibbutz Ramat Yochanan. Hesitancy was not exactly one of the prominent characteristics of Har-Zion, Katcha and Elisha. But with-

out their determination, belief in their calling, willingness to lead and to be the ones to pull the trigger, to volunteer and to dare, I doubt if today we would have the luxury of sitting back in a comfortable armchair to read a newspaper.

B.'s family came to Israel from Azerbaijan and he grew up in a distressed neighbourhood in a development town in northern Israel. His year in the Yitzchak Rabin Pre-Army Leadership Academy at Ha'Midrasha was a turning point in his life. It was there that the seeds of motivation were planted for a meaningful service, to contribute to society and the country.

The seeds took root. At the end of his preparatory year B. enlisted in an elite unit, excelled there, went to Officers Training, and was selected by the head of Southern Command to set up a special unit within the Givati Brigade. When his first son was born, B. called him "Har-Zion."

A few weeks ago the Melamed family went to the graduation ceremony for our oldest son's paramedic course. Doz-

ens of crew-cut young men marched onto the parade ground fiercely determined to complete their demanding path and achieve their combat pin. I looked around at the proud, emotional parents, the brothers and sisters and girlfriends. The announcer presented one of the parents, a lieutenant colonel in the reserves who had lost a son in the Second Lebanon War, and who, despite his bereavement, permitted his second son to pursue an elite combat track. The issue of unequal burdens did not seem to be a concern. Everyone, parents and sons, were proud to be among those who do bear the burden.

The books of national legends like Meir Har-Zion, Yoni Netanyahu, Hannah Senesh and others, constitute the bedrock upon which Israeli youth has been educated for generations. They are not necessarily the legends parents would choose for their children, given the choice, and we all pray for the time when there is no longer the need. But as long as the need exists, officer cadets must continue learning the art of war. ■

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Around 20,000 showed up at the funeral for Sgt. Nissim Sean Carmeli, left, and mourners at the funeral of Cpl. Meidan Biton. ISRAEL SUN

May their memories be blessed

As of July 30, 61 soldiers have been killed in action during Operation Protective Edge.

The operation, which began on July 8, is ongoing at time of writing.

Its goal, as set by Prime Minister Benjamin Netanyahu, is to attain sustained quiet for the citizens of Israel and undermine Hamas' terrorist capacity. What follows is a list of the soldiers who have lost their lives as of press time in what the prime minister called "the most just war of all... for our home."

First Sgt. Eitan Barak, 20.
Major Amotz Greenberg, 45.
Sgt. Adar Barsano, 20.
Second Lt. Bar Rahav, 21.
Staff Sgt. Braya Rubel, 20.
Staff Sgt. Oren Simcha Noach, 22.

Sgt. Ben Itzhak Oanounou, 19.
Staff Sgt. Daniel Pomerantz, 20.
Sgt. Shon Mondshine, 19.
Staff Sgt. Shachar Tase, 20.
Staff Sgt. Max Steinberg, 24.
Maj. Tzafir Baror, 32.
Cpt. Tsvi Kaplan, 28.
Staff Sgt. Gilad Rozenthal Yacoby, 21.
Staff Sgt. Oz Mendelovich, 21.
Sgt. Nissim Sean Carmeli, 21.
Staff Sgt. Moshe Malko, 20.
Staff Sgt. Jordan Bensemhoun, 22.
Staff Sgt. Yuval Dagan, 22.
Staff Sgt. Tal Ifrach, 21.
Sgt. Nadav Goldmacher, 23.
Second Lt. Yuval Haiman, 21.
Sgt. Maj. Bayhesain Kshaun, 39.
Lt.-Col. Dolev Keidar, 38.
Sgt. First Class Oded Ben Sira, 22.

NCO Ohad Shemesh, 27.
Staff Sgt. Avitar Moshe Torjamen, 20.
Cpt. Dmitri Levitas, 26.
Cpt. Natan Cohen, 23.
Lt. Paz Elyahu, 22.
Staff Sgt. Li Mat, 19.
Staff Sgt. Shahar Dauber, 20.
Master Sgt. Yair Ashkenazi, 36.
Staff Sgt. Oron Shaul, 20.
Staff Sgt. Guy Levy, 21.
Staff Sgt. Guy Boyland, 21.
First Sgt. Amit Yeori, 20.
Second Lt. Roy Peles, 21.
First Sgt. Gal Bason, 21.
First Sgt. Avraham Grintzvaig, 21.
Cpt. Liad Lavi, 22.
Chief Warrant Officer Rami Chalon, 39.
Sgt. First Class (res.) Barak Refael Degorker, 27.
Staff Sgt. Moshe Davino, 20.
Staff Sgt. Eliav Eliyahu Haim Kahlon, 22.
Cpl. Meidan Maymon Biton, 22.
Cpl. Niran Cohen, 20.
Staff Sgt. Adi Briga, 23.



The family of Sgt. Maj. Bayhesain Kshaun at his funeral. ISRAEL SUN PHOTO

Sgt. Daniel Kedmi, 18.
Sgt. Barkey Ishay Shor, 21.
Sgt. Sagi Erez, 19.
Sgt. Dor Dery, 18.
Sgt. Nadav Raimond, 19.
Sgt. Guy Algranati, 20.
Staff Sgt. Omer Chai, 21.
Staff Sgt. Matan Gotlib, 21.
Cpt. Omri Tal, 22.
Staff Sgt. Daniel Marash, 22.
Staff Sgt. Shay Kushnir, 20.
Staff Sgt. Noam Rosenthal, 20.
Cpt. Liran Adir (Edry) 31.



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The rules of engagement

MITCH GINSBURG
JERUSALEM

A soldier's most basic orders are the rules of engagement. When may a soldier use his weapon and in what way?

The orders are meant to be simple and clear. They cannot read like a UN resolution. They are repeated to soldiers before each operational action, sunk into the soldiers' minds like an anchor.

In the West Bank, for example, the rules often sound something like this: If you see someone with a weapon and feel in immediate danger, shoot to kill. If you feel danger but have time, instruct the person to stop, then fire once in the air, then fire to wound, then fire to kill.

These rules change all of the time especially if you're operating in an environment largely cleared of civilians versus one in which many civilians remain.

But they are, in the air and, even more acutely, on the ground, nearly sapped of relevance, if not utterly perverted, by the reality of the ongoing Gaza war.

Pilots take to the sky with the instruction "to avoid to the greatest extent possible harming civilians," said Brig.-Gen. Yaron Rosen, the IAF Air Support and Helicopter Air Division Commander.

And yet, during the course of the current operation, he said, he saw, for example, "a fan" of 15 rockets scream skyward from

northern Gaza. Immediately, he could see the rockets were launched from an underground launcher "on the fence" of a boys' and girls' school.

Returning fire, destroying the rocket launchers, he said, would probably damage the school. Perhaps there were children inside. "What do I do? What do I do now?" he asked.

The Air Force, he said, had held its fire and spared the lives "of hundreds of Hamas operatives" and assets in order to avoid hurting innocent people.

"When are civilians killed?" he asked. "When there's no time. When there is fire directed at the citizens of Israel."

The realities of Gaza, when looking at it from the air are clear, he said. The complexity, proximity, and density of population are all evident.

But the pilots operate amid largely impenetrable skies. Their lives are rarely at risk. On the ground, amid the density he described, the risks for the infantry and armoured corps are ever-present and, crucially, quite haunting.

A soldier from the Golani Brigade, who fought in the battle for Shejaiya, said it is already being talked about like the heroic fight for Mount Hermon in 1973. He said he had fought an enemy, taken fire from all over, even lost close friends and his direct commander, yet "we didn't see one person."

Instead the battle swirls around them.



The sheer density of the Gaza Strip makes normal combat procedures difficult.

VALERIE GAURIAT/ISRAEL SUN

Militants emerge from tunnels and open fire from the rear; donkeys trot toward the troops carrying a wagon full of explosives; suicide bombers make desperate sprints out of alleys; and an old man, apparently asking for water, tries to toss five grenades at a squad of troops, the commander of the Gaza Division, Brig. Gen. Michael Edelstein, said.

He described a street patrolled by soldiers in a small town called Khirbet Khaza'iya, in which 19 of the 28 houses on the central street were booby-trapped. Many have tripwires in the gardens and on the doors, many with double activation devices, meaning they can be detonated from afar with, say, a cellphone. Thou-

sands of homes, he said, have been detonated by militants across the Gaza Strip.

Patrick Martin, a reporter for the *Globe and Mail*, described seeing Hamas gunmen retreating from Shejaiya in women's clothing, with one of them swaddling his rifle in a blanket like a baby.

In that reality, torqued further by the constant fear of abduction, the army, it would seem, has a hard time expressing cogent rules of engagement. "We were told, fire at whatever looks suspicious," said the soldier who fought in Cast Lead (2008-9). "I doubt the regulations have changed significantly since then."

Times of Israel
TimesofIsrael.com

Israeli home front becomes a battle front

War realities touch on all aspects of life

LINDA GRADSTEIN
ASHKELOH

With its rows of cubicles and telephones, the underground Home Front Command Centre looks like any call centre. But here, the telephone operators are Israeli soldiers, and the callers are Israelis with questions about how to act during a rocket attack.

Lenny Maman, the officer in charge of the centre, says they have received 300,000 calls since the fighting between Israel and Hamas began on July 8. Many call for instructions on how to behave during rocket attacks; others want to know how to receive government compensation for rocket damage. The soldiers here can answer in Hebrew, English, Arabic, and Amharic, as well as French, Spanish and German.

"Sometimes people call very upset and the conversations can be very emotional," she told a small group of visiting journal-

ists. "We have a behavioral psychologist here to handle these questions."

There are also representatives from other Israeli offices including the Tax Authority, the Education Ministry, and the Health Ministry. The idea is to provide a "one-stop-shop" for everything having to do with the home front.

This current conflict is the first time that two-thirds of Israel has been the front line. While individual rockets were fired near Tel Aviv in the past, this time dozens of rockets landed in central Israel, with a few as far north as the outskirts of Haifa. Residents of the south have become used to living with daily barrages of rockets that send them into bomb shelters – either a designated room in their homes, or a communal shelter in a public building. If caught outside during a rocket attack, Israelis are told to lie on the ground and cover their heads with their hands.

The Iron Dome anti-missile defence system, which has shot down more than

200 of the rockets fired from Gaza, has enabled some semblance of normal life to continue. As a result of both the Iron Dome and Israelis' willingness to obey the home front command's instructions, only three Israeli civilians have been killed since the fighting began, as of this writing, along with 56 soldiers. Palestinian hospital officials say that in Gaza, the death toll has topped 1,300, including many civilians.

Israel first came under missile attack in 1991 during the Gulf War. At that time, whenever a missile was fired, the entire country had to go into bomb shelters and put on gas masks out of fear that the missiles could contain chemical warheads. Now, Israel is divided into more than 200 missile alert zones, meaning a siren only sounds where there is a real missile threat.

"If Hamas is firing rockets at Ashkelon, the people of Ashdod, and of course Tel Aviv and Haifa, should be able to go on with their lives," Reserve Col. Itai Peleg of

the Home Front Command told *The Media Line*. "We have a very good sensor system directly connected to the siren system that can predict with a high level of accuracy where the missile is going to fall."

He also said that the army works with municipal services to clean up as quickly as possible after rocket attacks.

"Let's say a rocket hits the parking lot of your neighbourhood," he said. "If you see all the agencies working together and everything being cleaned up quickly you feel safe. If we leave it there for two or three days, it would become a monument."

He said that most Israelis, who are not always known for obeying the rules, have been compliant this time, which has saved lives. There have been several cases in which homes, except for the bomb shelter, were destroyed.

Israelis have also displayed a high level of social solidarity during the crisis. ■

The Media Line
themedialine.org

Jewish Life

MUSIC

BOOKS

WHAT'S NEW

PARSHAH

SPORTS

Canadian singer combines R&B, soul and pop

RUTH SCHWEITZER
SPECIAL TO THE CJN

As a young teen, Daniella Watters sang in a girl pop group that she says did well for Canadian artists at the time, with a single that was in heavy rotation on the radio station KISS 92.5 and a video that was played by 36 TV stations across the country.

Watters was 13 in 2002 and a big fan of the Spice Girls when she and two other girls formed Untamed. The group once played for 10,000 screaming fans at Skydome (now Rogers Centre), and when they signed a sponsorship deal with Rock Hard Nails, the U.S. company created a nail polish colour called Untamed for its celebrity line.

After Untamed broke up, Watters went on to sing in a rock band called Daytime Theft that played around Toronto. She also embarked on the path of evolving musically, to a more sophisticated sound that she describes as a combination of rhythm and blues, soul and funk, with inflections of jazz.

Watters said growing up she'd always loved R&B singers Whitney Houston, Toni Braxton and Mariah Carey, and the group Destiny's Child. But she was introduced to jazz after she was accepted into the jazz vocal program at York University.

"I thought jazz was for old people, that it was elevator music. I didn't realize how intricate it was," she said. The program "opened her eyes" to jazz, she added, "and enriched me with vocal techniques I didn't know about and improved my vocal abilities."

Watters won the Canadian Music Week's *Superstar* contest in 2012. As a result, her single, *Missing My Love*, was played by

several radio stations, including Proud FM 103.9 and CBC Radio. In 2013, she was featured at one of Wingspan Music's Mod Club events, where she won three months of services from an artists' management company. Wingspan showcases independent music, targeting the 19-to-35 demographic of artists and their fans. Watters is recording her first, mostly self-penned album, of songs and videos. In May, she released the album's first single and video, *No One Could Love Me Better*. "The song is about a guy who seems to be Mr. Right," she said. But the problem for the singer, she continued, is that the guy may be "fantastic and treats you amazingly, but you don't have that spark."

The video was made in various locations in Los Angeles, including Venice Beach, by a director who is a friend of Watters' family. The director and Watters were on the phone one midnight and they decided to make the video the next day. They started work at 7 a.m., and it was filmed without permits. Although Watters covered some of the costs, she said it "would have been close to \$100,000 if I had to pay for all the services I got free."

The next single Watters plans to release is *Never Will Die*, a song that was inspired by her late grandmother. "My grandmother lived with me and I took care of her in a nursing home," she said. "She visited me in my dreams. Even though she passed away, she's still alive in my heart and memory."

Watters said she's challenging the concept of death in the song. "Even if your body is a shell, your soul can live on in many ways."

Musically, *Never Will Die* is a combination of R&B, soul and pop, she added. "It has an emotional, soulful quality, an urban feel and a pop, catchy tune."

Watters is crowd-funding her new album, and anyone who shares her video, *No One Could Love Me Better*, on social media gets a free mp3. For more information about Watters and her upcoming performances, visit www.daniellawatters.com.



Daniella Watters

BOTTOM TWO PHOTOS BY DAN ABRAMOVICI PHOTOGRAPHY

Jewish rootedness was the defining quality of Menachem Begin

MORDECHAI BEN-DAT

Many are the Jews these days who view Israel simply as a "hotspot" on the eastern shores of the Mediterranean – youthful, dynamic and wired or, alternatively, militarily entangled and too politically problematic. They forget entirely, indeed if they ever knew, that this tiny modern country has its true origins in the collective aspirations and actions of Jewish men and women over the many years since they were exiled from Judea by the Romans in the first and second centuries CE.

Although Israel is merely 66 years old, it is rooted in the ancient Jewish sources: theology, history and culture. Some people would prefer that Israel govern and conduct itself without any regard to its ancient roots. Others wish those roots would entwine all of the country's institutions. Between those two extremes lies the pre-eminent creative tension that occupies Israel's domestic agenda today.

Israel's Jewish rootedness might seem an odd starting point in a discussion of a biography about Menachem Begin, one of the country's founding fathers. It is, however, the recurring theme of the thoughtful, perceptive and uniquely focused work by Daniel Gordis entitled *Menachem Begin, The Battle for Israel's Soul*, recently published by Nextbook and Schocken Press as part of the Jewish Encounters Series. More specifically, Gordis elegantly shows us how Jewish rootedness, in all its profound, expansive, demanding manifestations, was the defining quality of the complex character that was Menachem Begin.

North American readers, in particular, will be familiar with Gordis' writing. His social and political commentary appears regularly in leading publications such as

the *Jerusalem Post*, *The New Republic* and the *New York Times*. He is the author of several books that explore with courage and sensitivity various aspects of life in Israel and modern Jewish identity. He is a straightforward writer who can approach contentious issues with nuanced reasoning and fresh insight.

The book is not a conventional biography. Gordis does not record the day-in, day-out details of Begin's nearly 80 years. Nor does he arrange and explore the full chronology of the man's correspondence or piece together into one fully formed portrait all the dichotomous parts and tantalizing aspects of the Polish-born underground fighter, opposition leader and prime minister.

Rather, Gordis paints his portrait over 16 concise chapters, each of which examines Begin's involvement in critically important moments of history. Each adds a stroke of colour and depth to Gordis' evocative and piercing final image of the once fiery orator who entered a mystifying seclusion from public life nine years before he died, with the sad and plaintive cry: "I cannot go on."

Gordis explains the parameters of the biography at the outset. "This book makes no attempt to offer itself as a definitive biography...My goal was to bring his extraordinary life to the attention of an even wider audience and to look at his life through the lens of the passion he still evokes...What was it about him that touched so deep a nerve in the Jewish people, as well as in non-Jews, in Israel and throughout the world?"

"Perhaps most important, I hope that this book will lead us all to examine once again what it was about Menachem Begin's view of the world that led him to defend this people with such devotion, and what

it is about rediscovering his legacy that might prompt us to do the same?"

The Jewish Encounters Series is a recent project aimed at introducing new generations of readers to intriguing "people, ideas and events from the Jewish past." The publishers take great pride in commissioning individuals "of the first rank" to write about their respective subjects "in a lively, intelligent, and popular manner."

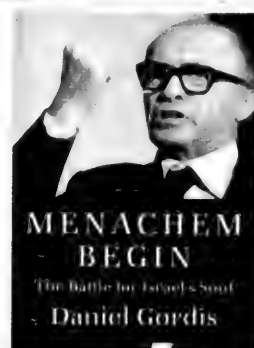
To date, 24 titles have been published in the series; at least nine more are scheduled to appear. It is a tribute to the editors of the project that they included Begin on their list. In certain elite quarters in North America and in Europe, he was disdained as a demagogue and a terrorist. It is a further tribute to the editors that they asked Gordis to write Begin's story, for he has persuasively cast those mischaracterizations into the waste can.

Despite his high regard for Begin, Gordis does not shy away from the widely known, controversial incidents in Begin's story. Whether discussing the bombing of the King David Hotel, the military action at Deir Yassin, the explosive public debate concerning reparations for Israel from Germany, Begin's frosty relations with former U.S. president Jimmy Carter or his excessive reliance upon Ariel Sharon during the war in Lebanon, Gordis explores the subjects fully and without recoil.

At a certain point in the book, it becomes evident that during the research and writing of the work, Gordis developed a deep respect, even at times a reverence, for Begin.

A sense of Begin's extraordinariness infuses the biography. This is perhaps best illustrated in the author's concluding remarks.

"[T]here was one unwavering constant, a guiding principle that shaped every-



Menachem Begin:
The Battle for Israel's Soul
Daniel Gordis

(Nextbook Schocken New York, 2014)

thing. Begin's was a life of selfless devotion to his people, the Jewish people. It was a life in which determination eradicated fear, hope overcame despondency, love overcame hate and devotion to both Jews and human beings everywhere coexisted with ease and grace. It was, more than anything, a life of great loyalty – to the people into which he was born, to the woman he loved from the moment he met her, and to the state that he helped create.

"That is a legacy infinitely greater than most are able to bequeath. In an era in which many are increasingly dubious about the legitimacy of love for a specific people or devotion to its ancestral homeland, the life and commitments of Menachem Begin urge us to look again at what he did and what he stood for and to imagine – if we dare – the glory of a Jewish people recommitted to the principles that shaped his very being."

This is Gordis' ultimate plea to the reader of his engaging biography of Begin: to hold dear to our hearts and precious in our souls the stories, values, history and traditions that have combined over millennia to form the wondrous Jewish people. ■



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Eye on Arts

by Bill Gladstone

MORE ASHKENAZ HIGHLIGHTS

This year's Ashkenaz Festival of Yiddish Music, Art and Culture (www.ashkenazfestival.com) takes place mostly at the Harbourfront Centre, Aug. 26 to Sept. 1. Most events are free, but some very special programs involve paid admission. They include:

• **The Big Bupkis**, featuring **Shane Baker**, is a one-man tribute to Yiddish vaudeville. Baker, who describes himself as the "foremost Episcopalian on the Yiddish stage today," presents an evening of "cheap jokes, magic tricks, ukulele music, hypnotism" and other novelties and "theatrical indignities." In English and Yiddish, with surtitles as needed. Studio Theatre, Aug. 31, 8 p.m. \$15, \$18.

• **Lilith the Night Demon in One Lewd Act** is a Yiddish chamber folk opera featuring **Veretski Pass, Michael Wex, Anthony Russell, Heather Klein** and musicians and choir. The story focuses on the biblical Adam's demonic first wife, Lilith, in an edgy alternate story of creation. Warning: adult language and subject matter. Harbourfront Centre Theatre, Sept. 1, 6 p.m. \$22, \$25.

• Annual Summer Yiddish Concert, featuring **Zalmen Mlotek and Family**, offered as a tribute to researcher-anthologist **Chana Mlotek**, whom **Isaac Bashevis Singer** once described as the "Sherlock Holmes of Yiddish song." Her son Zalmen, a leading figure in the Jew-



The Brothers Nazarov

ish theatre and concert worlds, and his children **Avram, Sarah and Elissa** share songs, stories and reflections. Temple Sinai, 210 Wilson Ave., Aug. 28, 7:30 p.m. \$15 at the door.

• The 2014 documentary **Emil Gorovets: Russia, I Was Your Son** (Russian, with English subtitles) chronicles the life and times of the Ukrainian-Jewish singer of the title. **Gorovets**, who became a star in the 1950s and 1960s with hits in Russian and Ukrainian, brought Yiddish to the mainstream, and emigrated to Israel, then New York. This world premiere screening is co-presented with Toronto Jewish Film Festival. Promenade Mall Cinema, Thornhill, Aug. 27, 7 p.m. \$10 at the door.

• **The Brothers Nazarov**, a four-piece band, perform the repertoire of obscure Yiddish troubadour **Nathan "Prince" Nazarov**, followed by a Klezmer Dance Party featuring **Steve Weintraub, Forshpil, Merlin and Pollna Shepherd**. Lula Lounge, 1585 Dundas St. W., Wednesday Aug. 27, 8 p.m. \$15 at the door.

Paintings by **Howard Fox**: Born in Toronto in 1955, artist **Howard Fox** went to Israel after high school, worked on a kibbutz for nine months, then travelled across Europe and the Far East. "My travels inspired me to blend into my art many of the elements that I had experienced and seen," he writes. "From domed roofs, to arched doorways, industrial ports, and ruins of lost civilizations, they became manifested on my canvases."

Fox, who has lived in Israel for the last two decades, says he still feels like a tourist wherever he goes. *The Tourist*, an exhibition of 14 of his paintings, is on view in the Carrier Gallery, Columbus Centre, 901 Lawrence Ave. W., Sept. 3 to Oct. 6. Opening reception, Sept. 2, 6:30 to 9:30 p.m.

AT THE GALLERIES

• **Allsorts**, an exhibit of abstract paintings by **Jessamyn Kahn**, continues at the Loop Gallery, 1273 Dundas St. W., through Aug. 10. www.jessamynkahn.com

• Israeli Artists Group 5th Annual Art Show features paintings, photographs and mixed media works. Papermill Gallery, 67 Pottery Rd. Aug. 13 to 25. Meet the artists reception, Aug. 14, 6 to 9 p.m.

• The Art Gallery of Ontario presents **Alex Colville**, a definitive exhibition of the late Canadian iconic painter, through provocative pop culture pairings with various contemporary artists, writers and thinkers, including **Wes Anderson, the Coen Brothers, Sarah Polley, Stanley Kubrick, Mary Pratt and Alice Munro**. Tickets now on sale; exhibition opens Aug. 23. www.ago.net



Veretski Pass perform in the chamber folk opera *Lilith the Night Demon in One Lewd Act*.

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Novel is an exaggerated look at camp

SHERI SHEFA
sshefa@thecjn.ca

Debut novelist David Shaolian said his experience working at an overnight camp inspired him to write an "exaggerated" story of what could happen when camp counsellors' experimentation with drugs, alcohol and sex gets out of control.

Happy Campers, (Itch Press) told in first person through the eyes of Simon Green, a Jewish high school English teacher who lands a photography gig at the fictitious Camp Black Pines in Canadian cottage country, explores two major themes, Shaolian said.

"One is the importance of responsible leadership and the [other is the] requirement to conduct oneself in an altruistic manner, instead of placing personal concerns first," he said.

"With respect to leadership, it would be unrealistic to assume alcohol and drug consumption at overnight camps can be completely eliminated. However, responsible leadership can deal effectively with the issue, preventing it from raging out of control and becoming dangerous, like the situation in the novel. As far as altruism is concerned, in the novel, Simon Green possesses certain character deficiencies, including being very naive, affecting his

judgment and decision-making. These flaws have adversely affected him in the past, and will come back into play during the course of the novel."

Shaolian, a 44-year-old English teacher at the Scarborough Academy for Technological, Environmental and Computer Education at W.A. Porter Collegiate Institute, said writing this novel was a dream that took him years to fulfill.

"I've wanted to write a book for many years, since the late '90s. I was inspired by great works of classic literature that I read and loved and cherished. I've wanted to do this for a very long time but I never had the idea," said the Ottawa native.

Having worked at an overnight camp that shall remain nameless as a photographer and a counsellor, he was inspired to write a story based loosely on his experiences.

"The protagonist in this novel is not me. It's a fictitious character, who shares a few things in common with myself, but it's not me," he said.

"I thought there would be a real story if I took the issues and just exaggerated them for dramatic effect," he said.

In the novel, when the camp counsellors "abandon their duties to do drugs, to drink... and to satisfy their libidos," Simon tries to reason with them.



David Shaolian

"What he attempts to do causes others to react, [to be] antagonistic. They want to protect their lifestyle. This is where they go to party and they want to protect this lifestyle."

Shaolian said there is an underlying Jewish theme in his novel, which involves Simon's struggle with his Jewish identity.

"He was a Conservative Jew, having gone to synagogue regularly and observed the holidays, coming from a kosher home. But at the same time, he's turned his back on it, on a lot of things. He's a guy that was

devastated by a break up that happened a few years earlier and as a result he's lost interest in things and he's down on a lot of things in life, and he has basically turned his back on his religion," he said.

Shaolian, who said writing comes very naturally to him, said he hopes he'll have the opportunity to write another novel, assuming he's inspired by another idea.

"I loved it. It was wonderful." ■

For more information, visit www.david-shaolian.com.

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Kafka's play centres on monkey business

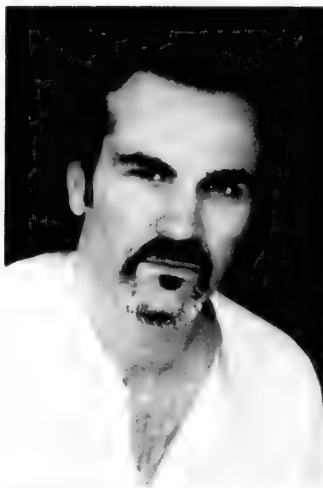
SHERI SHEFA
sshefa@thecjn.ca

Montreal-based actor Howard Rosenstein said he has taken on many characters throughout his 30 plus years in the industry, but none as challenging and rewarding as Franz Kafka's Mr. Redpeter, a Gold Coast ape.

Based on Kafka's short story titled *A Report to an Academy*, which was published in 1917 and adapted into a play called *Kafka's Ape* by Montreal's Infini theatre's artistic director Guy Sprung, the production examines the concept of "otherness."

"Kafka is one of the pillars that writers of today stand on in order to do what they do. He was writing as a secular Jew who felt quite alienated... He felt very much alone in this world and tried to make contact with people," Rosenstein explained.

"He was very curious about the otherness of what it was to be a Jew in Eastern Europe at the time. Having to adopt a last name so that his family could run a business, he felt very much apart from the community, from other human beings. He wrote I think, using animals as the central character to help him distance himself from the real thing, and at the same time allowing him to write about otherness and how others look at animals as objects to be eaten or taken advantage of, or used, or whatever. He felt the same thing was true for himself as a person and that people do that to each other."



Howard Rosenstein

The play, which will run in Toronto as part of the SummerWorks Festival from August 7-17 at the Gladstone Hotel, is about an ape that is kidnapped by a multi-billion dollar military company and is faced with two options.

"Either he is going to be placed in a zoo in a cage, or he's going to learn to adapt to this new human environment. He becomes more Roman than the Romans," explained the 52-year-old actor.

66

Kafka is one of the pillars that writers of today stand on in order to do what they do. He was writing as a secular Jew who felt quite alienated

Kafka's original story has Mr. Redpeter, who speaks English, presenting himself to a panel of academics, but in Sprung's adaptation, the ape is presenting to the shareholders of Greywater, a military company that employs him as a mercenary.

"He assimilates very well, but he is always going to be apart. But he learns how to gain a certain amount of freedom within the confines of what we call society," Rosenstein said.

He said he was able to relate to Mr. Redpeter's feeling of otherness.

"From the very beginning of my career, people would ask me what my name was, and I would tell them my name is Howard Rosenstein, and their face would sort of cringe and they'd go, 'You've got to change that,'" he said.

While he acknowledged his fortune of being born and raised in a city with a large Jewish population that doesn't suffer from too much anti-Semitism, he said he has experienced situations where there was "strangeness" because he happens to be Jewish.

"There is a discomfort that can sometimes accompany a random meeting between two people when someone perceives the other to be Jewish in the 21st century, in a western country. It's bizarre, but still valid, unfortunately."

Despite being able to identify with the character, he said it was the most difficult role he's ever taken on.

"It's an actor playing an ape playing a man. So there are several levels you can play with in the course of the storytelling," he said.

"This is also the most challenging role I've played to date, physically. We worked with physical coaches, movement coaches, watched hours of video on apes and chimpanzees... We can't truly move like them because our physical structure is different... but we can give the illusion of it."

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Beth Shalom is proud to offer **PJ Plus**, an innovative, supplementary program for children ages 18 months - 3 years and their parents built on the foundation of PJ Library. The curriculum introduces the family to Shabbat, Jewish holidays and Jewish values through stories, crafts, music, etc. **PJ Plus** is a wonderful opportunity for parents to share the joy of Jewish life with their toddlers and pre-schoolers and to meet others in the synagogue and the community.

We will be offering the program to two cohorts:
 • 18 months to 2½ years; Sunday mornings 9:15-10:30
 • 2½ years to 3 years; Sunday mornings 10:45-12:00

Registration for **PJ Plus** will commence in August and is open to members of Beth Shalom Synagogue, Beth Shalom Hebrew School parents and the community. The cost for Beth Shalom members is \$180 for a 10 week series. The cost for the community is \$225 for a 10 week series.

For more information contact Karen L. Goodis at
Karen@bethsholom.net or 416-783-6103 #225

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What's New

AUGUST 7 - AUGUST 14
by Lila Sarick

Thursday	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday
Kavanah Garden's Milk and Honey Festival				Learn about Jewish education in the 21st century		Israeli artists exhibition opens

Thursday, Aug. 7

YIDDISH VINKL

Publisher and C/N columnist **Bill Gladstone** is the guest speaker at The Yiddish Vinkl, noon, Free Times Cafe, 320 College St. \$20, includes lunch. RSVP yiddishvinkl@yahoo.ca.

KAVANAH GARDEN FESTIVAL

Kavanah Garden celebrates summer with a Milk and Honey Festival. Enjoy crafts, planting and harvesting, music, clothing swap, pita making and honey tasting, 3:30-6:30 p.m., Lebovic Campus Drive, Vaughan. \$6/\$18.

ISRAEL IN A HOSTILE WORLD

Ted Belman, a Torontonian who made aliyah five years ago, discusses "Israel in a hostile world," 7:45 p.m., Shaarei Tefillah Congregation, 3600 Bathurst St. \$10 in advance/\$20 at the door. 1-800-838-3006.

THE SECULAR-RELIGIOUS DIVIDE

David Nitkin discusses "The secular-religious divide within Judaism," 8 p.m., Beth Tzedec Congregation. Free. 416-781-3511.

Saturday, Aug. 9

ORILLIA COUNTRY SHUL

The Orillia Country Shul holds services in the summer. Aug. 9, **Rabbi Jarrod Grover**; Aug. 16, **Rabbi Tina Grimbarg**; Aug. 23, **Eric Petersiel**; Aug. 30, **Rabbi Arthur Biefield**. Services start at 10:30 a.m., 151 Creighton St. S., Atherley, Ont. 705-327-7069.

Sunday, Aug. 10

POLISH WOMEN RESISTERS

Joanne Gilbert discusses "Women of valour: Polish resisters to the Third



Lies My Father Told Me

Beth Emeth Synagogue screens the 1975 classic Canadian film about a Jewish boy growing up in Montreal in the 1920s. With guest reviewer, **Bruria Cooperman**, Aug. 13, 7 p.m.

Reich," 10:30 a.m., Temple Sinai, 210 Wilson Ave. Sponsored by the Jewish Genealogical Society.

Monday, Aug. 11

EDUCATION IN THE 21ST CENTURY

Daniel Held, executive director of the Koschitzky Centre for Jewish Education, discusses new trends and innovations in Jewish education, 7:30 p.m., Beth Tzedec Congregation.

Tuesday, Aug. 12

THE ZOHAR REVOLUTION

Rabbi Lawrence Englander leads a lunch and learn program on "The Zohar Revolution: How can Kabbalah enrich our Jewish lives?" noon, Temple Sinai. \$7/\$10.

Wednesday, Aug. 13

JEWISH HISTORY

Gerald Zledenberg discusses "The life of Moe Berg," 7:30 p.m., Shaarei Shomayim Congregation. Members free, non-members, \$2.99.

ISRAELI ARTISTS

Israeli Artists Group holds a show Aug. 13-25, Papermill Gallery, 67 Pottery Rd. Artists' reception, Aug. 14, 6-9 p.m.

LIES MY FATHER TOLD ME

Beth Emeth Synagogue screens *Lies My Father Told Me*, 7 p.m. with guest reviewer **Bruria Cooperman**. \$5. RSVP 416-633-3838.

COMING EVENTS

VOLUNTEERS NEEDED

Reena is looking for administrative volunteers to share their office/computer skills at 927 Clark Ave. W., Thornhill. Call **Michelle Chadwick** 905-889-2690, ext. 2112.
Act to End Violence Against Women is looking for volunteers with expertise in marketing, communications, public relations, social media or web develop-

ment. Call 905-695-5372 or email info@acttoendvaw.org.

CAMP AND SCHOOL REGISTRATION

Beth Shalom Hebrew School registration for JK-Grade 7 is now open. PJ Plus, for children aged 18 months-3 years, starts in September. Jump Start Hebrew Camp will be held the week of Aug. 25 for children entering JK-Grade 2. Call **Karen Goodis** 416-783-6103, ext. 225, or email karen@bethshalom.net.

Registration is now open for Chabad of Markham's Hebrew School and Torah Tots programs. Call 905-886-0420.

Registration is now open for Beth Radom Congregation Hebrew school - preschool to bar/bat mitzvah. Call **Cindy Joseph** 416-636-3451 or email cindy@bethradom.com

CALL FOR ART

O-ma-noot Gallery at Beth Jacob Synagogue, Hamilton, invites artists of all faiths to submit work for the next exhibition, titled *Pomegranate*. Register before Sept. 2 by visiting www.bethjacobsynagogue.ca/O_Ma_Noot

HENNA & WRITING WORKSHOPS

Noam Sienna leads a henna workshop. Aug. 20, 7:30 p.m., Shaar Shalom Synagogue. \$10/\$15.

David Bester leads a creative writing workshop starting Sept. 7. Register for both classes by emailing agol@shaarshalom.ca.

WAGMAN CENTRE ENTERTAINERS

The Entertainers of the Wagman Centre will start rehearsals for this year's show, *Jukebox Saturday Night* on Sept. 2. For more information, call **Judith Ross**, 416-733-0580.

SUPPORT FOR ABUSED WOMEN

The Legal Information Service of Act to End Violence Against Women offers legal support and guidance to Jewish women who have experienced abuse. Free. Call 905-695-5374 or email info@acttoendvaw.org.

CONTINUED ON NEXT PAGE

Deadline Reminder:

The deadline for the issue of Aug. 21 is Aug. 11. All deadlines are at noon.
Phone 416-391-1836, ext. 269; email whatsnewcjc@gmail.com

JF&CS Groups

BEREAVED JEWISH FAMILIES

Bereaved Jewish Families of Ontario provides 8-week self-help groups to bereaved parents. Call **Beth Feffer** 416-638-7800, ext. 6244, or email bfeffer@jfandcs.com.

For Seniors

Adath Israel Congregation.

Wednesday afternoon socials. Bridge, mah-jong, Rummikub, 12:30 p.m. Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.

Shaar Shalom. Play duplicate bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

Beth Emeth. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. 416-633-3838.

Temple Har Zion. Play mah-jong Wednesday afternoons. Email bevmichaels@gmail.com.

Beth Tzedec Synagogue. Play bridge or mah-jong, Thursdays, 2-4 p.m. Call **Maureen** 416-781-3511.

New Horizons is a Jewish Hungarian seniors club meeting three times a week. Call 416-256-1892.

Bernard Betel Centre for Seniors

416-225-2112. Aug. 12, **Rachel Levin** discusses "The World of Jewish Art-Part I," 10 a.m.; Aug. 13, **Shlomo Schwartzberg** discusses "Influential Jewish American Filmmakers," 7 p.m.; Aug. 14, lecture on "Staying safe in the home," 1:30 p.m.

Chabad of Markham offers lunch and learn classes for seniors with **Rabbi Meir Gitlin**, Wednesdays at 10:30 a.m. for women; Fridays at 10 a.m. for men. Call 905-886-0420 or email Rabbig@chabadmarkham.org.

Charming Earl Bales Seniors Club in the Park (60+). Valerie, 416-395-7881. Casino Woodbine Aug. 27. Dairy lunch and entertainment, Aug. 19. Barber/hairdresser, Aug. 14, 10 a.m. Call to register. Tuesdays, chair exercise, 10 a.m.; Thursdays, social bridge, 12:30 p.m.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com. To register for programs call ext. 4235. Enjoy the versatility of watercolours in this all-levels course with **Sadko**

Hadzhihasanovic. Focus on painting landscapes. Aug. 11-15, 12:30-3:30 p.m.

Join **Kevin Courrier** for "Visionaries: The follies of epic cinema," Sept. 3-Oct. 1, 1-3 p.m.

The JCC will be taking a trip to the Spadina Museum: Historic house and gardens, Sept. 17.

Improve your technique in Intermediate Mah-Jong, Aug. 13-Sept. 17, 1-3 p.m.

Beginning or seasoned artists will enjoy the course, "The Creative Path," exploring new techniques. Sept. 16-Oct. 7, 7 p.m.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org

Register for fall programs for kids, families, music, pottery, Hebrew and more. Aug. 13 for members, Aug. 20 for non-members.

Vessels of Song: Faces of New Yiddish Music, photos by **David Kaufman**, is on display in the gallery until Sept. 3.

Drop in anytime to the daytime choir Tuesdays at 1 p.m. with instructor **Gillian Stecyk**.

Sign up for the Summer Institute Adult Theatre Edition Aug. 18-22. Adults will take part in acting, playwriting and directing. All levels welcome, no experience necessary. Call ext. 250.

Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. Call **Coleman Bernstein**, 416-968-0200.

Schwartz/Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821. To register for programs, call ext. 3025

The JCC Reads book club discusses *The Cookbook Collector* by **Allegra Goodman**, Sept. 30, 7 p.m.

See *Man of La Mancha* in Stratford Sept. 7.

Spirituelle Divas holds an information meeting Sept. 4, 7:30 p.m. Connect with like-minded women in a welcoming environment.

Tour Spadina Museum: Historic house and gardens, Sept. 17, 11 a.m.

Explore ceramics, for all levels, Oct. 1-Dec. 17, 1 p.m. ■



RON CSILLAG PHOTO

Young fundraiser

Gila Martow, Conservative MPP for Thornhill, left, joined Dan Petrenko, 16, founder of Jewish Youth for Change, at a fundraiser July 23 at the Schwartz-Reisman Centre. The evening, in which several teen speakers voiced strong support for Israel in its current war with Hamas, raised funds to send 20 to 30 Israeli teens on a vacation to Tiberias once the fighting and bomb shelter warnings cease. The Tel Aviv-born Petrenko has partnered with a travel company in Israel to plan the excursion, and estimates the trip WILL cost \$350 per participant. He's raised some \$4,000 to date. Contact Petrenko 416-418-1315 or jy4c@danpetrenko.com

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SENIOR SIDE OF LIFE

Balancing filial love and the need for independence**Dr. Michael Gordon**

Being a parent and being a child of an aging parent have many things in common. One of them which appears to be on top of the list is the balance between providing independence and assuring the safety of this very precious person. Having been on both sides of the equation I am well aware of the tensions that exist when as a loving and caring parent or child you must somehow suppress the desire to "help" so as to avoid bad outcomes and recognize how important independence is.

The similarities have limits, of course, because as a parent the ultimate desire and goal should be a child who is not only completely independent in the basic components of life's activities, but is also happy to turn to a parent for advice

and support when that is required and requested by the child, which may reflect ultimately the personality of the child and parent(s) and their life experiences. I have seen children who feel that they were so "smothered" and "micro-managed" by their parents (even though intellectually they recognize that it came from good intentions) that as adults they do not share virtually anything important with their parents lest they feel imposed upon by unsolicited opinions or advice. In contrast, I know children who have such a good sense about their parents that they turn to them for their advice, input and often support about many of life's important decisions: where to study, where to live, personal relationships, career choices and financial decisions. When this is the case, it often leads to very warm and loving and mutually respectful relationships that continue throughout life and often get transmitted to the next generation.

In contrast, with parents who are trying to maintain their independence there is often an issue of safety and good

decision-making abilities as one ages and perhaps begins to show evidence of some cognitive compromise. It is especially within the context of cognitive decline that one may witness the greatest examples of conflict between a caring and attentive family member (often a child or children) and a parent who was always fiercely independent. In my geriatric medicine practice I see such examples quite frequently. The first hint that there may be something awry is when an older person persistently misses appointments. This is often despite reminders only a day or two or sometimes the weekend before a Monday appointment. The secretaries who I have worked with over the years often alert me that there may be a problem brewing when they take all the necessary reminder steps to assure an appointment and the person does not turn up. When called, they find an excuse as to why they did not come or call to cancel.

Sometimes the child is so concerned that in order to get a full geriatric assess-

ment that usually includes an examination of mental status, is untruthful to their parent and does not reveal that as part of that assessment the result might by necessity (and according to the Motor Vehicle Act) result in the physician reporting the concern to the Ministry of Transportation. This may result in loss of one's driving licence; talk about grounds for future anger and mistrust.

What I generally counsel children to do, is to be up front with their parent about their concerns about cognitive function with the framework of trying to find measures that might result in some improvement rather than saying it is just a "general check-up" by a specialist. It then should be a process of assessment and communication occurring concurrently so that the aging parent can become confident in the physician and at the same time confident in the intentions of the child or children. It is hoped that ultimately a mutually supportive and respectful relationship can develop that allows for the difficult decisions that will occur over the ensuing years. ■

Family Moments

Jennifer, Andrew, sister Abigail and the entire Steinman and Yarmus family are delighted to announce the arrival of Zachary Myles, born June 20.



Mazel tov Rebecca Fernando & Michel Dahan on your engagement. Love, parents Rosa & Aldo, Eva & Julio, grandmothers Jeanette Sabbah and Zohra Zrihen, and family.



Harriet & Eddie Rice happily announce the arrival of their seventh grandchild, Rayn Cooper (Ari Moshe) on July 5. Proud parents are Sara & Gary Bland.



To a wonderful mother, grandmother and great-grandmother, Mollie Rothman, on her 80th birthday, with love from your family in Toronto, Montreal, Ottawa and Israel.



Mazel tov to Rebecca Hoch on your 103rd birthday. Lots of love from your children, grandchildren, great-grandchildren, and all your family and friends.

Email your digital photos along with a description of 25 words or less to chblackman@thecjn.ca or go online to www.CJNews.com and click on "Family Moments"

Mazel Tov!

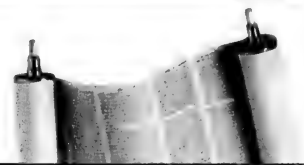
מזל טוב



Mazel tov to Irwin Segal on your 80th birthday with love from your wife Peggy, daughters Myra, Lana, Pamela, Anne, grandchildren, great-grandchildren and family.

Parshah

Va'etchanan | Deuteronomy 3:23 - 7:11



Yacov Fruchter says with Tisha b'Av behind us, now is the time to focus on Jewish unity
Rabbi Shalom Spira asks whether we should stand for the reading of the Decalogue
Rachael Turkienicz analyzes Moses' request of God to enter the land of Israel



Yacov Fruchter

The sombre three-week period culminating with the fast of Tisha b'Av is now over. The rabbis established this time period and the customs associated with it as a way of mourning the destruction of the Temple, the *Beit Hamikdash*, and the ramifications of being a landless, dispersed people distant from our meeting place with God. We are also meant to confront our own inadequacies as individuals and as a nation, and beg forgiveness for whichever of our transgressions has led to our ongoing exile.

This upcoming Shabbat is called Nachamu, the Shabbat of comfort, so named for the opening words of the Haftorah. In this week's Torah portion, Moses recounts to the new generation of Bnei Yisrael the experience of receiving the Torah at Mount Sinai and in effect gives them the Ten Commandments anew. In his book *Netivot Shalom*, the Slonimer Rebbe explains that we read this portion containing the *Aseret Hadibrot* as part of Shabbat Nachamu as the ultimate way of giving comfort to the Jewish People. This is God's way of reaffirming the Covenant with the Jewish People.

The Ten Commandments are a unifying force that outline our obligations to God, as well as to our fellow Jew.

In light of the terrifying situation in Israel, the need for comfort and unity cannot be more urgent. We have lots to mourn for and many to offer comfort to. The mothers who have lost their children need our compassion and our love, and the soldiers who have been called to protect our people, and at times do the unthinkable, need a steady shoulder to lean on. There will be a time to reflect on each and every mistake made by the Israel Defence Forces and Israel's leadership, as some are all too eager to do, but now is a time for unity. ■

Yacov Fruchter is spiritual leader of Toronto's Annex Shul.



Rabbi Shalom Spira

Because our parshah juxtaposes the Decalogue with the *Shema* (and their themes are similar), it was originally the practice to recite both passages together daily. However, the Gemara (*Berachot* 12a) records that the sages banned this practice, so as to publicize that the entire Torah scroll (and not just the Decalogue) was dictated verbatim from the Holy One, blessed be He, to Moses.

A recently published manuscript of the Rambam extrapolates from the above Halachah that it is likewise forbidden for a congregation to stand during the Torah reading of the Decalogue. Rabbi Ovadiah Yosef (*Ye'chaveh Da'at* 6:8) rules accordingly, insisting that Rabbi Moshe Feinstein's directive to the contrary (*Iggerot Mosheh, Orach Chaim* 4:22) be overturned. If only Rabbi Feinstein would have known the Rambam's verdict, he surely would have recanted.

Yet, Rabbi Moshe Bleich (*Tradition* 27:2) observes that Rabbi Feinstein has a track record of rejecting archeologically discovered responsa. Not surprisingly, then, Rabbi Efraim Greenblatt (*Rivevot Efraim* 5:209) maintains Rabbi Feinstein's opinion to stand.

Interestingly, this debate parallels the two systems of cantillation for the Decalogue. *Mishnah Berurah* (*Orach Chaim* 494) explains that the "lower cantillation" punctuates the verses as they were dictated to Moses when he wrote the Torah scroll, whereas the "upper cantillation" punctuates the verses as the Decalogue was broadcast when the Jews stood at Mount Sinai.

Rabbi Hershel Schachter (*Mi-pineih ha-Rav* p. 43) reports that Rabbi Joseph Ber Soloveitchik read the Decalogue twice, to cover both cantillations. Presumably, then, the same technique could hypothetically be employed to satisfy both postures, by sitting during the lower cantillation and standing during the upper cantillation. However, it seems to me that one would have to divide the two readings of the Decalogue into separate aliyot, pursuant to the prohibition against reading the *Shema* twice in succession, as per the Gemara in *Berachot* 33b. ■

Rabbi Spira is a research assistant at the McGill AIDS Centre in Montreal.



Rachael Turkienicz

In this week's Torah portion, Moses pleads with God to enter the land of Israel and God forcefully forbids it. When Moses addresses Israel, we hear that he is bitter. But if we take an overview, we have to wonder why.

When Moses begins his journey, he doesn't want to lead Israel. Throughout his life, Moses builds an incredibly personal relationship with God, but does not build strong human relationships. He leaves his family in Midian, and his father-in-law brings them to him later. Aaron and Miriam gossip about his difficult marriage. We see Aaron and Miriam behaving as typical siblings, but we never see Moses participating.

Israel perceives Moses as a quasi-Egyptian leader, since he probably speaks with a royal accent. It's likely this is why they follow him and why they keep their distance. He is also their target for complaints. They never thank him or praise him, or defend him when rebellion strikes.

Yet, entering the land has become his life goal, a detail we've never heard before. His mission was to bring the people to the land, a job one would think he would be happy to be rid of. But his request is not about crossing a border, it's about changing a reality.

Starting with Abraham, all Jews are nomadic. God promises Abraham that the nomadic existence will end. When Israel enters the land, after 40 years of wilderness, that nomadic reality is transformed. The land redefines the people, the faith, the culture and their future. It embodies the Divine Vision of who we can become and what it means to invest ourselves and secure our children.

Moses isn't yearning for a place to call his own. He is begging not to die as a nomad, and our hearts break for him when we know it is not to be. ■

Rachael Turkienicz is executive director of Rachael's Centre in Toronto.

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Tennis pro thanks Jewish community

SHARON FICHMAN

For as long as I can remember, tennis has been a significant part of my life.

My family immigrated to Toronto from Israel in the late 1980s, shortly before I was born, and have lived within walking distance of a tennis club ever since. That's why it came as no surprise that my brother and I were introduced to the sport of tennis early on.

Growing up in an active household was a driving factor in my initial introduction to athletics from a young age. Though I dabbled in a number of different sports, such as gymnastics, figure skating, soccer and cross country, it was almost immediate that tennis was the most natural to me.

I first began playing at a local tennis club near my home in Forest Hill at the age of five. Though both of my parents have pursued careers in engineering, my father nuclear engineering and my mother computer engineering, they were both avid tennis players throughout their lives. My father grew up playing tennis at a semi-professional level and my mother had a passion for the sport, though she only played recreationally. Being blessed with the good fortune of having knowledgeable parents with a tennis background allowed me to excel at a rapid pace. My progress seemed almost surreal at the time and I became known in the local tennis community almost instantaneously after winning my first tennis tournament at six years old.

I had a very successful junior career before my professional career began in 2009. I reached the No. 5 ranking in the world at the age of 15 as well as winning two Junior Grand Slam doubles titles and reaching the singles quarter-finals at the Junior Australian and U.S. Open in the same year. In addition to my success on the international junior tour, I represented Canada at the 2005



Sharon Fichman won gold at the 2005 Maccabiah Games.

Maccabiah Games in Israel at the age of 14. I won three medals for Canada, among them was a gold in the Women's Singles Open event, making me the youngest player in Maccabiah history to ever win a gold medal in an open event.

Shortly after my performance at the 2005 Maccabiah Games, the York Racquets Club in Toronto offered me the opportunity to use their facilities as my new training base. The York Racquets club, known for its predominantly Jewish membership, has since been infinitely supportive of my tennis career and has played a significant role in what I have achieved so far in my career today: my career high singles ranking of No. 77 in the world and my current and career high doubles ranking of No. 51 in the world. This has made me Canada's current No. 2 ranked professional female singles player and No. 1 ranked professional female doubles player.

As well as being Jewish, I share dual citizenship with Israel. This was my initial reason to visit Israel for the first time, but the country itself quickly became my incentive for returning. I have since made many memories in Israel, both profes-

sionally and personally. The most monumental memory of my tennis career being my first professional singles title in Ashkelon at the age of 14.

Being Jewish in the world of professional sports has opened my eyes to experiences I otherwise would have never known. Events such as being the flag bearer for Canada at the Maccabiah Games in 2005 and having an abundance of support from cheering fans at almost every competition around the world has had a significant impact on my personal and professional life. It is experiences like these that have helped shape who I am and (have given me the) opportunities I have had to pursue and persevere in sports and in life.

Though I've been fortunate to have always had support from my family, I can truly say that without the support I have received from the Jewish community, both at home and internationally, the resources needed to pursue my goal of becoming a professional athlete may not have been attainable. For that, I am forever grateful. ■

Sharon Fichman is in the top 50 of the WTA doubles rankings.

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Correction and omission

The July 24 article "Beth Tzedec Congregation rejoins United Synagogue umbrella group" erroneously stated that Beth Tikvah Synagogue is currently independent. In fact, it's a member of the Canadian Council of Conservative Synagogues.

As well, a July 24 photo caption naming Canadian Hartman scholars neglected to mention that Rabbi Tina Grimbreg of Congregation Darchei Noam was also a part of the group. ■

Libby Znaimer: balanced news coverage takes time

JODIE SHUPAC
jshupac@thecjn.ca

Libby Znaimer is vice-president of news and information for Toronto-based radio stations Classical 96.3 FM and AM 740. She also produces and hosts *The Zoomer Report*, a features program looking at issues relevant to the baby boomer generation.

She spoke to *The CJN* about her perception of North American coverage of the war in Israel, balanced reporting and biases.

Do you have full control over the news items selected for broadcast on your radio programs, as well as over the way the news is presented?

Yes, I'm responsible for that. Our newscasters do have a lot of autonomy, but I'm responsible for what goes out, and I oversee everything.

What is the mandate for how news is covered on your radio programs?

Our mandate generally is "Calm, concise and comprehensive." A lot of newscasters have this ethos "If it bleeds, it leads." They'll tell you about accidents, about every bit of gratuitous violence in the city. That's not what we do.

We want comprehensive news – you get what you need to know about what's going on in the city... and we deliver it all calmly.

We cover what's going on locally, and on our classical station, we make sure to include a cultural story in every newscast.

On AM 740, we spend time covering issues important to our demographic, so that means a lot of health coverage and economic issues.

We also have international coverage, but how much we do really depends on what's going on in the news.

For the past few weeks, [international news stories] have been the only ones people are interested in, what with the



Libby Znaimer. ZOOMERMEDIA PHOTO

“

We make a point of trying to get all views on the situation.

Malaysia Airlines flight MH17 [being shot down] and the conflict in the Middle East.

What kinds of sources do you use for your coverage of the war in Gaza?

We use *Canadian Press*, which also gives us access to some international wire services.

We use dozens of sources... everything that's out there, international newspapers... I want to make sure we have all aspects of the story.

I make a point of checking the Israeli press to see what they say something is all about – it's a very lively press – in addition, of course, to all our other sources. And sometimes I'll see what the Arab press is saying.

What, if anything, do you feel is unique about the way your programs, compared to other news outlets in North America, gather and present news on the conflict in Israel?

I think we're somewhat unique, though not in every case. I've seen instances of other coverage that I thought was biased, though not necessarily because somebody had that intention.

News moves so quickly now, you get a bulletin from somewhere and are expected to turn it around immediately. I think people don't necessarily take the time to balance every piece.

Generally, at the beginning of the conflict, world opinion seemed to be understanding of Israel, but there has been a huge increase in anti-Semitic incidents since this conflict began and because of all the civilian casualties [in Gaza].

World opinion is shifting, and the coverage [out there] reflects that... [last] week, on the CBC, they were interviewing someone from Hamas and they let this guy go on for a huge amount of time without the interviewer saying a word. This guy made all kinds of accusations and nothing was challenged. I think it was because they had a replacement host who didn't know how to handle it.

You have people out there who are very loud and very skilled at spinning things, so you have to have [journalists] who are skilled on the other side.

If, for example, you as a news outlet show something like an Israeli strike on Gaza and the civilian casualties, there are obviously horrific pictures, and I think everyone, including Israelis, has to feel a lot of compassion for what's happening there. But you have to put things in context. I think, partly because people are biased and partly because of the time pressure, that balance is not always there.

We make a point of trying to get all views on the situation... So, for example, if we were reporting on heavy civilian casualties in Gaza, we'd make sure to balance that with the number of rockets [Hamas] launched into Israel and the number of casualties in Israel, to make sure all the facts are given.

Since we have an older demographic [of listeners], our focus or main area of interest in this situation is how is this affecting older people or people who might be shut in.

Do you perceive unbalanced reporting on the conflict as a threat to the Jewish community?

It's not a threat to the Jewish community here. I think that what's going on in France – the heightened anti-Semitism – is a threat to the Jewish community there, but thank God, not here. And, in some places, the [increased anti-Semitism in Europe] has been covered pretty adequately.

Do you find the Israeli press to be more balanced in the way they report on the conflict there?

Yes, there's a vast spectrum of opinion in Israel. For example, when there was an Israeli strike on a school in Gaza being used as a shelter, that was all you saw [in North American media] for hours. You didn't see or read anything about what Israel was saying about that. Then I went to the Israeli media and there it was.

It takes a little bit of extra time and clicks to go [to the Israeli press], and I'm not saying other outlets don't always go there, but that was an example of where I thought there was a long time before a counterbalancing view was given.

As a Jew dealing with how to report on these issues, how do you go about trying to limit any personal biases you might have?

I think to claim that anyone is completely objective about any of this stuff is nonsense. I am a Jew reporting on this stuff, and I'm trained to do that. I've been doing it for a long time. I think you can be a Jew reporting on this stuff and you can give it fair coverage. ■



Sonny Goldstein, CFP
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A Montreal journalist reacts to outbreak of WWI

Backstory

IRA ROBINSON

World War I began a century ago and decisively changed our world. It is interesting to see the beginnings of the conflict through the prism of articles written for Montreal's *Der Keneder Adler* by Yehuda Kaufman. Kaufman (1886-1976) was active in Montreal from 1913 to 1917, years which were crucial to the development of the Canadian Jewish community.

The year 1914 saw him assist in the formation of Montreal's Yiddische Folks Bibliothek (the Jewish Public Library) at the same time as he helped found the Yiddische Folksschule (Jewish People's School) and served as its first principal. He was also a key member of the organizing committee of Canadian Jewish Congress. One of the most significant aspects of Kaufman's Montreal career was his journalism for *Der Keneder Adler* and its rival *Der Veg*.

Even prior to the outbreak of war in early 1914, Kaufman's articles made his readers acutely aware of the looming possibility of war between the great European powers. On June 21, 1914, mere days before the assassination of Archduke Franz Ferdinand triggered the events that would lead to war, Kaufman wrote a commentary on French politics that condemned its "militarism." He wrote: "Thus there daily grows an enormous world war [allveitige milhome] that corrupts millions of young lives... and damns all of mankind."

This article was followed, on June 24 and 25, with a two-part article on the future of the Austro-Hungarian Empire, in which Kaufman stated that "all freedom loving people should hope that Austria-Hungary remains a state of nationalities," and predicted that it would take the outbreak of "the most terrible European war" to divide the Empire.

When war did break out in late July 1914, Kaufman wrote of his hope that this would be the last conflict, after which the world will be completely free from war. He was expressing the then-widespread notion that world peace could only be achieved through the catharsis of a final or total

war. Kaufman looked forward to an idyllic postwar future that would see the building of a new culture based upon the equality of men and women, in which women's more peaceful nature would triumph over the warlike proclivities of men and there would be no victors and no vanquished.

Kaufman's angst over the war in general, and over the suffering of eastern European Jewry on the Eastern Front in particular, which he called the "third destruction," translated into anger at those intellectuals who allowed themselves to be co-opted by the militaristic spirit of the time. A socialist by conviction, Kaufman was one among many whose hope that working-class solidarity would make war impossible was dashed by the outbreak of war.

In this context, Kaufman lashed out at the well-known English writer Rudyard Kipling, whose anti-German poem *For All We Have and Are*, with its memorable line, "The Hun is at the gate," galvanized the English public at the outbreak of war and greatly aided the British war effort. Kaufman sharply criticized Kipling for speaking of "Huns" and not "Germans." In doing so, Kipling was demonizing the people that produced writers such as

Goethe, Schiller, and Heine; philosophers like Kant, Hegel, and Nietzsche; and socialists such as Marx, Engels and Lassalle.

Kaufman wrote that he expected politicians and generals to speak this way. However he had hoped that an intellectual like Kipling would understand that the English were as guilty as the Germans for the outbreak of war and that militaristic parties on both sides were fanning the flames of war. For Kaufman, Kipling's poem was a betrayal of the "Holy Spirit" (*ruach hakodesh*) that had inspired his poetry, and the poet should have thus remained silent.

Kaufman left Montreal with World War I still raging to acquire a doctorate in Jewish studies at Dropsie College in Philadelphia. He moved to British Mandate Palestine in the 1920s, where he was an important influence on the cultural development of the Yishuv. His career culminated with his translation of Yehuda Halevi's *Kuzari* to modern Hebrew, for which he won the Israel Prize in 1973. ■

Prof. Ira Robinson is interim director of the Institute for Canadian Jewish Studies at Concordia University.

OBITUARIES AND RELATED NOTICES

Steeles Memorial Chapel

Farman, Dora	July 16/14	7601 Bathurst St
Suhailith, Malka	July 16/14	Private
Alterman, Tsilia	July 18/14	4266 Bathurst St
Paul, William	July 18/14	50 Elm Ridge Dr
Grossman, Irving B.	July 18/14	7420 Bathurst St
Goodfellow, Ruth	July 20/14	176 Armour Blvd
Mariani, Mordechai	July 20/14	104 Searle Ave
Malka, Gloria Anne	July 20/14	5835 Bathurst St
Krikler, John H.	July 22/14	131 Beecroft Rd
Wittelsz, Edith	July 22/14	850 Steeles Ave. W
Bukh, Michael	July 24/14	Private
Nisker, Harold	July 24/14	343 Clark Ave. W
Gula, Miriam	July 25/14	Private
Chausky, Yury	July 22/14	136 Teefy Ave
Goldenberg, Abraham	July 26/14	Private
Kravets, Golda	July 26/14	3836 Bathurst St
Shapiro, Frances	July 29/14	3560 Bathurst St
Snitman, Sharon L.	July 29/14	400 Roselawn Ave
Abraham, Ruth	July 30/14	391 York Hill Blvd

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Hate on video

CIJA hopes a recording from last month's Al Quds rally at Queen's Park will finally get the event cancelled. **PAGE 15**



It's sermon time

RABBI2RABBI: Late summer is when a rabbi's mind turns to uplifting High Holiday messages. **PAGE 4**

CANDLELIGHTING, NAVIDALAN TIMES

Halifax	8:01 p.m.	9:06 p.m.
Montreal	7:43 p.m.	8:49 p.m.
Toronto	8:03 p.m.	9:07 p.m.
Winnipeg	8:28 p.m.	9:39 p.m.
Calgary	8:39 p.m.	9:51 p.m.
Vancouver	8:10 p.m.	9:20 p.m.

CJN exclusive: Former Green Party of Canada president Paul Estrin writes about the pro-Israel blog post that made him a pariah in his own party and ultimately led to his resignation. **PAGE 8.**

Parliamentarians return from Israel

Three Liberals and three Tories get close-up look at the situation on the ground. **PAGE 14**

B'nai Brith ad draws fire

Jews for Judaism questions wisdom of partnering with missionary groups. **PAGE 23**

Lilith gets her due at Ashkenaz

Play about Adam's first wife to have its Canadian debut. **PAGE 31**



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Female rockers branch out, and Wiesel is too much for the Times

Raptors to play Maccabi Haifa

The Toronto Raptors have released their exhibition schedule, and one of the eight games is Oct. 22 against Maccabi Haifa, the Dinos' only international pre-season opponent this year. The last time an Israeli team visited, things didn't go so well for the home side. Maccabi Tel Aviv, which beat Haifa to win the Israeli hoops title this year, played the Raps at Air Canada Centre in 2005 and won 105-103, the first time in 27 years the Israeli and Euroleague powerhouse had beaten an NBA team. Coming off last year's surprising best-ever 48-win season, the Raptors are no doubt hoping for a better result against Haifa.

London paper rejects Wiesel ad

The *London Times* refused to run an ad featuring Nobel Prize winner Elie Wiesel condemning what he calls Hamas' use of children as human shields. The ad, spon-



Dalia Shusterman, left, and Perl Wolfe of Bulletproof Stockings. FACEBOOK PHOTO

sored by Rabbi Shmuley Boteach's Values Network, ran last week in the *Globe and Mail* in Canada as well as in the *New York Times*, *Washington Post* and the *Wall Street Journal*, among other U.S. papers. The *London Times*, the only paper chosen in Britain, refused the ad – headlined

"Jews rejected child sacrifice 3,500 years ago. Now it's Hamas turn" – because "the opinion being expressed is too strong and too forcefully made and will cause concern amongst a significant number of *Times* readers," a spokesperson said. Rabbi Boteach told *The CJN* the left-leaning U.K. paper the *Guardian* subsequently accepted the ad, which ran Aug. 11. Radio and TV spots are starting this week.

Chassidic all-girl band plays NYC

The all-female chassidic alt-rock band Bulletproof Stockings played its first club gig Aug. 7 before 150 women at Arlene's Grocery in New York's Lower East Side. The group, formed in 2011 by two roommates, widowed drummer Dalia Shusterman, 40, and divorced keyboardist/vocalist Perl Wolfe, 27, only performs for women and had previously played mostly universities and private shows – always with hair, knees and elbows covered, of course. ■

Gematria

0

The number of men at the Aug. 7 New York city gig of the all-female chassidic rock band Bulletproof Stockings.

150

The number of Jews fleeing fighting in eastern Ukraine who expected to make aliyah next month with the help of the International Fellowship of Christians and Jews.

Quotable

“

"Adam is kind of the starter boyfriend of the entire human existence."

— Actor Anthony Russell, who plays Adam in *Lilith*, a play that has its Canadian debut Sept. 1 at Toronto's Ashkenaz Festival. Story p. 31.

Inside today's edition

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Jewish & Digital columnist Mark Mietkiewicz explores the topic of shmittah.

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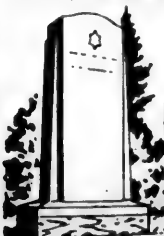
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Letters to the Editor

A question for Hamas

I have only one question to Hamas and their supporters.

If the loss of Palestinian lives – men, women, children and babies – is as critical as it appears in the media, why then did Hamas not use their tunnels to give shelter to these people?

There were warnings before each raid. So many lives could have been saved.

I have not heard this question posed to Hamas on any TV coverage of the Gaza crisis.

Bess Lokach

Richmond Hill, Ont.

Deli owner offends

Reading Zane Caplansky's article "Why I'm sponsoring the Toronto Palestine Film Festival," (Aug. 7) was very upsetting and difficult for me.

In light of Operation Protective Edge being carried out by the Israel Defence Forces and the huge swirl of renewed anti-Semitism, Caplansky should be

ashamed of himself for promoting this film festival.

He goes out of his way trying to explain his Judaism and family heritage to justify why he is supporting this event. He even tries to explain the fact that his name Zane is an Arab name.

There are raw feelings in our Jewish world today, and the last thing we need is to have a prominent Jewish deli owner in Toronto boast about his support of such an event.

Brenda Kaman

Richmond Hill, Ont.

Predicting the Shoah

In the article "Which way do Jews face, left or right?" (July 31) Michael Brown stated that the revisionist Zionist leader Vladimir Jabotinsky was no better than his left-of-centre Zionist colleagues in having the foresight to predict world affairs.

However, while it is true that he didn't foresee the outbreak of World War II, there is evidence to indicate that he did understand that the Jews of Europe were in great danger.

His rescue plan for Europe's Jews preceded the outbreak of the war, and in a speech to Polish Jews in Warsaw on Tisha b'Av 1938, he stated the following (translated by Gad Nahshon):

"It is already three years that I am calling on you, Polish Jewry who are the crown of world Jewry. I continue to warn you incessantly that a catastrophe is drawing closer. I became gray and old in these days, my heart bleeds, that you dear brothers and sisters, do not see the volcano which will soon begin to spit its all consuming lava."

While he may not have understood how imminent the war was or the precise dimensions of the Holocaust, he did have a sense of the impending doom faced by European Jewry.

Jacob Sivak,
Distinguished Professor Emeritus
University of Waterloo
Waterloo, Ont.

Wartime humour tasteless

I was appalled to read "Sexy support for the Jewish State," (July 31).

Israel is at war, people are suffering and dying. To use war-centred humour to raise money for Israel and to make a profit using this dire situation is tasteless. To draw attention to this fundraising effort in your paper is unconscionable.

Furthermore, the reference to the Facebook page Standing with IDF and its use of women's bodies to support male soldiers is an embarrassment, whether it is

women or men who do the posting.

To use women's bodies as a means to encourage soldiers only perpetuates sexism and other forms of oppression, and actually has been used as a tactic in war in the past.

Marilyn Bicher
Montreal

Never give up land

On June 5, 1967, the Israeli military captured Khan Yunis, near the Gaza Strip, the same area where the Israel Defence Forces are taking on Hamas fighters today.

You never give up potential trouble spots, even under outside pressure, because, sadly, Israel stands alone.

The rocket attacks on Israel are unabated, and I wonder: could a nuclear one be next?

Denis Bond, former member
of Her Majesty's Armed Forces
Hamilton, Ont.

Letters to the editor are welcome if they are brief and in English or French. Mail letters to our address or to cjnlinfo@gmail.com. For more letters this week, please see cjnews.com. We reserve the right to edit and condense letters, which must bear the sender's name, address and phone number.

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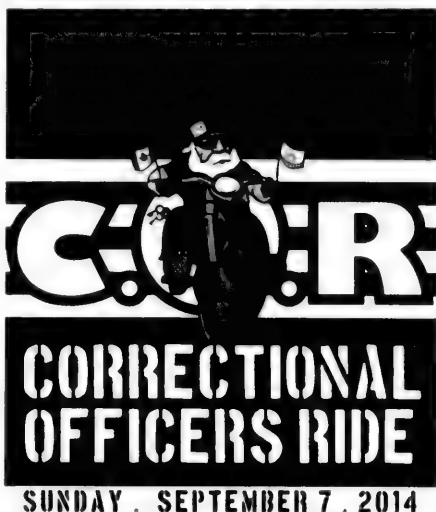
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More than preaching to the choir

In writing High Holiday sermons, the goal is to find words of Torah that inspire congregants to act just a little bit differently

RABBI ADAM CUTLER
BETH TZEDEC CONGREGATION, TORONTO

RABBI ADAM SCHEIER
CONGREGATION SHAAR HASHOMAYIM, MONTREAL

Rabbi Scheier: It's sermon time. This is the time of year that we rabbis begin to think about the messages we wish to share with our congregations on the High Holidays. What resources do you use to prepare your sermons?

Rabbi Cutler: When it comes to choosing sermon topics, my method involves a small amount of panic and a lot of reflective thought.

I try to think about the major events of the past year. I try to recall my most important conversations. I try to imagine what my congregants are struggling with. I also think about the themes of the High Holidays. What in the liturgy and rabbinical texts about Rosh Hashanah and Yom Kippur will be especially meaningful this year? Within a couple months of the holidays, I end up with a list of 10 to 15 topics, which I ultimately narrow down.

I'm a big researcher and generally prefer reading to writing. I search academic databases for anything even remotely related to my topics. I may take out dozens of books from the public and university libraries. I read and take notes. Ultimately, I try to put aside everything that I've learned and write from my gut.

In the end, I don't want my sermons to be a summary of what the major thinkers have to say on a particular subject. Rather, I want them to be my genuine rabbinic voice speaking authentically from my vantage point within the tradition.

Rabbi Scheier: When I was a student in rabbinical school, I served as an intern for a small start-up community in Houston. I recall being very nervous about my first Rosh Hashanah sermon, and turned to my late grandfather for advice.

He told me that my sermon should appeal to every demographic – to the seasoned synagogue veteran who is a sermon-maven; to the new immigrant, for whom religious freedom and synagogue attendance

is a novelty; to the rebellious teenager (who really doesn't want to be in synagogue but is acquiescing to his parents' wishes); to the five-year-old, sitting with his parents and who might internalize one sentence that could change his life; to young parents looking for insight into how to raise a Jewish family; to mourners looking for comfort at the holiest moment of the year; etc. Talk about pressure!

I return to his words each year, when I begin to write my sermons. I also think about objectives, which are different every year, but always more than simply "engaging," "inspiring," or "informing." Sometimes it involves laying out plans for the coming year; sometimes it touches on specific areas of growth I'd like to promote.

Rabbi Cutler: For me, inspiration is key. I want my sermons to go beyond information. It is essential that when congregants leave shul they feel different. In an ideal world, shul-goers would walk out of the synagogue uplifted by the prayer experience and inspired by a few words of Torah to act just a little bit differently. My goal is for Jews to leave shul with a thought that will inspire new behaviour. And we cannot speak only to the mind. We have to focus on the heart as well.

Rabbi Scheier: I agree with your focus on inspiration. Yes, those who hear our sermons should feel inspired to do something. In addition, I've found the High Holy Day sermon to be a moment of focus and anticipation on a day of communal engagement. With a full sanctuary and a building teeming with life, I often think of the Torah's description of Hakhel, the great mass assembly that would occur every seven years. As the *Sefer HaChinuch* says, "The talk of all the nation – men, women and children – would then be: 'Why have we assembled for this large gathering?' And the answer would be: 'To hear the words of the Torah – our essence, glory and pride!'"

I think the question "Why are we here?" continues to echo in our synagogues. Hopefully, our answer is as resounding and convincing as in past generations – to hear the words of Torah, to be inspired, and to grow as individuals and as a community.

What a blessing to experience this each and every year! ■

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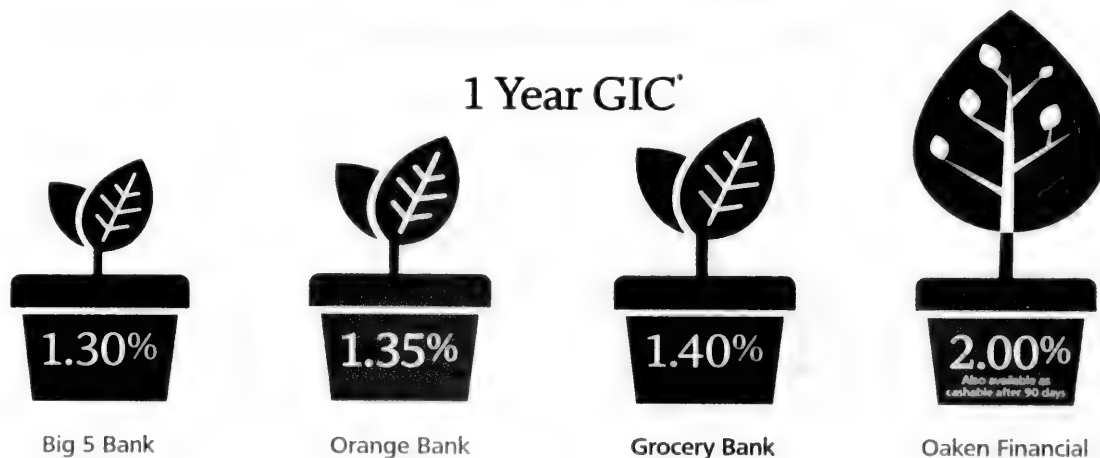
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From the archives | Invitation to Moscow



ONTARIO JEWISH ARCHIVES, BLANKENSTEIN FAMILY HERITAGE CENTRE

Fifty-five years ago, in August 1959, the *Ed Sullivan Show* travelled to the USSR and taped a show in Moscow titled *Invitation to Moscow*. It aired Sept. 27, 1959. Toronto portrait photographer, Sylvia Schwartz, photographed the show, as she was in Moscow at the time. Acts that were featured in the show included Rise Stevens (a mezzo-soprano opera singer), the Barry Sisters (vocal group), Margaret Tynes (opera singer), Marge and Gower Champion (dancers), Dick Contino (accordion player) and Hubert Castle (tight-wire aerialist).

SeeJN | Safe arrival



TAGLIT BIRTHRIGHT ISRAEL PHOTO

Despite the Israeli operation in Gaza, 18 Taglit-Birthright Israel groups from the United States, Canada, Russia, Ukraine, Hungary and Germany arrived in Israel on Aug. 4. Since early July, close to 8,000 Taglit-Birthright Israel participants have landed in Israel.

From Yoni's Desk

The complexities of the media war

It's too early to declare winners and losers in the Israel-Hamas conflict. Likewise, the time hasn't yet arrived to pronounce conclusively on the outcome of the concurrent media war. Still, the various presentations of this campaign provide an opportunity to reflect on the state of the media vis-à-vis Israel and its regional neighbours.

In a sense, not much has changed. The usual people are saying the usual things about Israel and the Palestinians – on TV and radio, in newspapers and online. For the most part, the punditry class has remained true to form. Meanwhile, viewers, readers and watchdogs continue to call for media neutrality and equal representation, even though those ideals are nearly impossible to achieve, given the entrenchment of media partisanship. When the news is custom-fit to viewers' particular political positions, media purveyors must wonder what benefit there is to offering another perspective – especially since it appears some viewers are concerned about neutrality only as it pertains to media outlets that don't align with their personal worldview.

But there's a difference between perspective and outright lying. In the first days of this conflict, the *New York Times* committed an appalling error, accusing Israeli Prime Minister Benjamin Netanyahu of silence in the wake of the murder of Arab teenager Muhammad Abu Khdeir. In fact, Netanyahu responded almost immediately, and the *Times* was forced to publish a long correction. Still, the damage was done, and there has been little explanation why the mistake was made in the first place.

That sort of fabrication of fact has also been apparent on social media. Journalistic standards often get thrown out the window on Facebook and Twitter – perhaps that's inevitable, but it's a serious problem when propagandists pose as new media reporters and documentarians, as was the case with the #GazaUnderAttack online campaign. It took the BBC – a news outlet not usually all that friendly to Israel – to point out that many of the images posted to social media purporting to show the death and destruction wrought by Israel on Gaza were in fact taken in Syria and Iraq.

Misinformation has proven a potent tool for Hamas, achieved by muzzling reporters, photographers and videographers with threats of violence or death. One prefers to believe journalists would do their utmost to get the whole story, but maybe not when the personal cost is potentially so high.

Finally last week, video emerged showing the assembly and launch of a Hamas rocket from urban Gaza. Perhaps the work of the New Delhi crew behind that brave piece will embolden other journalists to report accurately and impartially. After all, it is their job.

By contrast, the Israeli press has been nothing short of magnificent during the war. All the major, and many minor, news outlets have committed to wall-to-wall coverage, while a tireless blogosphere and social media have added texture and colour from the front lines. Together, they have kept Israelis informed 24/7, and offered the rest of us an opportunity to get a real feel for what it's like to be living in Israel – and Gaza – right now. Considering the deception and selective coverage emanating from Gaza, that's a victory in its own right. ■ — YONI

ANALYSIS

The vanishing two-state solution

Ben Cohen

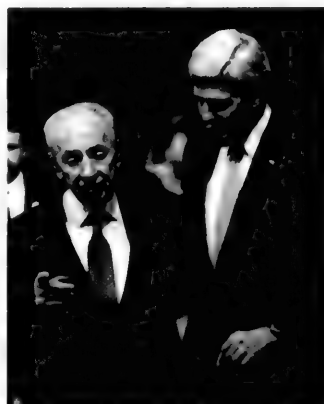
Speaking to a British television network last week, U.K. Prime Minister David Cameron lamented that "facts on the ground" were on the verge of wrecking the prospects for a two-state solution to the Israeli-Palestinian conflict.

Cameron, it should be said, has consistently supported Israel's right to defend itself from the stream of rocket attacks launched from Hamas-ruled Gaza. At the same time, he believes that there is no substitute for a robust, lasting political solution.

That is why his anxiety about the two-state solution is likely shared by other world leaders. What's so frustrating, the international community reasons, is that everyone knows what a final settlement will look like, yet no one is willing to take the steps necessary to get us there.

I think Cameron is correct to be worried. One of the reasons a negotiated two-state solution is a pipe dream is because, especially on the Palestinian side, the consensus behind it isn't nearly as strong as Cameron and others would like us to think. Hamas rejects it outright, of course, because its goal – as CBS's Charlie Rose confirmed when he recently interviewed Hamas leader Khaled Masha'al – is the elimination of the Jewish state.

The Fatah movement of Palestinian Authority (PA) President Mahmoud Abbas is formally committed to a two-state solution, but its continued backing of the "right of return" for the descendants of Palestinian refugees, as well as its pursuit of unilateral recognition in international bodies, has left Israelis skeptical.



Former Israeli president Shimon Peres, left, with U.S. Secretary of State John Kerry in 2013. There is reason to doubt Kerry's commitment to the alliance with Israel, Cohen writes. ISRAEL SUN PHOTO

As for the Israeli government, it's no secret that any willingness there may have been to make territorial concessions to the PA has been badly eroded by both the kidnapping and murder of three Israeli teenagers in the West Bank and the renewed missile attacks from Gaza – after, remember, Fatah and Hamas formed a unity government of sorts.

In this grim context, appeals for an immediate, unconditional cease-fire in Gaza – a stance shared by the Obama administration, the U.N., and the Europeans – seem rather fanciful. Examined from the Israeli perspective, this demand is actually counter-productive. For if world leaders seriously think that the Israelis will return, when it comes to Gaza, to the status quo ante, then they either don't understand or don't care

about Israel's strategic calculus.

There are two big decisions facing Israel right now. The first one concerns the end goals of Operation Protective Edge in Gaza. The second one concerns its future relations with the U.S. Both are closely related, but all indications suggest that Jerusalem regards the first as more pressing than the second.

A growing chorus of influential voices in Israel, from right-wing Jewish Home Party leader Naftali Bennett to the respected historian Benny Morris, is arguing that Israel needs to finish the job in Gaza. What that means, ultimately, is the defeat of Hamas militarily and politically. The Israel Defence Forces (IDF) is reported to have made good progress in destroying the network of attack tunnels constructed by Hamas beneath the ground in Gaza (at the same time, as much of the Hebrew press has recently noted, that the general realization dawned that successive Israeli governments had misread the strategic threat posed by these below-the-surface corridors).

Egypt, too, has joined the Israeli efforts to choke Hamas, destroying tunnels connecting the Sinai and Gaza. In these circumstances, it is hardly sensible to allow Hamas the breathing space that a ceasefire would afford. Instead of permitting Hamas to regroup and rebuild, the logic goes, strike the killer blow in the coming days.

This is not a conclusion that the Obama administration wants Israel to reach – and that, ironically, provides another reason for the Israelis to bring Hamas rule in Gaza to an end. Given that this administration has over two years left in office, Israel wants to avoid another Gazan firestorm, say six months from now, that would lead to yet more

demands from Washington for an immediate ceasefire and more opprobrium against the IDF's field operations.

With Hamas out of the picture, Israel is in a much better position to talk about peace and Palestinian statehood. Moreover, there will be an understandable desire among the battered Gazan population for a new authority to fill the vacuum left by Hamas, and that outcome can't be secured without Israel's consent.

I don't believe that much diplomatic progress will be made while President Barack Obama remains in the White House. Trust between the Israeli and American governments has declined sharply, to the point where questions are being raised about Secretary of State John Kerry's personal commitment to the alliance with Israel. All I'll say for now is that there is reason to doubt Kerry's commitment – he hasn't taken Israeli concerns over Iran sanctions at all seriously, he has warned apocalyptically that Israel faces boycotts and isolation, and he was amiably cooking up a ceasefire proposal with the Turkish foreign minister just days after Turkish Prime Minister Recep Tayyip Erdogan declared that Israel was worse than Hitler.

Three to five years from now, the twin absences of the Hamas military threat and Obama's bungling diplomacy may propel genuinely meaningful negotiations. In large part that will depend on who is in the White House. For now, though, Israel's first priority is its national security. That is how it should be. ■

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Ben Cohen is the Shillman Analyst for JNS.org and a contributor to the Wall Street Journal, Commentary, Ha'aretz, and other publications.

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Why I'm no longer president of the Green Party of Canada

PAUL ESTRIN
SPECIAL TO THE CJN

My name is Paul Estrin. Until Aug. 5, I was the president of the Green Party of Canada.

On July 25, I published a blog on the party's website entitled "Why Gaza makes me sad." My comments were moderate in nature. The essential point I conveyed was that I was, and still am, saddened by what is happening in Gaza. By highlighting Hamas' cynical tactics, I was trying to show that the conflict is not black and white – a thesis in opposition to what other members of the party seemed to be suggesting.

Sadly, my moderate article criticizing a violent terrorist group could not be tolerated by a majority of the party membership. The article was eventually removed from the website – there was apparently no room within the party for dialogue – but not before some online commenters issued threats about my

personal safety. Those comments concern me a great deal.

Ultimately, my dissenting view led to me being drummed out of my position.

Many people have asked me about my resignation. Others are wondering why, given my views, I would have wanted to be president of the Green Party in the first place.

I had initially planned to fight – not simply continue as party president, but stand up for my right to express myself and have an opinion that diverges from other members. I felt this incident was something we could work around.

Unfortunately, those with whom I had worked passionately over the past year and a half informed me I was persona non grata. Despite my work, efforts, achievements – despite all that I have done – because of this one issue I was shown the door, and in a brutal way.

Yes, it was brutal.

Those who wanted me out – and let me be clear: it was the large majority of



Paul Estrin

those who control the party – made it as simple as possible. They offered me a choice: An "easy" resignation where I would get to walk away relatively unscathed, or a "hard" resignation that would – well, let's just say it would have been bad.

The resignation was a very difficult decision for me. Just the idea of leaving, stepping away from something that I had worked so hard for, profoundly disturbs me.

My blog post was pulled from the party's website without my permission or knowledge by the party. My actions have been criticized and my right to voice an opinion has been shouted down. For a party that speaks about welcoming diversity, of persons and opinions, and proudly states that it does not employ a party whip to ensure uniformity – for a party that affirms the right of party members to have a voice – it just doesn't add up.

Some have asked me this hypothetical question: if I had written a blog on what is happening in Gaza from the perspective of those ruling Gaza, would I have been ostracized and forced from my position? The answer seems clear to me, but you can decide for yourself.

Now, allow me to advance to the second question: Why be president of the Green Party of Canada in the first place?

I have always been attracted to the idea of doing what I can to make the world a better place. In my youth, that ideal drew me to the environmental and human rights movements. I joined the Green Party, and eventually took on the role of president, because I wanted to prove to myself that I could make a difference. And for a time, I truly believe I did.

However, I know now that the Green Party was not for me.

As a Jew – and one who has supported

“

My actions have been criticized and my right to voice an opinion has been shouted down.

and continues to support Israel's right to exist – I have long been sensitive to, and bothered by, the negative one-sidedness of many with whom I have worked and volunteered. Let me be clear: not everyone associated with the Green Party of Canada is like that. There are incredible people who have spoken up, and continue to speak up, in a balanced and fair way when it comes to Israel. But they are not the majority.

The truth is that I'd had enough.

My recent experience has elicited comments from many in the Jewish community who tell the same story. They too started out full of hope that they might be able to make a difference when it comes to protecting the environment and furthering human rights. And they too could only stomach so much abuse and unbalance regarding the prevalent approach to Israel for so long before finally leaving.

Despite this unfortunate episode, I still believe one can be concerned about the environment and human rights and at the same time support the State of Israel. In my mind, that hasn't changed. What has changed is I am now convinced one simply can't do so within the confines of the Green Party of Canada. ■

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Again on behalf of the People of Israel we thank you for your compassionate and visionary gift to UJA's Israel Emergency Relief Fund. If you have yet to make a donation, please consider doing so today by visiting

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On Israel, we see nuance, they see guilt



Gil Troy

The Gaza war has uncovered a great divide in how Israel is perceived. The decades-long Palestinian delegitimization campaign against Israel is yielding its poisonous fruit. Totalitarians who only see Israel through the Palestinian lens as "occupier" consider it automatically guilty. Everything else Palestinians do or don't do, Israelis do or don't do, pales by comparison. Alternatively, democrats who see Israel as an imperfect democracy – as all democracies are, because they're human creations – find room to criticize but also to defend.

In Gaza, Israel's enemy, Hamas, is a sexist, homophobic, totalitarian Islamist organization that holds its own people hostage, oppresses and kills dissidents, deliberately uses women and children as human shields, and just as deliberately targets Israeli civilians. In 2005, the late Israeli

prime minister Ariel Sharon simplified whatever complications there are regarding Israeli policy by withdrawing completely from Gaza – not even keeping a presence in the Philadelphia security corridor. Israel no longer occupies the strip. Nevertheless, Hamas has gained traction by continuing to call Israel an "occupier" and has used that to justify its rain of rockets and warren of attack-tunnels.

The situation is exacerbated by the heartbreaking reality of Israel being forced to bomb civilian areas – because that's where the terrorists hide their rockets – and invade homes – because that's where the terrorists dig the tunnel entrances. The totalitarians, who swallow the Palestinian line and see Israel as an evil occupier, see the brutal pictures as proof of Israeli brutality. No explanations, no history lessons, no details mitigate their rage. Their fury against Israel's perceived crimes is so great that even some progressives who would normally reject Hamas' sexism, homophobia and general illiberalism see Israel as the greater criminal. Their need to reject Israel completely is so great that when someone points out that Israel respects gay rights, these totalitarian leftists cry "pink-

washing." And when someone independently decides to support Israel, they accuse the evil Zionists of "brainwashing."

Beyond the continuing complexity of Israel's decades-long presence in the West Bank, two other factors have given this totalitarian repudiation of Israel traction. First, the toxic combination of post-1960s, far-left identity politics and anti-western, anti-white and anti-power guilt-mongering fits the Palestinian narrative into a broader story. Some – note my careful language, not all – progressives have joined this unholy alliance with anti-progressive, illiberal Islamists, because identity politics divides the world into victims and victimizers, and Israel, having been cast as a white, western, powerful Goliath, appears to be the ultimate victimizer. Inconvenient facts – that there are dark-skinned Israelis and light-skinned Palestinians, that Israel is both western and Middle Eastern, and that Israel has powerful assets, but also powerful foes – are ignored to serve the larger story, which has become a broadly accepted prejudice.

And speaking of bigotry, the X-factor here – which focuses on Israel disproportionately, when U.S. forces caused more deaths in

Iraq and more people die daily in Syria – is anti-Semitism. The world's obsession with the Jew, the distaste for the collective Jew, meaning Israel, has become clear again, with many protesters and bigots not even trying to mask their Jew-hatred behind rhetoric of anti-Zionism or human rights.

Against these totalitarian forces, democrats must not waver. Viewing Israel as an imperfect democracy carves out room for someone to criticize Israel's West Bank policies, to hate Israel's settlements, and yet fight Hamas' Gaza totalitarians. Democrats can see distinctions; totalitarians cannot.

It's easy to despair, fearing the whole world is against us, as the mass media's pornographic war images and body count dominate. But look at Israel – still thriving, still giving millions a fabulous life, even while mourning the suffering on both sides. Note the broad-based coalition – from left to right, anti-occupation secularists to religious settlers – fighting together to defend Israel. We can see nuance, we can build coalitions, and even if we get the occasional media black eye or appear unpopular in academia, ultimately we will win (as we did this summer in Gaza). ■

The heartbreak of two homelands



Sara Horowitz

It's early Friday. My husband and I are bicycling through the lush Quebec countryside, rolling past fields of wild chamomile and gentle verdant hills. We take a break and try to instant message family and friends in Israel. We get through to some, but not others. We wish them a Shabbat shalom. Along the Mediterranean, in the Judean Hills, in the desert, in the valleys, in the highlands, Shabbat will soon arrive. But shalom seems like a longed-for, but illusive dream.

By the time this column goes to press, perhaps a ceasefire, short- or long-term, may have been attained in Gaza. Things change radically and quickly. As my sister-in-law in Be'er Sheva said to me this morning, "We take it not day by day, but

hour by hour." Given this rapid unfolding of events and the gap between writing and publication, how can a columnist write about the situation in Gaza. Yet how can one not write about it?

Biking past small towns along tributaries of the St. Lawrence River, we're struck by the cognitive dissonance of being here, but feeling there. This sense is shared by many *CJN* readers, seeing ourselves as deeply Canadian yet also tied with an invisible cord to a land that's an ocean and a continent away, a cord that tugs at our souls always, but pressingly in times of crisis. I'm reminded of the plaintive call of the 11th- and 12th-century Spanish poet-philosopher, Yehuda Halevi: "*Libi bamizrach, va'ani b'sof ma'arav*" – "My heart is in the East, and I am at the end of the West."

Late in life, he embarked on a perilous sea voyage to the land of his longings. We can't be entirely certain that he reached its shores. Today, we're more fortunate. We travel back and forth with ease. Many of us spend substantial chunks of time there. Living here in Canada, we go there

for education, vacation, work and volunteer service. Many have second homes there. For many others, travel to Israel is the trip of a lifetime. Some of us speak Hebrew with fluency and ease, others can't master its alphabet, grammar or guttural sounds. Still, most of us Canadian Jews, across the political spectrum and with a range of religious or secular loyalties, feel the pull of ties that bind us to Israel and make its welfare our own.

Yet the very ease of travel, communication and up-to-the minute news feeds the inner dissonance we're feeling today. Paradoxically, in times of crisis, our very modern situation resonates with the discordance Yehuda Halevi registered in the Middle Ages. "How can I taste what I eat and how could it be pleasing to me?" And yet, our daily pleasures go on, alongside our anxieties for Israel and those charged with defending it, and our concern for family and friends living under stress.

This is the "the heartbreak of two homelands" – "*hake'ev shel shet ha-moladoi*" – a phrase coined by the 20th-century poet Lea Goldberg. Gold-

berg was a Lithuanian Jew who moved to Tel Aviv as a young adult in the mid-1930s. Her poem *Oren*, or *Pines*, touches on the poignancy of being transplanted, even to the place of one's longing, to a place that immediately becomes home. She identifies with pine trees that thrive snow-capped in northern Europe but also take to the Israeli landscape, where they provide shade from the intense Mediterranean sun. The poem's sentiment captures the existential circumstance of many people who, like Goldberg, have made aliyah. But it also describes well those who, living in Canada – every bit a "snow-space" as Goldberg's Lithuania – also consider Israel their homeland. "Perhaps only migrating birds know/ suspended between earth and sky/ the heartache of two homelands."

I tend to think of our deep and intense ties to Israel as a locus of meaningfulness and enrichment. But at times like these, there's also the heartache of being suspended, strung between here and there. ■

Trudeau and the Liberals are pandering to Jews



Michael Taube

For many years, Jewish Liberal supporters have vigorously claimed that Prime Minister Stephen Harper and the Conservatives are pandering to the community.

Well, guess what? The shoe is now on the other foot, and the pandering comes courtesy of Justin Trudeau and the Liberals.

Don't believe me? Let's examine Trudeau's July 15 statement about the situation in Gaza. It reads as follows:

"The Liberal Party of Canada strongly condemns Hamas' rejection of the Egyptian ceasefire proposal and its rocket attacks on civilians.

"Israel should be commended for having accepted the ceasefire proposal and demonstrating its commitment to peace. The Liberal Party of Canada, and many in the international community including the

United States, the UN Security Council, and the Palestinian Authority, had urged a ceasefire that could have ended the tragic civilian loss of life in Gaza and the suffering of Israelis under terrorist attack.

"Israel has the right to defend itself and its people. Hamas is a terrorist organization and must cease its rocket attacks immediately."

Think about it for a moment. The Liberals have made various statements criticizing Harper's staunch support for Israel. They've also called on the federal government to take a more balanced approach in handling negotiations between Israel and its Arab neighbours.

Yet Canada's third party suddenly had an epiphany about the Middle East because Hamas, a terrorist organization that runs Gaza with an iron fist, predictably rejected Egypt's ceasefire proposal.

That's all it apparently took to change Liberal hearts and minds. If that's not a classic example of pandering to a particular community, I honestly don't know what is.

Look, we know there are card-carrying Liberals (both Jewish and non-Jewish) who support Israel and the Canadian

Jewish community. To deny this fact is to deny reality.

There are other realities, however.

The Liberals took the Jewish Canadian vote for granted for decades. The Liberals never thought they would lose a significant amount of Jewish political and financial support. The Liberals couldn't remove their political blinders fast enough to realize that Tory values and Jewish values have grown closer together. As well, the Liberals clearly misread the tea leaves when the Tories (who have long been pro-Israel) started to shift their current Middle East policy - and became Israel's greatest friend in the western world.

In other words, the Liberals blew it.

Then again, we shouldn't be surprised. The Liberals, who have long felt a sense of entitlement as Canada's so-called "natural governing party," let their guard down, made incorrect assumptions about political behaviour and voting patterns, and watched their empire crumble. They only have themselves to blame for it.

That's why I feel Trudeau's statement about Gaza is vapid. The Liberals believe that Israel is the main reason why many Canadian Jews support the Harper Tories.

Hence, this statement is nothing more than a political ploy to regain a significant amount of lost Jewish votes.

Once again, the Liberals just don't get it. While there are a few Jews who support the Tories because of Israel, the vast majority have shifted because they support small "c" conservative ideas.

It's not a temporary change, folks. It's a permanent political shift. Deal with it.

Yes, I know what some people are thinking. "Michael Taube has long been a conservative columnist and commentator. He's known Harper for decades and worked as one of his speechwriters. What else would you expect him to say?"

Well, how about this? I never would have predicted that Canadian Jews would shift to the Tories in my lifetime. I'm obviously glad they did, and I'm pleased that I was wrong.

That being said, Canadian Jews still have an important decision to make.

Are you going to buy into Trudeau and the Liberals' pandering about Israel and Gaza? Or are you going to be intelligent enough to realize that they don't stand with you?

It's your call. ■

On Gaza, there are many reasons I'm angry



Adam Goldenberg

I'm angry about Gaza. Angry at Hamas scum who fire rockets at families. Angry at parents who ignore leaflets and text messages and let criminals turn their kids into human shields. Angry at journalists who call Jew-hating murderers "militants" and diplomats who urge Israel to negotiate with terrorists. The blood of Gaza's children is on their hands.

I can't stop thinking about them. Gaza's dead children. Born into a ghetto ruled by thugs. Caught in a crossfire older than their parents. Robbed of life, then reduced to grim tallies and talking points.

I'm angry at those whose only answer to their deaths is to insist that Israel has no choice, who shrug their shoulders when kids die, because Israel has a right to defend itself against terrorists

who hide in schoolyards and hospitals, terrorists who worship death and value slaughter. I'm angry because of course that's true - all of it is true - but it won't bring back the children who perish amid shades of grey while the rest of us pretend that the moral universe is black and white.

I'm angry at those who accept, without question, Israel's claim that it does as much as it can to reduce civilian casualties, even as bombs land in schools and children die on beaches. I'm angry because there is no other government in the world that receives so much benefit of the doubt from so many of the smartest people I know, people who should know better; who should know that Israel has one of the most sophisticated militaries in the world; who should know that it could have done more to reduce the carnage, but it didn't, and those kids are dead and Hamas is responsible, but so is Israel.

I'm angry because Israel is right, but it isn't blameless, and I'm angry because, as a Zionist, as a Jew, it seems so impossible

to say so.

I'm also angry at myself. Angry because I feel compelled to defend the same Israeli tactics that I oppose. Angry because I can't accept the comforting simplicity of "moral clarity," of a world reduced to good and evil, of the reassuring falsehood that, in war, there are no bad acts, only bad actors.

I'm angry because I think the same convictions that compel me to take Israel's side also require me to condemn its failures, and I'm angry because I don't think that's a contradiction, but the headlines and the editorial pages keep insisting that it is.

I'm angry at myself because I want to be a good partisan and explain the unexplainable, but I can't stop thinking about those children, even though Hamas aims rockets at kibbutzim and makes war from inside hospitals and mosques and schools and apartment buildings, and even though terrorists are evil and Israel is good. I'm angry because, in spite of everything, I still believe that Israel fights to prevent death and Hamas

fights to create more of it, and I'm angry because Israel keeps taking the bait and children keep dying. I'm angry because I love Israel, but I can't just accept the deaths of innocent children, even if its enemies are murderers.

I'm angry because for every child that dies in Gaza, there are a dozen more who lose a friend, a cousin, a sister. I'm angry because if I were one of those kids, I would be so consumed by anger and hate and spite that I wouldn't accept what I know is true - that Hamas is responsible for those dead children; that Hamas wants as many dead children as possible. I'm angry because instead of blaming their neighbours and rebuilding schools and hospitals, those broken children will grow up to dig new tunnels and dream of killing more Jews, and all this carnage will have been for nothing.

I can't stop thinking about them. I can't stop being angry about them. And I'm not less of a Zionist for saying so. ■

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News

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Broad spectrum of Quebecers declare support for Israel

JANICE ARNOLD

janarnold@thejcj.ca

More than 100 Quebecers – describing themselves as including those on the political left and right as well as sovereignists and federalists – issued a manifesto declaring their unequivocal support for Israel in its battle against Hamas.

Among the signatories of "Nous appuyons Israël," published in the daily newspaper *Le Devoir* on Aug. 5, was Paul Estrin, president of the Green Party of Canada, who specified that he did so in his own name, but that appears not to have satisfied the party.

The day after, Estrin, who lives in Quebec City, resigned the presidency. He said in a statement on the party's website that, "I never intended to create confusion or have any of my actions negatively impact the party."

Estrin was already at odds with the party for a July 25 post on his blog, hosted by the party website, defending Israel's military intervention in Gaza. Leader Elizabeth May said then his opinion did not accord with the party's position on the crisis. (See Estrin's opinion article on page 8 of *The CJN*.)

Among the other 119 signatories are longtime union organizer Ken Pereira, a former Quebec Federation of Labour employee; conservative political pundits Eric Duhaime and Joanne Marcotte; Pierre Simard, a professor at the Ecole nationale d'administration publique in Quebec City; and Marlene Jennings, former Liberal member of Parliament.

The others are not household names, and include people from many walks of life and from different parts of the province: lawyers, educators, and administrators, but also truckers, shopkeepers and a bus driver.

Most have French-Canadian names. Others are diverse, including a couple associated with the Berber community.

"We do not recognize the apparent unanimity of a certain elite that is currently stigmatizing Israel," they affirm. "We do not recognize the anti-Zionist or anti-Israel positions promoted by organizations that assume the right to speak in the name of Quebec society."

They are "revolted by those people who criminalize Israel, but keep silent on the real war crimes of Hamas, which with each rocket fire targets innocent Israeli civilians, while cowardly hiding behind innocent Palestinian civilians."

The signatories wonder why "a certain Québécois elite" is saying nothing about "the genocidal anti-Semitism at the heart of the jihadist ideology of Hamas."

The manifesto came out a few days after 133 Quebec intellectuals and public personalities made an open appeal to Prime Minister Stephen Harper, deploring his government's "blindness" in its one-sided support for Israel, a stance that they believe is worsening the conflict.

They want the government to "work concretely for the establishment of a durable peace in the Middle East rather than stirring up the present conflict by its partisan positions."

They also call for a boycott by the public



Paul Estrin FACEBOOK PHOTO

“

We do not recognize the anti-Zionist or anti-Israel positions promoted by organizations that...speak in the name of Quebec society

of "companies that do business with the Israeli settlements."

Among the signatories are historian Gérard Bouchard, who co-chaired the Quebec government's commission on reasonable accommodation of religious

minorities in 2007-2008; Université de Montréal philosophy professor Michel Seymour; lawyer Julius Grey; and former Montreal city councillor and Parti Québécois cabinet minister Louise Harel.

The signatories also called on the Quebec government to not remain silent on the conflict in Gaza.

In an interview with the CBC's French-language network, ICI Radio-Canada, Seymour noted that there are Quebec companies selling military equipment to Israel.

"We are not neutral," he said. "We have, in a way, blood-stained hands."

Meanwhile, on Aug. 5, New Democratic leader Thomas Mulcair issued an open letter to Harper asking for the government to back a proposal by Palestinian doctor Izzeldin Abuelaish to bring injured Palestinian children from Gaza to Canada for treatment.

Three of Abuelaish's daughters were killed in 2009 when his home in Gaza was hit by Israel Defence Forces shelling. Now based at the University of Toronto, Abuelaish is aiming to bring 100 injured Gazan children to Ontario alone.

Mulcair would like to see this project become a nation-wide effort.

The official Opposition leader has been at odds with some NDP members for what they feel is his bias toward Israel, according to media reports.

On Aug. 5, documentary filmmaker Mary Ellen Davis held a "die-in" in front of Mulcair's Montreal office on Laurier Avenue, symbolically tearing up her NDP membership card. ■

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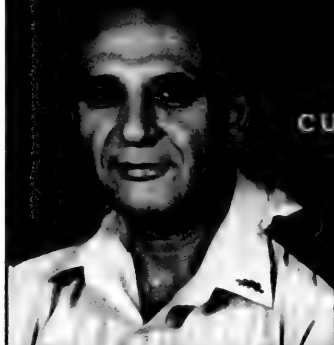


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MPs return from solidarity mission to Israel



Ted Opitz



Carolyn Bennett

“

It's crucial for people to understand that this is not two states working out some negotiating points. This is a terrorist organization in charge of a region.

SHERI SHEFA

sshefa@thecin.ca

A small delegation of members of Parliament has returned from a solidarity mission to Israel organized by the Centre for Israel and Jewish Affairs.

Liberal MP Carolyn Bennett and Conservative MP Ted Opiitz spoke to *The C/N* about travelling to the war zone late last month, along with Conservative MPs David Sweet and Randy Hoback, Liberal MP John McCallum and Liberal Sen. Grant Mitchell.

"It was billed as a solidarity mission, and Canada, as you know, unequivocally supports Israel's right to exist, Israel's right to defend itself," said Opitz, who was in Israel with CIIA for the second time.

The 48-hour tour included stops in Sderot, Ashdod and Ashkelon, visits to hospitals, and a visit to the shivah of fallen soldier Yair Ashkenazy, a 36-year-old reservist who left behind a wife and three young children.

Bennett, who has travelled to Israel eight times, said visiting with the mourning family was an emotional and sobering experience - "to be in that tent with the family members who had only earlier in the day received all of his personal effects, including his dog tags - to be there and for them to be so grateful that we'd been there to understand the toll that it's taking on individual families and whole communities when these ter-

rible losses occur," Bennett said.

She said the themes of her past trips to Israel have centred on furthering the peace process, but this time, it focused on the challenges of dealing with a terrorist organization.

"The people in Gaza are not being well served in this reign of terror that's so upsetting to everybody," she said.

"It's crucial for people to understand that this is not two states working out some negotiating points. This is a terrorist organization in charge of a region, and I think that became very clear to all of us."

Opitz said Hamas doesn't care about its civilians.

"Any feeling human being doesn't want to see innocent people suffer, and I'm convinced that it is Hamas that puts them in harm's way. There is proof now that demonstrates this," Opitz said.

He added that the Israel Defence Forces' practice of warning the citizens of Gaza of an incoming attack with leaflets and phone calls shows that the Israelis have "shown great restraint overall in what they're doing because... there have been 3,300 or 3,400 rockets fired at Israel."

Both Opitz and Bennett said they were criticized for joining the CIJA trip.

"On previous trips, I don't think any of us have ever experienced the kind of brutal criticism [on social media]," Bennett said.

"It's very hurtful that people tend

to see this in simple black and white when it is very, very complex, and I think it's quite sobering that [this happens] when we, as Parliamentarians, seek to gain information directly from people living it... You cannot make good public policy unless you hear directly from the people affected by it."

Responding to criticism that he didn't visit Gaza, Opitz said it would have been too dangerous and would require resources from the Israeli army.

"I would take that risk for myself personally, but I'm not going to put that on someone else, and I certainly am not going to have the death of an Israeli soldier on my conscience because they perished trying to protect me so I could have a look around. There are multiple sources to be able to look very well into Gaza and get an idea of what is going on," he said.

Bennett, who travelled to Ramallah with McCallum and Hoback following the CIAA tour, said both the Israeli and Palestinian experts they spoke to about the current crisis agreed that the Palestinian people need hope going forward.

"On both sides, what we heard was this hope for the Palestinian people and that the only way out of this, in terms of peaceful coexistence, will be if the Palestinian people themselves have hope... and for them to not be victims of the terrorist organization that doesn't seem to be interested in peace." ■

Queen's Park rally video shows 'hatred toward Jews'

SHERI SHEFA
sshefa@thecj.ca

The Centre for Israel and Jewish Affairs (CIJA) said it hopes a video taken at the Al Quds Day Rally at Queen's Park late last month that shows organizers promoting "hateful, venomous rhetoric" will encourage legislators to keep the annual rally off government property in the future.

The eight-minute video shows a number of speakers, including children, lashing out against Israel, Jews and Zionists.

Syed Mohammad Zaki Baqri, from the Council for Islamic Guidance, said "Yehudi, [Jews] these Israelis and Zionism, has to be dismantled because they are inhuman."

Pro-Palestinian activist Eva Bartlett said Sderot residents are sitting on couches, cheering the bombing of Gaza because they are "sadistic and criminal Zionists."

Zafar Bangash, director of the Institute of Contemporary Islamic Thought and president of the Islamic Society of York Region said, "America is going to go down the drain very soon with the Zionist filth."

The video footage clearly shows that Al Quds Day speakers treated the legislative grounds as a platform for reprehensible rhetoric that reflected hatred toward Jews, Zionists and Israelis," said Joel Reitman, co-chair of CIJA in the GTA. "The grounds of the Ontario legislature, representing our rich tradition of mutual respect, should not host such disgraceful contempt for other human beings."

Last year, Toronto police launched a hate crimes investigation into comments made by Elias Hazineh, the former president of Palestine House, who called for the murder of Israelis.

"We have to give them an ultimatum. You have to leave Jerusalem. You have to leave Palestine... We say get out or you're dead. We give them two minutes, and then we start shooting, and that's the only way they'll understand," Hazineh said.

Despite the language heard and documented at previous rallies, the legislature's sergeant-at-arms, Dennis Clarke, granted rally organizers permission to gather at Queen's Park in July.

"These groups are exercising their right to assemble and to freedom of speech and are not subject to censorship by the legislative assembly," Clarke told the *Toronto Sun*. "The decision to use the grounds should in no way be interpreted to mean the legislative assembly either condones or condemns the purpose of any demonstration."

Howard English, CIJA's senior vice-president, said legislators at Queen's Park



Palestinian and Israeli supporters faced off at a rally last month. JONATHAN LINDS PHOTO

should re-evaluate the rules that determine who is allowed to use legislative property.

"We certainly want to press our case on Queen's Park that this rally should not have been allowed on the grounds of the legislature because the hateful, venomous rhetoric that we heard demeans the dignity of the legislature and it's a slap in the face to an institution that represents respect for each other and civil discourse. The rhetoric that everyone heard at the rally was the furthest things from civil discourse imaginable," English said.

"It showed utter contempt for other human beings with whom the protesters disagree and more importantly it was filled with hateful invective against Jews, against Israel, against Zionists and that kind of reprehensible rhetoric should never be allowed on the hallowed grounds of an institution that represents the foundation of all our values."

English said that he has been in contact with Toronto police about some of the messages heard at the protest.

"We think some of the things that were said are way beyond the boundaries of acceptable speech but it would really be up to the police to determine whether they think any laws have been broken," he said.

"It is not yet at the stage of a formal complaint because the Toronto Police Service has to go through a number of processes before it gets to the formal complaint stage, but we have expressed in writing our concerns about some of the rhetoric at the rally."

English insisted that this is not an attempt to stifle free speech.

"We are not trying to ban these demonstrators from saying what they say, as mean-spirited and as hate-filled as it may be. And we don't believe in a pre-emptive banning of events. What we are saying is that the legislative assembly has a choice of who it allows on its property and this was not in our opinion a good choice." ■

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Ontario offers to treat wounded Palestinians and Israelis

JTA AND STAFF

The province of Ontario has offered to treat Palestinian and Israeli children wounded in the Israel-Gaza war.

The announcement from Ontario health minister Eric Hoskins said the province is willing to take the most serious cases from both Gaza and Israel if the children are unable to receive proper treatment at home but can make the journey to Canada, reports *Canadian Press*.

Israeli and Palestinian authorities have indicated they're willing to co-operate with the effort, Hoskins said.

Five Ontario hospitals — including Toronto's famed Hospital for Sick Children — have offered to treat the kids, with some medical staff even offering to work for free.

"Children who are suffering on either side of the conflict, we want to do what we can to help them," Ontario Premier Kathleen Wynne told reporters Aug. 5.

Hoskins, who co-founded and led the charity War Child Canada before entering politics, told the *Toronto Star* that Ontarians "have a moral responsibility to respond in this instance."

"My heart goes out to the victims, particu-



Eric Hoskins



Thomas Mulcair

larly the youngest victims on any side of this conflict or any conflict for that matter. And I think that's also what Canadians are thinking at this moment in time," he told *CP*.

Hoskins noted the request to Canadians to help both Israeli and Palestinian children came from Dr. Izzeldin Abuelaish, who now lives in Toronto. Three of Abuelaish's daughters were killed in Israel's shelling of Gaza in 2009.

Speaking to *The C/N*, Shimon Fogel, CEO

of the Centre for Israel and Jewish Affairs (CIJA), wondered why Gaza was being singled out for concern.

"We have yet to hear of a large scale initiative to bring children from other conflict zones in the Middle East to Canada for treatment. Tragically, there are thousands of children victimized by conflict in the broader region whose plight is going unnoticed and are in need of urgent medical care," Fogel said.

"This raises the question: why the selective focus on Gaza? We always support Canada's direct engagement in providing aid to address humanitarian situations worldwide in the most practical and effective ways possible. Israel regularly provides Gaza's children with access to world-class medical treatment in Israeli hospitals."

Asked whether CIJA is concerned that this initiative could allow terrorists in Canada, perhaps as parents accompanying children, Fogel said his group expects the "government of Canada will take every precaution to prevent that from happening."

On Aug. 5, federal NDP Leader Thomas Mulcair issued an open letter to Prime Minister Stephen Harper, urging him to support Abuelaish's proposal to bring Gazan children to Canada for treatment.

"Many Canadians are asking themselves what we can do to help," Mulcair said in his letter. "Dr. Abuelaish's unifying message of reconciliation is an example to us all," Mulcair wrote. "He believes that to achieve peace, we must refuse to hate. Only in that spirit can we hope to bring people together to forge a just, secure and lasting peace." ■

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Pro-Israel demo in London

ABIGAIL CUKIER
SPECIAL TO THE C.J.N.

Mark Vandermaas had an outing planned with his wife on Aug. 4, and he had already cancelled once.

But when the founder of Israel Truth Week heard that London Ribfest organizers had invited an anti-Israel group to erect a booth at the five-day family food and music event, which draws up to 200,000 people annually, he said he just had to organize a peaceful protest.

"I didn't want to have to do it. But when I saw that at a park in my community, a family festival was being used to promote a one-sided message, I just couldn't leave it unopposed," he said.

"I went by to take a photo of the booth to make sure it was for real."

Vandermaas, who is not Jewish, founded Israel Truth Week in 2012 in response to the vilification of Israel and the intimidation of Jewish students at the University of Western Ontario, in London, Ont., where he lives. Vandermaas is a former member of the Canadian Forces who has served with a United Nations peacekeeping force in the Middle East.

When he learned of the anti-Israel's

group's presence at the festival, Vandermaas emailed and visited the festival office to clarify the situation. He couldn't reach the organizers, but a volunteer told him the group – led by members of People for Peace London and the Canadian Palestinian Social Association of London – had held a peaceful march through the grounds on Aug. 2, waving flags and speaking to attendees. To appease them, festival staff invited them to set up a booth at the event, which was held at Victoria Park in London.

"They were not just allowed to stay but very welcome," said Cecil Hillier, whose family organizes Ribfest.

He said organizers asked the group to set up a booth in order to diffuse the situation. "This has happened before with other groups," Hillier said. "Like with vegans, [who were] going around talking to people. We told them, 'If you want to get your message out, you can stay contained within your booth and pass on your message,' rather than have them disrupt the event."

In response to the group's presence, Vandermaas sent out an alert to Israel Truth Week supporters. And on the holiday Monday – Erev Tisha b'Av – as many as a dozen supporters joined him at the



Ralliers countered protesters who had set up a booth at a popular local food festival.

park for the peaceful vigil. Dozens more emailed and called festival organizers and local politicians to complain.

"Many people came to talk to us. The other side also came to talk in a friendly manner. We were a small but progressively growing group as the afternoon wore into evening, but we had a huge presence and impact: emails and phone calls to the organizers; postings on Facebook; tweets and emails to Israel Truth Week."

Hillier said Ribfest organizers also invited Vandermaas' group to return next year.

David Heap, a professor at Western in French and linguistics and the son of the late Dan Heap, a former Toronto NDP MP, is an organizer with People for Peace London. He said his group often rallies at Victoria Park, as it is a busy spot.

On Aug. 2, he said, it held a vigil for victims of the Gaza conflict, during which he was told to contact festival organizers about setting up a booth.

"It was entirely positive. We were invited to set up a booth with information for Sunday and Monday (Aug. 3 and 4), which we did," Heap said.

"The reception was very positive with people wanting information."

Vandermaas said he now realizes that Ribfest organizers weren't trying to take a side in the conflict, just trying to put out a fire.

"It doesn't mean it shouldn't go unopposed. We took a stand for truth," he said. "We galvanized people – even those who could not be there. I have never seen such a direct mass action than I saw with this little vigil. It was a great victory." ■

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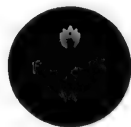
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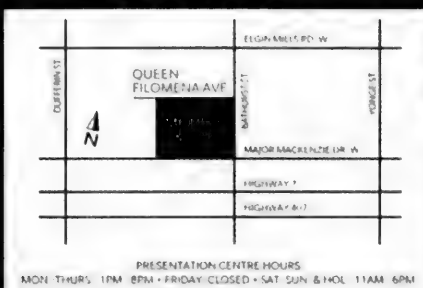
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GUEST VOICE

Positive future for Conservative Judaism

Rabbi Baruch Frydman-Kohl
and Norman Kahn

Synagogues have helped to sustain Jewish life over centuries and they remain vital, vibrant and vigorous sources for prayer, study and community in the 21st century.

Two years ago, already anticipating the Pew Report on American Jewish Identity, Beth Tzedec Congregation, Holy Blossom Temple and the Centre for Jewish Studies of the University of Toronto, hosted Prof. Jonathan Sarna of Brandeis University for a program entitled "The Death of the Synagogue as We Know It?"

Sarna pointed to many challenges, but noted that "synagogues have changed time and again. They are nimble institutions."

Because Beth Tzedec is such a synagogue, and United Synagogue of Conservative Judaism (USCJ) represents and supports congregational communities in the process of transformation and renewal, we decided that this is the opportune time to resume our mutually beneficial relationship.

All studies of Jewish life point to the importance of synagogues as critical contributors to the spiritual, cultural and edu-

cational life of Diaspora Jews. In addition, recent experience indicates that a robust core maintains the centripetal force in Jewish life and limits religious polarization. Beth Tzedec and USCJ strongly believe that Conservative Judaism – standing at the vital religious centre of North American Jewish life – is an especially powerful approach to Judaism that can bring meaning, joy, and purpose to contemporary Jews. We have seen – and studies confirm – that people raised within committed Conservative Jewish communities – schools and synagogues, camps and youth programs – develop a lifelong devotion to living Jewish values and traditions and ensuring a Jewish future.

Beth Tzedec and USCJ have shared values and a shared mission. Just as Jews thrive in community, synagogues thrive being part of a larger community. The leadership of Beth Tzedec came to see that USCJ is the only North American organization representing the interests of Conservative Jews and Conservative Judaism. It is vital for us to have an active and engaged body serving and speaking on our behalf in the Jewish world, as well as in the world at large. As the largest

North American Conservative congregation, we want to lend our strength to our movement and to other Conservative congregations.

In recent years, we have seen USCJ undergo a renaissance. It is a more focused, streamlined organization, dedicated to helping congregations strengthen and reinvigorate themselves. We see value in affiliation and hope that our congregational leaders will take on an active role in the ongoing renewal and revitalization of Conservative Judaism.

Beth Tzedec sees our *kehilla*-community in partnership with other synagogues to reconnect Jews with the values of Conservative Judaism and regain a collective vision of Conservative Judaism in Canada, one that includes the Robins Hebrew Academy (formerly United Synagogue Day School) in Toronto, Camp Ramah in Canada, the Jewish Theological Seminary, Mercaz - our Zionist voice, Masorti - our Israeli and European communities, Women's League and the Federation of Jewish Men's Clubs.

USCJ has developed learning networks in which congregational leaders can work intensively on some of the key issues fa-

cing Conservative synagogues: creating a community built on relationships; striving for more awareness of God and mitzvah commitment; developing purposeful leadership; achieving financial sustainability; developing the next generation of synagogue leaders; rethinking Jewish education; strengthening our capacity to engage teens and connect them to Israel; connecting with young families and interfaith families; and finding new ways to strengthen our relationship to Israel.

There is tremendous ferment in the synagogue community as congregations seek to adapt to the seismic changes that have occurred in patterns of Jewish identity and affiliation. As new approaches are forged for congregational life, Beth Tzedec wants to be part of that conversation, both to share our knowledge and to learn from others. As we begin the celebration of our 60th year, we believe that there is a future for synagogue life and we want to be on the cutting edge of those exciting developments. ■

Baruch Frydman-Kohl is senior rabbi of Beth Tzedec Congregation. Norman Kahn is a past president of the synagogue.

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Ottawa Jews hold third major rally for Israel

DIANE KOVEN
OTTAWA CORRESPONDENT

For the third time in a month, Ottawa's Jewish community came together last week in solidarity with Israel.

Following a July 3 gathering of 300 people for a Zachor (Remembrance) ceremony for those who lost their lives defending Israel, more than 700 people attended a community rally at the Soloway Jewish Community Centre (SJCC) on July 16 to show support for Israel and to support one another at such a difficult time.

As the conflict between Israel and Hamas continued to simmer, the Jewish Federation of Ottawa, in partnership with the Centre for Israel and Jewish Affairs (CIJA), brought together more than 400 people on Aug. 6 at Ottawa's Soloway Jewish Community Centre to once again demonstrate support, show unity and seek constructive ways to help.

Israel's ambassador to Canada, Rafael Barak, addressed the crowd, thanking them for their support throughout Oper-

ation Protective Edge. He provided statistics, facts and figures about such things as the numbers of rockets fired into Israel from Gaza, the numbers of casualties on both sides, as well as expressing appreciation for the strong support of the Ottawa Jewish community.

The facts and figures became much more personal as the pictures of three of Israel's fallen soldiers were projected on a screen and the details of their lives read aloud. An Ottawa family shared a very personal connection to a recently fallen soldier, one for whom there had been hope for a happy ending.

Following introductory remarks by his daughter, Simone Moscovitz, former CBC journalist Jason Moscovitz, addressed the audience by audio recording.

Unable to be present because he had left for Israel two days before the rally, he had prepared the message to be played in his absence.

"I am here because I was asked by the community to be here, asked to help bring the war in Israel a little closer and more



From left, CIJA CEO Shimon Fogel, Israeli Defence Attaché to Canada Col. Adam Susman, Jewish Federation of Ottawa CEO Andrea Freedman, Ambassador Rafael Barak, and federation chair Steven Kimmel

personal for all of us," he said.

He told of experiencing a surreal moment when he learned of the two soldiers killed and one thought to have been kidnapped at the end of a brief ceasefire. The name of the soldier thought to have been kidnapped – and later, tragically, declared dead – was Lt. Hadar Goldin. Goldin was the brother-in-law of Moscovitz's daughter Emmanuelle.

Following messages from federation chair Steven Kimmel and Shimon Fogel, CEO of CIJA, some suggestions for how community members could help Israel were provided by Andrea Freedman, president and CEO of the federation.

She urged people to visit Israel; to advocate on behalf of Israel by engaging with local media, by monitoring and correcting media reports; to engage politically by contacting elected officials to make them aware of the Jewish community's concerns and to thank those who have stood up in Israel's support; to stay informed about events in Israel; and to donate money to Ottawa's Israel Crisis Fund.

At that point, Freedman announced, Ottawa had already raised more than \$170,000.

Rabbi Reuven Bulka led the community in prayers for the State of Israel and its people and for peace. ■

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Friends mark bar mitzvah by helping Cuban Jews

JODIE SHUPAC

jshupac@theijn.ca

To mark their bar mitzvahs, longtime friends and classmates at Robbins Hebrew Academy Benny Schneeweiss, Noah Cohn, Jeremy Urbach and Adin Fine decided they wanted to do something unconventional.

In lieu of parties, the four Grade 7 students resolved to take a trip – assuming their parents gave them permission, that is.

They wanted do something fun, but also something with a sense of meaning. The boys and their families brainstormed and came up with the idea for a father-son trip to Cuba, where the boys and their dads could learn about the Cuban Jewish community and personally deliver needed medical and other supplies to people there.

"We all wanted to go on a trip, but we wanted to incorporate some idea of charity. We decided to go to Cuba because there are lots of people that need help, and it's a really interesting country," said Cohn.

"We thought it would be fun to spend time with our friends and our dads," Urbach added.

They did some research and contacted Havana's La Comunidad Hebrea de Cuba-El Patronato synagogue (dubbed the Patronato in English), which operates a free



From left, Adin Fine with his dad Lorne, Benny Schneeweiss with his dad Joe, Jeremy Urbach with his dad David, and Noah Cohn with his dad Lorne in Havana

pharmacy for the city's Jewish community.

When the Patronato director told them that a wheelchair was greatly needed, the boys decided to raise the \$350 needed to buy one by collecting empty bottles and cans and returning them to the LCBO or Beer Store for five or 10 cents apiece.

They set up an email address, as well as Facebook and Instagram pages, and told people to contact them if they had empty bottles and cans. "It was kind of like a clean-up service," joked Schneeweiss.

With their moms, the four spent nearly every day after school from December to May picking up empties from friends and acquaintances and returning them to li-

quor and beer stores. A number of shuls were eager to have bottles picked up after bar mitzvahs and other parties. Several of the boys also set up drop-off boxes at their homes, and they'd sometimes wake up to find people had dropped off bottles or cans.

A month or so into the project, they were pleasantly surprised to see they had surpassed their initial fundraising goal.

"We thought it would be harder to raise money," said Fine. "When we set the goal for one wheelchair, we thought we'd just get that and a tiny bit more... but we passed that goal by a lot."

By May, they had collected and returned a total of 3,400 bottles and cans, and, with

additional help from the community, had raised enough money to purchase two additional wheelchairs, as well as medicine, sports equipment and candy for the children of the Havana Jewish community.

Individuals and businesses helped bolster their fundraising: the pharmaceutical company Apotex donated several thousand dollars' worth of medicine for Patronato clients; a local diabetes camp gave several thousand syringes for a Cuban Jewish child who couldn't get them locally; a dentist donated 200 toothbrushes; and one of the boys' cousins pledged to match every \$350 they raised, bringing their \$1,050 to \$2,100.

Several hundred dollars more were donated, and the final total came in at \$2,282.

The group arrived in Cuba May 13 and spent three days visiting the Havana Jewish community. They delivered and helped sort the supplies, and they learned about the history of Cuba's 1,500 Jews, who mostly live in Havana. They also learned about their current hardships, such as poverty and lack of basic goods and services.

"The biggest thing we learned was how different our lives are from there," Cohn said. "Canada is a free country and they live under a Communist country. We realized how lucky we all are. We have such easy access to things that we take for granted." ■

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NATIONAL

Jews for Judaism criticizes B'nai Brith ad

RON CSILLAG
SPECIAL TO THE C.J.N.

Jews for Judaism, the counter-missionary group, is taking B'nai Brith Canada to task over a full-page advertisement in the *Toronto Star* in which B'nai Brith partnered with several Jews for Jesus-type groups.

The Aug. 2 ad, taken out by B'nai Brith and eight Christian Zionist organizations, linked the Jewish fast day of Tisha b'Av with calls to end the "desecration" by Muslims of Jerusalem's Temple Mount.

"Now under the control of the Islamic Waqf, [the Temple Mount is] being used as a playground while access is arbitrarily and severely restricted for non-Muslims who wish to pray there," the ad stated. "Today, all of Israel's holy sites, for all religions, face the modern-day threat of Hamas's terrorist missiles.

"For Zion's sake," it continued, "the desecration must end, and Jews and Christians must be allowed to freely and openly worship G-d on the Temple Mount."

The full-page colour ad in the *Saturday Star's* A section was signed by B'nai Brith Canada and the following Christian groups: Christians United for Israel, Christian Friends of Israel, Sojourners Ways Christian Ministries, International Christian Embassy Jerusalem, Jewish Christian Alliance, Christians for Israel Canada, the Friends of Israel Gospel Ministry, and Bridges for Peace.

Jews for Judaism believes some of these groups target Jews for conversion to Christianity and that B'nai Brith's partnership with them was inappropriate.

"While it is effective to have a multi-faith

effort here, it is impossible to imagine that B'nai Brith would have been comfortable having Jews for Jesus or Chosen People Ministries, sign on to the ad as partners," Jews for Judaism said in an Aug. 11 statement posted to Facebook.

"It is therefore shocking and disappointing to see the inclusion of the Friends of Israel Gospel Ministry as a partner with B'nai Brith. They are an aggressive Christian missionary organization that for decades has worked tirelessly to convert Jews to Christianity... They have the very same goals as groups like Jews for Jesus."

Friends of Israel Gospel Ministry "is an in-your-face missionary outfit that makes no bones about their goals and activities," Jews for Judaism said.

Other organizations listed in the ad, while showing no obvious missionary agenda, are nevertheless also problematic, Jews for Judaism went on.

"Several have stated that their support of Israel is intended to 'provoke the Jews to jealousy,' and another states that its main objective is 'to take the love of Jesus back to the people who brought it to us.'"

The *CJN* was unable to determine whether Sojourner Ways Christian Ministries and the Jewish Christian Alliance actually exist.

Christians United for Israel (CUFI) says it is the largest pro-Israel organization in the United States, with more than one-million members. "We believe that the Jewish People have a right to live in their ancient Land of Israel, and that the modern State of Israel is the fulfillment of this historic right," the group states on its website.

One of the ad's sponsors, Christians for



B'nai Brith Canada CEO Frank Dimant, left, says the ad "wasn't 100 per cent vetted."

Israel Canada, or c4i, notes in its statement of faith: "We believe that Jesus was and is the long-awaited Jewish Messiah (Christ) of Israel who died and rose again, and who will return to Israel at God the Father's appointed time."

Perhaps the most recognizable group, International Christian Embassy Jerusalem, is "not on a street corner handing out pamphlets like Jews for Jesus are," conceded Jews for Judaism founder Julius Ciss.

However, Ciss said he sat in on meetings that founded the ICEJ in the late 1970s when he was a so-called messianic Jew, "and I remember the message that I got for the reason they were establishing the [ICEJ]. [It] was to provoke the Jews to jealousy, to the love of Jesus.

"Do they do things that overt? No. [But] I don't think any of that changed."

As for B'nai Brith, "I'm concerned about any Jewish organization that does programming with evangelical Christians that have a mission to see Jews convert to Christianity," Ciss said.

In response, B'nai Brith Canada CEO Frank Dimant scolded Jews for Judaism for

taking the issue public: "I regret that two days after Tisha b'Av and at a time when the Jewish community is so united, that Jews for Judaism would seek to profit from what it alleges was a mistake by our organization."

Jews for Judaism "should not seek to destroy Jewish unity at this time or to profit from the destruction of Jewish unity."

Dimant told *The CJN* that the "appropriate" action would have been to phone B'nai Brith to discuss the matter.

Dimant also denied that Friends of Israel Gospel Ministries missionizes to Jews. Its website "indicates that it is primarily set up to support Israel, as evangelical organizations do. It does not deal with reaching out to Jews to convert them."

However, he added, "Jews for Judaism may be correct, and we will do further explorations and investigations on this group to ascertain if we will partner with them in future ads."

He said the ad "wasn't 100 per cent vetted, but the people who brought the names to us were people we trusted. We are going to double check for the future [so] that we don't have any embarrassing situations." ■

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www.pressandkettle.com**Second of a two-part series****Francophone Jewish immigrants face challenges****ELIAS LEVY**

elevy@thecjn.ca

With the increase in anti-Semitic incidents in France and Belgium – which have noticeably worsened since the outbreak of hostilities between Israel and Hamas in Gaza – the Montreal Jewish community is taking a fresh look at how it integrates Jews from French-speaking countries.

According to statistics compiled by Federation CJA's Agence Ometz immigration services department, about 420 Jewish families have immigrated to Montreal from France since 2000.

But that includes only families who have used Ometz's services. *The CJN* was unable to obtain statistics on Jewish families from France who have settled in Montreal without taking advantage of services offered to new immigrants.

In addition, Agence Ometz has very few records for Jewish families who have come from Belgium.

The agency's immigration services recently submitted recommendations to Federation CJA leaders, suggesting that they reopen the file on European francophone Jewish immigration to Montreal.

"Those recommendations are the result of careful reflection by a focus group consisting of young French Jews living in Montreal," said Monique Lapointe, director of Agence Ometz immigration services. "They told us their views on immigration and shared their expectations and the principal stumbling blocks they faced when they came to Quebec."

It became clear that the greatest challenge for the institutional Jewish community of Montreal is to help these new immigrants find a job that matches their professional qualifications, Lapointe said.

Victor Goldbloom, who chaired the working group formed by JIAS in the early 2000s to encourage Argentine and French Jewish families to come to Montreal agrees with Lapointe.

"It's crucial to mobilize the Montreal business community and Jewish Montreal businessmen and company owners and get them involved in this ambitious project. I wouldn't want to have a French or Belgian person come to Quebec by holding out the prospect of a job that doesn't exist," he said.

Goldbloom also suggested that Montreal Jewish community leaders

should begin to do outreach with the professional associations in Quebec whose restrictive policies prevent immigrants with professional qualifications needed in the workforce – such as doctors, scientific researchers, dentists and engineers – from being able to get their first job in their own field.

In a statement to *The CJN*, Federation CJA said it's "aware that more and more French Jews are considering the possibility of leaving their country, and that many of them have already done so. While some have made aliyah, several of them are considering other options. We are also convinced that when Israel is not the chosen destination, Montreal could become an interesting destination for French Jews."

"Through Agence Ometz, our community is always ready to provide excellent immigration and integration services to those who choose to settle in Montreal. Nevertheless, Federation CJA cannot underestimate the challenges raised by integration into a new community, and in particular with respect to jobs. Agence Ometz submitted a draft proposal to Federation CJA on this topic, which is now being considered by our board of directors. We are going to evaluate and officially discuss that proposal."

For Sylvain Abitbol, president of the Communauté Sépharade Unifiée du Québec, the question of francophone Jewish immigration to Quebec is a major priority for Montreal Jewish community leaders.

"Francophone Jewish immigration is a big asset to our community, especially at a pivotal time when we are facing an inevitable demographic decline," he said.

"This immigration consists mainly of educated, cultured young couples with an excellent professional background. Most French Jews have a strong attachment to their Jewish identity and to Israel. We absolutely must reopen a campaign in the Jewish community to promote the Montreal Jewish community with the Jews of France."

According to several French Jews who immigrated to Quebec a few years ago, there are three categories of French Jewish immigrants here:

- Wealthy families who become business owners and buy a house in affluent neighbourhoods such as Westmount, Hampstead or Town of Mount Royal;
- Young couples with good profession-

**Sylvain Abitbol**

al qualifications that are in demand in the workforce who won't have much difficulty finding their first job;

- Immigrants with no specific professional training or skills needed in the workforce, whose socio-professional integration has been the most difficult – several have returned to France or moved to another country

Miriam Azogui-Halbawx immigrated to Montreal from France in 2005 with her husband, David Halbawx, a lawyer, and the oldest of their three daughters, who was then 15 months old.

Azogui-Halbawx said the biggest challenge for new Jewish immigrants from France is to find a job, and often they face an unexpected language barrier.

"Many francophone immigrants who choose Quebec for rebuilding their new lives quickly realize that speaking French is not enough of an advantage in finding a job that uses their professional qualifications," she said. "A mastery of English is often a necessary prerequisite that many francophone immigrants don't have when they arrive."

Azogui-Halbawx, who is also a lawyer, is currently associate director of community and university relations at the Centre for Israel and Jewish Affairs.

She said she got her first job in Montreal through Ometz's ProMontreal, a program that helps new immigrants and others trying to get into the workforce or start businesses.

According to Azogui-Halbawx, Jews from France are very resistant to the idea of people of one ethnic group living in the same geographic area of a city. Therefore, many live on the fringes of the Montreal Jewish community.

As well, they often aren't affiliated with a synagogue or a Jewish community centre – in France the concept of becoming an official member of a synagogue doesn't exist.

She said, however, that attending or being affiliated with a group, a synagogue or a community organization really helps new Jewish immigrants to integrate socially. ■

Translated by Carolan Halpern.

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The Canadian Food Inspection Agency Guide to Food Labelling and Advertising reads as follows:

"In the labelling, packaging and advertising of a food, the Food and Drug Regulations prohibits the use of the word kosher or any letter of the Hebrew alphabet, or any other word, expression, depiction, sign, symbol, mark, device or other representation that indicates or that is likely to create an impression that the food is kosher, if the food does not meet the requirements of the Kashruth applicable to it.

The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

The CJN makes no representation as to the kashruth of food products in advertisements.

Police investigate anti-kashrut campaign

JANICE ARNOLD

jarnold@thecj.ca, MONTREAL

Police in Saguenay, Que., are investigating an aggressive campaign against halal and kosher certification as a possible hate crime.

The tone of the campaign may constitute hate propaganda and incitement to hatred, say police, who have received complaints from the small Muslim population there.

Over the past couple of weeks, the ultra-nationalist group La Fédération des Québécois de souche (FQS) has been stepping up its activities, plastering stickers on buildings and other surfaces in this city in the Lac St. Jean region.

They read "0% Halal, 0% Casher, 100% Québécois" against a background of an archival photo of a traditional sugaring-off party.

The campaign was launched in March, when the maple syrup runs and Quebecers traditionally gather at sugar shacks for meals. The campaign, explained in detail on the FQS website, takes particular aim at the "control" by "the collectivity of religious Jews" in the commercialization of this iconic Quebec product.

It urges consumers to buy directly from producers who make maple syrup the "traditional" way and serve it the way Quebecers are used to eating it. Historically, lard was added to the pot in which the sap is reduced to syrup to prevent it from boiling over.

The FQS, whose slogan is "For the preservation of our people," is spreading the message that kashrut certifiers are profiting from the production of maple syrup in this province. It also says it's appalled that sugar shacks, or *cabanes à sucre*, have been acquiescing to Muslim patrons' requests for pork-free meals, an affront to a "Québécois rite" of spring.

The FQS was founded in 2007 when Quebec's religious accommodation debate was at its most intense. Its members identify as being of "de souche" (old stock) French Catholic descent. It is opposed to immigration and multiculturalism, and has had some links with the American journalist Jared Taylor, who has been called a white supremacist by the Anti-Defamation League.

The FQS states on its website that kosher certification "penalizes" small producers and Quebec consumers, who must absorb the cost of kashrut supervision.

Only about a dozen major maple syrup producers among the 7,000 in the province are certified by Montreal Kosher (MK), the hechsher of the Vaad Ha'ir, the site claims, and they have an unfair advantage in getting their products on store shelves here



This sticker has been turning up all over Saguenay lately.

and exported.

Besides its objection on business grounds, the FQS deplors the influence of a "foreign religion" in the making of such a cherished local food as maple syrup.

"Why should a rabbi have the last word on a method of fabrication in which we have centuries of accumulated experience and the quality of which is already verified and re-verified by corporate and governmental institutions?" it asks.

Rabbi Saul Emanuel, the Vaad Ha'ir's executive director, said he had no direct knowledge of the FQS campaign, as he has been travelling and could make only a general comment.

"We only certify those companies that wish to be certified," he said. "Kashrut is not forced upon anyone."

Any suggestion rabbis are intruding on production is groundless, he feels. Typically, a mashgiach visits a maple producer twice a year to ensure that all the ingredients meet MK standards, he said.

As for the cost being passed on to consumers, Rabbi Emanuel said it would at best be a "negligible" amount per unit. Generally, supervision costs about \$2,000 to \$3,000 per year, depending on the type of company.

"Every couple of years this age-old question rears its ugly head. It's nothing new," he said.

In an email exchange with *The C.J.N.*, a respondent at the FQS said the accusation of xenophobia against the group is "pure sensationalism" and that the sticker campaign could not be construed as hate propaganda. "We are a nationalist organization, we wish to reaffirm the Quebec identity, and are critical of mass immigration. On the other hand, this is not a question for us of being against immigrants as such."

As of Aug. 7, the respondent said the FQS had not been contacted by the police.

Although *The C.J.N.* asked for the names of the leaders of the FQS (none appear on the website), the respondent would only say that the sole spokesperson is named Rémi Tremblay.

Efforts to reach Saguenay police for comment were unsuccessful. ■

SPLITTING UP YOUR PROPERTY AND THE MATRIMONIAL HOME



Family Matters

by John Syrtash

B.A. (Hon.), LL.B.
Counsel

Garfin Zeidenberg LLP
Family Lawyer & Mediator
for 33 years



Guest Columnist

Marlene Kazman
B.Sc., LL.B.
of GZ Family Law Group,
Garfin Zeidenberg LLP

Did you know that if you bring a home into your marriage, and it becomes the home that you and your spouse ordinarily occupy as the family residence (known as the 'matrimonial home' under the *Family Law Act* "FLA") you may have to share the equity value of this home upon breakdown of the marriage?

In one such case the husband brought the family home into the marriage and his wife insisted that the couple move into it. When the parties outgrew the home (as the family grew) and it required expensive repairs, the wife continued to refuse to move from the home, and insisted the husband fund the home repairs. We suspect the wife had advice from a lawyer prior to marriage, with that advice being "move into the home on Jones Avenue, and don't leave!" Ultimately, the marriage broke down, the parties lived separate and apart, and their net family property ("NFP") was equalized. This means that in their specific case, their net worth was shared between them equally as of the date they separated. The only amounts that were not shared was the value of amounts brought into the marriage. "The wife brought only \$5,000 into the marriage in cash and personal property, while the husband brought in cash and assets worth \$80,000 plus the un-mortgaged home. Pursuant to section 4 of the FLA the

wife was entitled to share in the *entire* value of the home on separation date, *not just its increase in value since the date they got married*. On separation, the home was worth \$600,000. That meant the wife had a windfall of \$300,000 alone just from the home!

Does this sound fair and equitable to you? There are special circumstances which can support a request by a spouse for an unequal division of family net worth or "NFP" (*net family property*), however, this is not an easy feat. It requires a finding of unconscionability. In *Serra v. Serra*, the Ontario Court of Appeal held that a finding of unconscionability may flow from the financial **result** that the couple are left with after equalizing NFP, however, mere unfairness or inequality alone will not justify a finding of unconscionability to meet the test set out in section 5(6) of the FLA.

The simplest solution is to enter into a domestic contract with your partner, or intended partner, in order to protect your financial position. You need one of the skilled family lawyers at **Garfin Zeidenberg LLP** to assist you in negotiating and finalizing such a contract.

Please contact Marlene Kazman B.Sc., LL.B. at (416) 642-5416 or John Syrtash (416) 642-5410 at Garfin Zeidenberg LLP to discuss your rights and obligations upon marriage and breakdown of the marriage.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, with experience in family law for 33 years. Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6.

John Syrtash can be reached at (416) 642-5410, Cell (416) 886-0359. Visit

www.freemchild.com; www.spousalsupport.com;
www.garfinzeidenberg.com.

Marlene can be reached at Garfin Zeidenberg LLP, which is conveniently located at 5255 Yonge Street, Suite 800, Toronto. Her direct dial is 416-642-5416.

Her email address is: kazman@gzlegal.com

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OPINION

Exploiting medicine to support terror



Gerald Steinberg

The *Lancet* is ostensibly a "prestigious" medical journal published in London England, but behind this façade, it is a central platform used to support Hamas and the repetition of blood libels against the Jewish People. Reputable critics accuse editor Richard Horton of a long history of exploiting the moral imperative of healing the sick for unethical objectives, as seen in the publication of "An Open Letter for the People in Gaza" (July 23, 2014). This diatribe entirely ignores Israeli victims of thousands of rocket and tunnel attacks, while labelling defence efforts as "war crimes" committed under the "pretext of eliminating terrorism." This attack is the most recent example of the deadly campaign that twists and perverts the halo conferred on doctors into an instrument of war and hate.

Mads Gilbert, one of the authors of the *Lancet* letter, is a veteran Israel-basher. The radical Norwegian physician arrived in Gaza during the 2009 conflict in order to demonstrate "solidarity with the Palestinians." From Shifa hospital, he appeared on

numerous media platforms with false allegations of Israeli "war crimes," while turning a blind eye to the abuse of the hospital's underground floors as the Hamas command centre, and to launch deadly rockets. In addition, Gilbert starred in a highly emotional video attempting to save the life of a Palestinian youth, and then pronouncing him dead. After evidence indicated that the video was staged for propaganda, news platforms took it down from their websites.

Gilbert's Norwegian sponsors did not reprimand him, and, as seen in the letter to the *Lancet* and media appearances, he is playing the same role in the current war, with other serial violators of medical ethics. Swee Ang co-authored the letter and runs a dedicated anti-Israel non-governmental organization (NGO) called Medical Aid for Palestinians (MAP). Ang and MAP are also experienced political warriors, frequently using their humanitarian platform for propaganda. They promote the boycott, divestment and sanctions (BDS) movement, and repeat the false allegation that Israel is depriving Palestinians of water. (MAP is based in the United Kingdom and runs a fundraising and propaganda branch in Montreal.)

This virus has also infected international groups, such as Medecins Sans Frontieres (MSF or Doctors Without Borders). As Israelis were being targeted

“

By 'naming and shaming' those who exploit the façade of healing the sick and their funder-enablers the impact can be reduced

by Hamas, MSF issued a highly emotional and biased statement entitled "The limits of humanitarianism in Gaza," which showed total ignorance of the facts, while referring to the area as "an open-air prison" for which Israel is to blame.

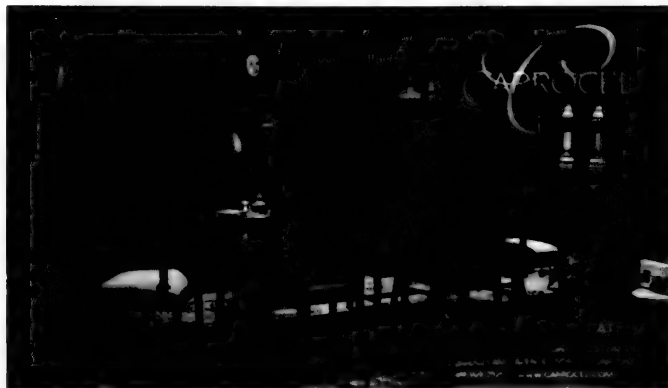
These attacks also involve small but influential Israel-based groups, including Physicians for Human Rights- Israel. PHR-I was one of the groups that provided unsupported allegations to the discredited Goldstone report (in 2009). Now, the group has joined nine similar NGOs (all funded by the New Israel Fund and European governments), accusing the IDF of "grave violations of

international humanitarian law."

In assigning responsibility for these abuses made in the name of medical concerns, the funder-enablers of these organizations, including many government agencies, should also be held accountable. Gilbert's blood libels are financed by the Norwegian Aid Committee (NORWAC), funded by the government ostensibly for promoting health care.

MAP's funders, to the tune of approximately \$5 million annually, include the EU, Ireland, and the U.K. government, through the misnamed Department for International Development. And PHR-I also gets support from a number of European governments, in addition to the New Israel Fund.

By "naming and shaming" those who exploit the façade of healing the sick and their funder-enablers from Norway, the United Kingdom and most other western European governments, the impact can be reduced. This is not a simple or quick process, but has proven effective in the long term. The *Lancet* is a commercial enterprise, and the most effective (and admittedly difficult) strategy would be a mass cancellation of subscribers and advertisers in protest. Those who exploit their professional status for anti-Semitism and in support of terror make a mockery of the Hippocratic Oath that physicians take to "do no harm." ■





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Netanyahu too strong, Abbas too weak for peace: Obama

TIMES OF ISRAEL STAFF
JERUSALEM

Israeli Prime Minister Benjamin Netanyahu is too strong and Palestinian Authority President Mahmoud Abbas too weak for the two leaders to fully co-operate and make the concessions needed in order to achieve a long lasting peace agreement U.S. President Barack Obama asserted Aug. 8.

Speaking during an interview with the *New York Times* Thomas L. Friedman, Obama said he believed Netanyahu's high approval ratings among the Israeli populace contributed to the stalemate in peace negotiations, since Netanyahu was consequently less inclined to engage in risky and divisive political endeavours.

Netanyahu's "poll numbers are a lot higher than mine," Obama admitted, adding that the Israeli prime minister's favourable ratings "were greatly boosted by the war in Gaza."

The president argued that "if [Netanyahu] doesn't feel some internal pressure, then it's hard to see him being able to make some very difficult compromises, including taking on the settler movement. That's a tough thing to do."

Obama contended that as opposed to Netanyahu's solid backing in Israel, Abbas lacked popular support from the Palestinian people and as a result was constrained in his ability to push a peace agreement forward.

"In some ways, Bibi [Netanyahu] is too strong [and] in some ways Abu Mazen [Abbas] is too weak to bring them together and make the kinds of bold decisions that [Egypt's former president Anwar] Sadat or [former Israeli prime ministers Menachem] Begin or [Yitzhak] Rabin were willing to make," Obama said.

"It's going to require leadership among

both the Palestinians and the Israelis to look beyond tomorrow... And that's the hardest thing for politicians to do is to take the long view on things."

When asked whether he was concerned over the fate of Israel in the future, Obama replied that the Jewish state's extraordinary achievements over the decades since its creation, along with the country's military might, provided him with solid reason to believe no threat existed to the survival of the nation.

"It is amazing to see what Israel has become over the last several decades," the president said.

"To have scratched out of rock this incredibly vibrant, incredibly successful, wealthy and powerful country is a testament to the ingenuity, energy and vision of the Jewish People. And because Israel is so capable militarily, I don't worry about Israel's survival."

Obama said that he was instead troubled by the challenges facing Israel with regards to the country's ability to uphold democratic values and maintain security on the one hand, while at the same time not denying rights from Palestinians on the other.

"I think the question really is how does Israel survive," Obama said.

"How can you preserve a Jewish state that is also reflective of the best values of those who founded Israel. And, in order to do that, it has consistently been my belief that you have to find a way to live side by side in peace with Palestinians... You have to recognize that they have legitimate claims, and this is their land and neighbourhood as well."

Earlier in the interview, Obama weighed in on what the *New York Times* described as the "disintegration" of the familiar world order, including recent Russian aggression in Ukraine, military advances of the radical Sunni extremist



Mahmoud Abbas



Barack Obama



Benjamin Netanyahu

Islamic State in Iraq and Syria, and the shifting attitudes toward U.S. intervention in embattled countries across the world.

Tensions between Netanyahu and Obama have run high recently over American efforts to reach a ceasefire between Israel and Hamas in Gaza, with Israeli officials aiming sharp criticism at the administration in Washington for its handling of the negotiations.

Under particular scrutiny was U.S. Secretary of State John Kerry's choice of turning to Qatar and Turkey as mediators, ostensibly undermining an earlier Egyptian ceasefire proposal. Turkey and especially Qatar have close ties with Hamas, while Egypt has shown deep animosity towards the Islamist group since the toppling of Cairo's Muslim Brotherhood government last year by now-President Abdel Fattah el-Sissi.

A ceasefire offer Kerry negotiated after talks with representatives from Qatar and Turkey, which he offered to Israel,

was unanimously rejected by the Israeli security cabinet and panned as one that answered most of Hamas' demands while giving Israel very little in return. Kerry later said it was only a draft.

Obama administration officials fumed over the criticism, warning that personal attacks on Kerry in the Israeli media crossed a line and could put the relationship between the United States and Israel in jeopardy.

Since then several tense conversations have been reported between Israeli and American officials, and the State Department issued an unusually strong condemnation of Israel, calling its actions appalling and "disgraceful" after a UN school in Gaza was hit by a tank shell, leaving 10 people dead.

Israeli officials, meanwhile, have downplayed the reports of a growing rift with Washington, and Netanyahu has called American support throughout the operation against Hamas "terrific."

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Top academics support anti-Israel boycott

ABDULLAH H. ERAKAT
THE MEDIA LINE

The announcement by more than 100 international academics that they have joined the ranks of those advocating a boycott of the state of Israel is being hailed as a victory by the BDS (boycott, divestment and sanctions) movement.

Spurred on by the horrific images of the ongoing fighting in the Gaza Strip, the new action was a blow to Israel's insistence that the devastation results directly from the premeditated placement by Hamas of fighters and rocketeers in "safe" locations such as schools, mosques, hospitals and residential areas.

The signatories to the statement – professors and librarians representing major academic institutions in the United States, Canada, the United Kingdom and Japan – "pledged not to collaborate on projects and events involving Israeli academic institutions, not to teach at or attend conferences and other events at such institutions, and not to publish in academic journals based in Israel."

The effort was organized by Jens Hanssen, an associate professor at the University of Toronto, and included colleagues at prestigious institutions including Princeton University, Georgetown University, George Washington University, University of California, Boston University, UCLA, University of Texas at Austin, Duke University, University of London, Oxford University, University of Exeter and Harvard University. There was no assertion made to indicate support for the boycott by any of the institutions that employ the signatories.

The document calls on Israel to "end its siege of Gaza and its occupation and colonization of all Arab lands occupied in June 1967, and to dismantle the settlements and the walls, to recognize the fundamental rights of the Arab-Palestinian citizens of Israel and the stateless Negev Bedouins to full equality, and to respect, protect and promote the rights of Palestinian refugees to return to their homes and properties as stipulated in UN Resolution 194."

According to Hanssen, "The Israeli lobby may try and discredit us, but it gets more and more difficult the bigger our list of signatories becomes and the more named chairs sign up." He told *Media Line* that they have assembled "almost the entire top tier of Middle East studies, almost two dozen named and endowed chairs, active and retired deans and provosts, very few of whom have a history of radical activism. We have broken the barrier of fear of reprisals by university administrators and funding bodies with vested interests

in Israel."

The war in Gaza has provided a major impetus for the BDS movement's recruitment efforts.

George Giacaman, an associate professor of philosophy and cultural studies at the West Bank's Birzeit University, said the fighting has generated "lots of anger," especially because the majority killed were civilians, women and children.

"What has happened as a result of the onslaught of Gaza gave considerable push to the BDS movement worldwide," he told *Media Line*.

Yigal Palmor, a spokesman for Israel's Ministry of Foreign Affairs, told *Media Line* the term "academic boycott" is an oxymoron and that the concept of a boycott is diametrically opposed to everything academia stands for.

"Isn't it all about the free exchange of ideas?" he asked. Palmor said the Israeli government plans on doing the opposite: "to enhance and promote academic cooperation, academic freedom and academic interaction, for the mutual benefit of Israelis, Palestinians and all those who are committed to peace and freedom."

Former Israeli ambassador to Canada Alan Baker, who once served as the foreign ministry's legal adviser, said a boycott is "an act which counters any accepted concept of academic seriousness, pre-determining academic activity based on

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A boycott is an act which counters any accepted concept of academic seriousness

Alan Baker

political views, which is the antithesis of what academia is or should be."

The academics who signed the letter say they have taken their lead from the Palestinian Federation of Unions of University Professors and Employees (PFUPE), one of many Palestinian civil society organizations that have called for the comprehensive implementation of boycotts, divestments and sanctions of Israel.

Princeton Prof. Richard Falk, a longtime critic of Israel, told *Media Line*: "It also takes account of the degree to which the Israeli universities were mobilized around support for the IDF onslaught during Protective Edge," he said.

Israel claims that the war, which has so far left more than 1,800 Palestinians dead and more than 9,000 wounded, was initiated by Hamas, which launched thousands of rockets into Israel. The Israelis go

further, arguing that had Hamas accepted the first Egyptian-brokered ceasefire, which Israel accepted, the casualty toll would be 90 per cent lower than it is.

Hanssen disagrees. "The Hamas rockets exist, and I understand the Israelis' discomfort, but discomfort is not death and destruction... They hardly constitute an objective justification for Israel's total war on the civilian population in Gaza," Hanssen said. He added that the Palestinians' right to their land is not inferior or less valid, according to international law or in historical perspective to Israel's.

Falk said the boycott is a "repudiation of violence" because it calls for non-violent pressure on the government of Israel to fulfil its obligations under international law to the Palestinian people. Nothing more, nothing less."

But Palmor thinks there was another way the scholars could have gotten their message through. "If they had levelled some reasoned criticism and specific policy, it could have been accepted as a legitimate piece of political thinking," he said. "It could have become a legitimate part of political debate. But that's not what we have here. We have preposterous claims of which the underlying significance is that Israel has no right to exist under any definition or any circumstance. This is not just unrealistic but extremely offensive and offensively extremist." ■

Brothers in arms



FLASH90 PHOTO

Israel Defence Forces soldiers sing as they embrace each other at a staging area in southern Israel near the border with Gaza Aug. 6. Israeli forces were preparing to clear the area as Operation Protective Edge comes to a close.

Israeli street fair supports southern businesses

Israelis open their wallets

LINDA GRADSTEIN
JERUSALEM

David and Rachel Moshe from the coastal city of Ashdod, where hundreds of Hamas-fired rockets have landed over the past month of fighting, have a business decorating wedding halls.

But since July 8, most of the weddings in Ashdod have been delayed. The Israeli government has not allowed gatherings of more than 300 people fearing that a rocket fired from the Gaza Strip could be even more dangerous if it falls in a large group of people.

"A lot of weddings were postponed or cancelled because people were afraid that none of their guests would come," David Moshe said. "So we had almost no work this past month."

He came to Jerusalem this week for a street fair organized by the municipality to encourage people to buy goods from southern businesses impacted by the war. He was selling tiny volumes of the Book of Psalms, some covered with pictures of different army units who had been fighting in Gaza, as well as other Jewish religious objects.

"We go to a different street fair every day," Moshe said. "It's a good way for people to strengthen the places that have been hit the hardest."

The Moshes said they welcomed last week's ceasefire, which allowed residents to leave their homes for an extended period

for the first time since the fighting began. But they have little hope that it will be long-lasting.

"The ceasefire won't last a month," Rachel correctly predicted.

"You can't trust Hamas," added her husband. "First of all we trust God, and then our army, to do the job. We hope it will be quiet. But if not, the army will just have to go into Gaza again."

At the street fair, dozens of stalls lined the capital's Ben Yehuda pedestrian mall, selling everything from pineapples to school supplies to toasters. Avi Ben Yishu, who owns an electronics store in the town of Sderot, less than a mile from the Gaza border, said he had very few customers over the past month.

"Most of the residents of Sderot left so we came here to try to make some sales," he told *The Media Line*. "The city of Jerusalem wanted to help us, and people have been very encouraging to us."

The pedestrian mall was crowded with Israelis, many of them toting young children who are off from school. The kids seemed more interested in buying ice cream than in boosting receipts for Israeli businesses.

"I came to support all the people of the south because they need it, and it's the least I can do," Dalia Nehemia said. "I bought vegetables and electronics. I wanted to do something to help them."

Israel is a small country, and almost everyone here knew a soldier who was

wounded or killed since the war began. Even some who didn't know the soldiers personally, became involved.

Avraham Kowalsky, who moved to Israel from Baltimore, Md., less than a year ago, said he had attended the funeral of Max Steinberg, a soldier from Los Angeles who was killed fighting in Gaza. He had also paid a condolence call to the family of another soldier, Chaim Malko, even though he didn't know either of them.

"We came here to support all the brave people in the south," he told *The Media Line*. "We wanted to help them overcome some of the difficulties from the loss of business during the war. We bought place-mats and some kitchen stuff and we're still browsing."

There have also been individual initiatives. Laurie Heller, a businesswoman from Jerusalem who works in philanthropy, is selling flowers out of her home for a farmer she has never even met. He lives in Tekuma, an agricultural community just eight kilometres from Gaza.

"This guy is growing flowers that are going to die on the vine if he can't find people who want to buy them," she said. "He's losing his business."

The initiative began when Sarel Lampert, a farmer from Moshav Tekuma less than seven kilometres from the border with Gaza, posted on Facebook that he had no way of selling his flowers, and urged Israelis to come to buy his carnations, roses and

sunflowers.

The initiative has taken off and he hoped to sell 1,500 bunches last weekend, all through private individuals who have asked their friends and neighbours to come buy flowers.

"It's amazing - the whole country is being so supportive," he said. "During difficult times, everyone really pulls together."

He grows flowers on 75 acres of land, and employs 20 workers from Thailand and Israel. He says he has barely been able to work during the fighting in Gaza.

"Every day over the past month, some of my flowers wilted. Sometimes while we were harvesting there were alarms and rockets," Lampert said. "There were also several infiltrations of terrorists from Gaza during that time."

He says he can't even begin to contemplate the economic damage his farm has sustained over the past month, but estimates it is tens of thousands of dollars. He says the private initiative won't make up his losses, but it is a start.

Doreen Gainsford, who has sold flowers for Lampert from her home in Herzliya, says Israelis were looking for a way to help their fellow citizens who have suffered under the past month of rocket fire.

"If we can help one man get his business on track, we've done a mitzvah (good deed)," she said. ■

The Media Line
themedialine.org

Israeli filmmaker Menahem Golan made popular '80s action movies

JTA
JERUSALEM

Israeli filmmaker Menahem Golan, who produced more than 200 movies, including several popular action films of the 1980s, has died.

Golan, who also directed Dolph Lundgren, Jean-Claude Van Damme, Sylvester Stallone and Chuck Norris, died Aug. 8 in Tel Aviv. He was 85.

Golan, a co-founder with his cousin Yoram Globus of the Cannon Group production company, reportedly lost consciousness outside his home in Jaffa while walking with family members. He was pronounced dead after an hour of attempts to resuscitate him.

Globus told the *Hollywood Reporter* that Golan was "undoubtedly a founding member of the Israeli cinematic land-

scape, locally and all of its appeal internationally."

Golan produced such films as *The Delta Force*, starring Norris; the *Death Wish* sequels with Charles Bronson; *Masters of the Universe* starring Lundgren; *Cobra* starring Stallone; and *Bloodsport* with Van Damme.

He also produced the iconic Israeli films *Sallah Shabati* starring Israeli actor Chaim Topol, and *Operation Thunderbolt*, based on the Israeli raid on Entebbe airport in Uganda.

Golan was born in Tiberias in northern Israel, the son of Polish immigrants. He changed his last name from Globus after the 1948 War of Independence for patriotic reasons.

He was the recipient of the Israeli Film Academy's Ophir Award for lifetime achievement and the Israel Prize.



FLASH90 PHOTO

Back to war

During last week's ceasefire, a Palestinian girl looks around her home destroyed in the neighbourhood of Shejayaa. The 72-hour ceasefire ended last Friday morning when Israel retaliated after a new round of rocket fire from Gaza.

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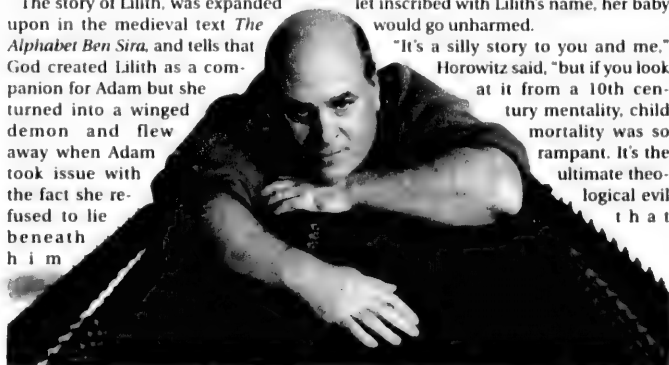
Part burlesque, part chamber folk opera, *Lilith: The Night Demon in one Lewd Act*, written and composed by Joshua Horowitz, veers from smutty to serious in its portrayal of Adam's first wife.

Having premiered in June in the San Francisco Bay Area, *Lilith* has its official Canadian debut on Sept. 1 at Harbourfront Centre Theatre, as part of Toronto's Ashkenaz Festival, before touring on the U.S. east coast and in Europe.

Horowitz's klezmer trio, Veretski Pass will provide instrumentals for the play, and the choir will be conducted by Alexander Veprinskiy.

Lilith is premised on the midrash that Adam had a different wife prior to Eve. This was to explain the disparity between the first chapter of Genesis which says God created man and woman, and the second chapter which says Adam needed a mate.

The story of Lilith, was expanded upon in the medieval text *The Alphabet Ben Sira*, and tells that God created Lilith as a companion for Adam but she turned into a winged demon and flew away when Adam took issue with the fact she refused to lie beneath him.



during intercourse.

The story goes that Lilith subsequently took to visiting men at night and using their nocturnal emissions to conceive demon babies.

Further, she would lurk near the birthing beds of women to snatch up and strangle their infants.

After Adam asked God to return Lilith, he appointed three angels to bring her back.

She refused, but made a deal with the angels that if any woman wore an amulet inscribed with Lilith's name, her baby would go unharmed.

"It's a silly story to you and me," Horowitz said, "but if you look at it from a 10th century mentality, child mortality was so rampant. It's the ultimate theological evil that

babies would be taken at all...so the idea that a woman herself would kill them seems to emphasize how senseless infant mortality is."

Horowitz, 54, previously wrote a children's opera performed in Austria, and wanted to create something that focused on superstitious beliefs within Judaism.

He found that the fear that one's babies would be taken by demons was a pervasive one.

"Then I discovered this story of Lilith and thought, 'this has not really been told before...and certainly not as an opera.'"

The play, which he describes as "tragicomic," features the characters of Adam and Lilith, the three angels, and a narrator.

"In a sense, I was well-suited to the task of performing an edgy Yiddish folk opera, that most curious of beasts," Anthony Russell, the actor who plays Adam, says.

An opera singer for 15 years, Russell is a recent devotee to Yiddish music. He said he's drawn to the role of Adam because of the character's intrinsic limitations.

"In the broadest sense, Adam is kind of the starter boyfriend of the entire human existence," he said.

"Everything he knows about human interaction is happening for the first time. As the words of the midrash go, he really is this unformed lump of clay, but with a libido."

Horowitz said he used a lot of humour and "urban sex slang" to weave into the dialogue some of what he called the "perverse sexuality that happens in the Torah."

For example, "the idea that nocturnal emissions create demons is a belief that's thousands of years old. At one point, the

LILITH comes to life at Ashkenaz opera



narrator says, 'Chorus, let's sing the nocturnal emissions fugue.' And then that's a song in the play."

Though it starts as a bawdy burlesque comedy, *Lilith* enters more serious territory in its second half, tackling the emotional intensity accompanying infant death.

"The play has no moral per se, but there's the realization that we're living a really dangerous and flawed existence," Horowitz said.

His intention was for the lewdness and humour to serve as an access point for deeper feeling.

"If you start with [sadness], you never get to the emotions of the audience. But, if you start with humour and some shock, then people open up," he explained.

"Once you get people laughing, they're open to any kind of serious emotions you want them to feel."

Lilith is one of several theatrical offerings at Ashkenaz. Others include *The Big Bupkis: A Complete Gentile's Guide to Yiddish Vaudeville*, *Yosl Rackover Speaks to God and Something From Nothing*. ■

Joshua Horowitz wrote and composed *Lilith*.
Artwork, top, by Phil Blank.
www.philblank.net

Ashkenaz runs Aug. 26 to Sept. 1. Visit www.ashkenazfestival.com

Ten-year-old wins international singing competition

SUSAN MINUK
SPECIAL TO THE CJN

Ten-year-old Aja Neinstein of Toronto won Perez Hilton's annual worldwide singing competition Can YOU Sing? this year.

"We asked the world for their best covers of singer-songwriter Sia's *Chandelier* and we got Aja Neinstein. Her voice is major! And we love the stripped-down piano interpretation of the song," wrote Perez Hilton, celebrity blogger, upon announcing Aja's win on July 14.

"Aja started singing as soon as she could speak," her mother, Michelle Neinstein says.

She was certainly singing as far back as she herself can recall. Aja said in an interview, "I remember singing Disney's Ariel songs at age two. By age four, I started performing on stage and people would tell me I have that something special."

A number of people have helped her develop that special quality.

Alex Moses of Act One Academy has worked with the tween since she was six years old. "I work with thousands of children a year," he said, "and I can confidently say that there is no better 10-year-old female singer in Canada today. I'm thrilled that she won the Perez Hilton competition."

Zack Werner, former Canadian Idol

judge has worked with Aja at his Idol School for two years.

"Aja has a gift as a vocalist, but she also has a deep artistic understanding of what she is singing and a huge energy and passion for it," Werner said.

"Her love of music right now is so broad. She is beyond traditional pop and little-kid music," he added.

Mark Feldman has also been working with Aja, teaching her to play piano and how to accompany herself while singing.

Practising five hours a day, she is passionate and dedicated to her craft.

"Aja is a powerhouse. She is vocally able to belt it out. For most singers, that's one of the hardest things to achieve, but she is already ahead of the curve," Feldman said.

The winning video and choice of the song *Chandelier* were the brainchild of Aja's voice coach, Marla Joy. An accomplished musician, Joy has toured with Prince and Mary J. Blige and has been coaching Aja for the past year.

"Aja is an insanely talented young girl - her raw talent is completely undeniable. I had an idea based on where Aja was vocally and where I knew she could go, while making a statement doing it," Joy said.

In the original *Chandelier*, artist Sia paired the song with a video of a young performer dancing while wearing a platinum wig that resembles Sia's signature



Aja Neinstein has been performing since she was four.

hairdo.

"I had Aja in the same wig and body suit and created a stripped-down version of the song with a singing instead of a dancing girl," Joy said.

Joy brought a team together: Jody Litvack, who produced the winning video, and Kibwe Thomas, who did the piano arrangement and audio.

"Although the content of the song was mature, Aja understood the underlying emotion, [and this] allowed us to become more creative in shooting the video," Litvack said.

With the focus on having fun and building Aja's portfolio with online presence, the fact that the video existed was, in itself, a fluke, as it was only after completing the video and tweaking the final editing that the pair discovered they had inadvertently created the perfect entry for Hilton's competition.

"To our complete surprise, the first thing that popped up on the computer

screen was Perez Hilton's Can YOU Sing *Chandelier* Competition. It was the first week of July and submission was due by July 14. It was bashert," Litvack said.

The twist to the story was that Aja did not know her parents had agreed to submit the video to Perez Hilton. She was not told of her win until her family brought the news to her at camp on visitors' day.

"My dream when I am older is to be a famous singer and actor," Aja said. "I'm happy my parents submitted the video. My mom told me we may even go to New York City and meet Perez Hilton. I would tell him I am a big fan and thank him for choosing me."

With more than 17,000 video views to date, a tweet from Perez Hilton to Ellen DeGeneres that she must have this girl on her show and a further tweet directed to Aja inviting her to visit him in New York City, Aja's dream of being a famous singer may also be bashert. ■



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Date: August 17, 2014
Time: 11:00 a.m. - 4:00 p.m.
Location: 665 Millway Ave., Unit 64,
Rear Parking Lot

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Royal Canadian Health Care Services Inc.

It will be a family fun day with BBQ, music, and kids
entertainment, face painting, clown, balloons, etc.

All proceeds will be donated to Sick Kids and Canadian Cancer Society.

Glatt Kosher meals available.

Eye on Arts

by Bill Gladstone

Memorial concert

A concert honouring the memory of former Blue Rodeo member James Gray who died a year ago, will be held this week.

James Gray, who died suddenly last August at the age of 52, was a fixture of the downtown Toronto music scene. He was the oldest of four sons of **Jerry Gray**, founder of **The Travellers**.

This is the second annual concert Jerry has organized in his son's memory. Performers will include members of **Blue Rodeo**, **The Travellers**, **Jim Cuddy**, and others including James's three surviving brothers.

Horseshoe Tavern, Aug. 18 at 9 p.m., 370 Queen St. W. Tickets are \$12.50 from the website, www.horseshoetavern.com or \$15 at the door.

...
Kafka's Ape: Howard Rosenstein stars in *Kafka's Ape*, a play based on **Franz Kafka's A Report to an Academy**, adapted and directed by **Guy Sprung**.

Originating at Montreal's Infinitetheatre and presented in Toronto as part of SummerWorks, *Kafka's Ape* "upends the notion of civilization and what it means to be human in a world of routinized inhumanity." In short, an ape captured in the African jungle finds that his best escape route involves impersonating a human mercenary from the "private security industry."

Continues at the Ballroom at the Gladstone Hotel, 1214 Queen St. W., thru Aug. 17. \$15. www.summerworks.ca, 416-907-0468.

...
New in Print: **Maxim D. Shraye**, a notable Boston-based short-story writer and academic, has just written a memoir recounting his Russian childhood and coming-of-age struggles to leave the Soviet Union. *Leaving Russia - A Jewish Story* presents a searing account of KGB persecution of refuseniks and a poet's rebellion against totalitarian culture on the brink of the Soviet Empire's collapse. The book was recently published in hardcover by Syracuse University Press.

...
Theatre Workshop: Adults take part in acting, playwriting, directing, monologue and scene study and production exercises

through the Miles Nadal JCC's Summer Institute Theatre Edition. Instructors are **Marjorie Chan**, **Verne Good**, **Bruce Gram**, **L.J. Nelles**, **Jeffrey R. Smith**, **Julie Tepperman** and **Aaron Willis**. \$375. Aug. 18 to Aug. 22, 10 a.m. to 5 p.m. 416-924-6211, ext. 0.

Whatever Happened To... Luise Rainer? She began her career as a teenager in the 1920s working with **Max Reinhardt's** famous Vienna theatre ensemble, and MGM discovered her and brought her to Hollywood in 1935. The German-born Jewish performer with the large expressive eyes won an Academy Award for best actress in the 1936 musical *The Great Ziegfeld*, then another for her role in *The Good Earth* (1937). She was the only actor to win back-to-back Oscars until **Katharine Hepburn** repeated the feat in 1967-68.

Briefly married to the playwright **Clifford Odets**, Rainer was very close to legendary film producer **Irving Thalberg**, whose sudden death in 1936 may have been a contributing factor to her decision to abandon Hollywood and her film career after 1940. She had two subsequent husbands and a daughter. She did eventually do more film and television work and was honoured, at age 100, with



Luise Rainer

a Turner Classic Movies screening of *The Good Earth* accompanied by an interview with host **Robert Osborne**. She also has a star on Hollywood's Walk of Fame. Today, at age 104, she lives in London.

AT THE GALLERIES

Artists of the Limberlost Studio Tour showcases the work of 25 artists along historic Limberlost Road in cottage country. The artists include **Jerry Friedman** who will once again be opening his gallery and workshop of driftwood art and sculpture. Limberlost Road, 12 km east of Huntsville, Aug. 16 and 17. www.artistsoftselimberlost.ca ■

TICKETED SHOWS

DUDU TASSA
Sun, Aug 24 - 8pm - \$22

SARAJEVIO HAGGADAH
Sun, Aug 31 - 8pm - \$22

AVIVA
Sat, Aug 30 - 8pm - \$22

LILITH THE NIGHT DEMON
Mon, Sep 1 - 8pm - \$22

THE YELLOW TICKET
Sun, Aug 31 - 8pm - \$15

THE BIG BUPKIS
Sun, Aug 31 - 8pm - \$15

TALMI MLOTEK
Sun, Aug 24 - 7:30pm - \$160 door

THE BROTHERS NAZARENE
Wed, Aug 27 - 8pm - \$15 door

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Sun, Aug 31 - 8:30pm

SIMJA QUJOY
Sat, Aug 30 - 11pm

LEMON BUCKET ORCHESTRA
Sat, Aug 30 - 9pm

BRIGA
Sun, Aug 31 - 2pm

SANDARA A
Sun, Aug 31 - 8pm

ODESSA/HAVANA
Sat, Aug 30 - 8pm

GEOFF BERNER
Sat, Aug 30 - 7pm

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A Rebbe's life

NORMAN RAVVIN
SPECIAL TO THE CJN

Joseph Telushkin waits until the end of his lengthy new study to address the role of messianism in Lubavitch Chassidism. There, he signals a certain discomfort, or, at least a heightened sense of discretion in approaching this subject: "As will become apparent in the course of this chapter, I have a definite view on the subject of whether the Rebbe was the Messiah and it is not an affirmative one, but I will try to present fairly the views of those with whom I disagree."

This is characteristic of Telushkin's overall goal, which is to present a loving, detailed portrait of the Rebbe and his movement that is not precisely an insider's account, but which relies upon the most intimate form of respect and dedication.

Telushkin's adult relationship with Chabad is not made clear in *Rebbe*. Yet he points to a longstanding bond between his family and the chassidic movement nurtured by Rabbi Schneerson. This includes his father's longstanding duties as the rebbe's tax accountant (Telushkin recalls encountering, as a child, the Rebbe's

tax return in his father's desk drawer); and, more uniquely, a single *yechidus*, or personal meeting with the Rebbe, which took place in 1968.

"I was only nineteen at the time," Telushkin writes, "tagging along with my grandfather, Rabbi Nissen Telushkin, a major rabbinical scholar and a man who had a very warm relationship with the Rebbe." The meeting, as was common for the Rebbe, was conducted in Yiddish, and Telushkin required a whispered "summary of what the Rebbe was saying" in order to keep up with the discussion.

This position of access, alongside a certain distance, reflects Telushkin's relationship with his subject. He is the author of many books on an array of Jewish themes, including Jewish humour, the Bible, and immigration to America. *Rebbe* stands apart as a personal statement in a substantial oeuvre offering readers avenues of thought and self-reflection.

But there are aspects of Telushkin's approach to the life of the Rebbe that stand out, and which some readers may find surprising. One is the decision to forego any general discussion of the history of chassidism in eastern Europe and elsewhere.

“

Telushkin's portrait of Chabad under the Rebbe is a full throated song of praise

Lubavitch, the ancestral Russian town of Chabad Chassidism, is mentioned only in passing and does not appear in Telushkin's index.

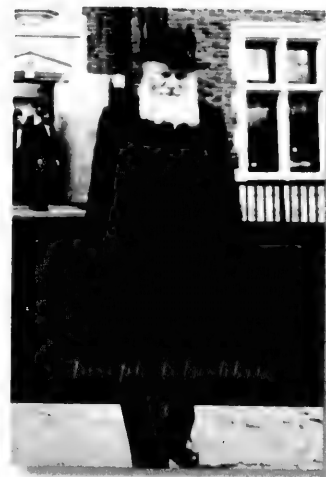
The European sojourn of Menachem Mendel Schneerson – which straddled his Ukrainian birthplace, marriage, years in Warsaw, a period of influential university study in Berlin and Paris – merit only slight comment. These gaps are addressed in the book's final chapter, entitled "Major Events in the Life of the Rebbe," which is offered as an appendix. There we learn a few details about the Rebbe's formative years, which included the completion of a degree in mechanical and electrical engineering, allowing him, upon arrival in the United States, to apply his skills in ship design at the Brooklyn Navy Yard.

By approaching the Rebbe in this way, Telushkin removes him from his European and youthful context – one could even say from historical context – providing instead a comprehensive portrait of the period following 1951 when the Rebbe initiated the rise of Chabad's influence in postwar America and abroad.

Telushkin's portrait of Chabad under the Rebbe is a full-throated song of praise. He celebrates its programs to introduce tfillin via mobile "Mitzvah tanks," to encourage girls above three years old to light Chanukah candles, to promote the public lighting of Chanukah menorahs, to kosher non-kosher kitchens, to exemplify charitable giving via the Rebbe's custom of distributing dollar bills meant for charity at his Brooklyn-based gatherings.

Telushkin highlights the Rebbe's influence on and respect for political leaders in Israel and the United States. He favourably compares the Rebbe's relationship with other Jewish denominations to the more rigid, even bitter views expressed by the Satmar Rebbe and other Orthodox figures.

At his book's conclusion, Telushkin makes explicit what his argument, in oblique ways, often suggests: Chabad under the Rebbe can be seen as a best-case scenario for the maintenance of a vital contemporary Jewish identity. *Rebbe* ends with a lengthy anecdote, almost a



Rebbe: The Life and Teachings of Menachem M. Schneerson, The Most Influential Rabbi in Modern History.

By Joseph Telushkin

HarperCollins

joke with a punchline. An unaffiliated, economically stressed caller contacts "a variety of synagogues, Reform, Reconstructionist, Conservative, and Orthodox," hoping for access to High Holiday services and low-cost education programs. Along with goodwill and patience, the "one bit of advice" offered "by all twelve institutions: 'Call Chabad.'"

This final flourish is provocative, even grand in its message, not unlike the subtitle of Telushkin's book, with its assertion that Rabbi Schneerson was "the most influential rabbi in modern history." But much of what Telushkin has to convey is on a more modest scale, by way of anecdotes involving the Rebbe's influence over his followers' day-to-day lives. These range from meetings with Israeli cabinet ministers to advice offered to children, which was revisited years later when these children reappeared before the Rebbe as adults.

The affection with which Telushkin reports these stories, and the number and variety of such encounters drawn from Rabbi Schneerson's reign as Rebbe, convey the character of the community he nurtured in Crown Heights, as well as the quality of personal involvement that was crucial to his success. ■

Norman Ravvin is a writer and teacher in Montreal.

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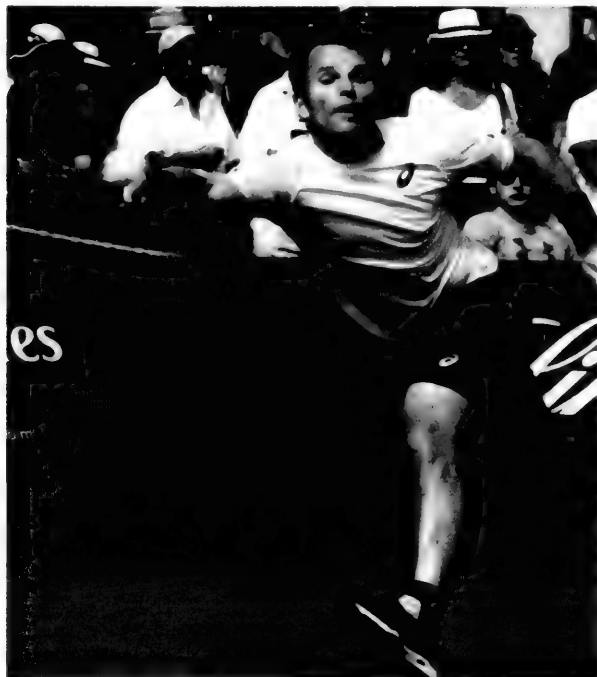
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At 36, Michael Russell still has the moves



Michael Russell in action at the Rogers Cup. VIDAL KESLASSY PHOTO

MARVIN GLASSMAN
SPECIAL TO THE CJN

At 36, American Michael Russell was the oldest player competing at the recent Rogers Cup tennis tournament held at the Rexall Centre in Toronto. On the surface, one may think that Russell would be an easy victory for the younger athletes in the draw.

But as three of his younger opponents learned, Russell could not be overlooked. Russell gave 26-year-old Canadian Philip Bester a crash course in playing winning tennis in his opening qualifying round match. Russell easily won in a 6-1, 6-0 rout with his quick play at net and aggressive forehands.

The next day, Russell had more of a nail biter against Fabrice Martin, 27, of France. Russell broke serve in game one to win the first set 6-4. Martin then rebounded with aggressive forehands to win the second set 6-2.

The third set was a 4-4 tie, until Russell broke serve with a drop shot at net that Martin could not return to take a 5-4 lead, before serving out his victory to earn his 6-4, 2-6, 6-4 victory.

In the main draw, Russell won easily against 32-year-old Nicolas Mahut of France 6-3, 6-3.

His streak ended against fifth seed Spaniard David Ferrer, who defeated Russell 6-4, 2-6, 6-1 in the second round. "I feel good that I can still beat players who are up to 10 years younger than me," said the 143rd-ranked Russell following his matches. Russell's second round finish at the Rogers Cup will return him back into the top 100 rankings.

Known as "Iron Mike" and "Muscles Russell" by his competitors, Russell is a fitness fanatic who made his younger Canadian opponents look like the seniors on the court.

"I saw what fitness did for Andre Agassi in his last years in tennis, so I know that I would not be competing if not for my daily workouts."

Having turned pro in 1998, Russell's tenure has spanned the peak years of Agassi and Pete Sampras to Roger Federer. His name is not widely known because Russell struggled with knee injuries and played most of his career on the minor league challenger circuit.

Born in Detroit, Russell learned tennis from his father George, a former University of Michigan tennis star. Like his father, Russell also excelled in collegiate tennis, winning NCAA rookie of the year honours in 1997 playing for University of Miami. Russell is one of the few players on the pro tennis circuit to hold a university degree.

"I was raised, as are most Jews, not to bypass a university education. I am happy about playing collegiate tennis and have absolutely no regrets for anything over my career and hope to still have a few more years left to compete," added Russell, who is in his 15th year of competition on the men's pro tennis circuit.

When the Association of Tennis Professionals announced during the Rogers Cup that the new Israel Open men's tennis tournament, (Sept. 9-15), had to be cancelled because of the conflict in the Gaza region, Russell was disappointed as he had entered the Israel Open.

"I was really looking forward to competing in Israel. It would have been a great tournament for the Israeli players, such as Dudi Sela, to shine in their home country," said Russell.

One other Jewish player, 16-year-old David Volfson of Thornhill, Ont., competed at the Rogers Cup in qualifying in front of his family and friends. He was routed 6-0, 6-0 by Australian player Thanasi Kokkinakis in his first professional tournament.

"I was nervous and did not play as well as I would have liked. Tennis Canada gave me a wild card only the night before the match, so I could have been better prepared," said Volfson.

Ranked second among Canada's top junior players, Volfson projects that he will bypass using a tennis scholarship to university, intending to turn pro.

"I hope to play on the challenger circuit in 2015 and if I reach a rank of 500, I will meet my goals. I am serious about being the best tennis player I can be so I decided to turn pro to further my career in tennis," said Volfson.

The Grade 11, former Leo Baeck student was the national Canadian 14 and under champion at age 12 in 2010, and was selected to join the Tennis Canada elite tennis training program at Rexall Centre, working with coach Bob Brett, who trained tennis stars Boris Becker and Marin Cilic. Volfson also won the bronze medal for his semifinal finish at the 2013 Maccabiah Games in Israel. ■

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What's New

AUGUST 14 - AUGUST 21

by Lila Sarick

Thursday	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday
				See Wasserman-The Rain Man tonight		Join a henna workshop

Saturday, Aug. 9

ORILLIA COUNTRY SHUL

The Orillia Country Shul holds services in the summer. Aug. 16, **Rabbi Tina Grimberg**; Aug. 23, **Eric Petersiel**; Aug. 30, **Rabbi Arthur Bielfeld**. Services start at 10:30 a.m., 151 Creighton St. S., Atherley, Ont. 705-327-7069.

Monday, Aug. 18

WASSERMAN-THE RAIN MAN

Beth Tzedec Congregation screens the film *Wasserman-The Rain Man*, the tale of a 73-year-old man who swore never to pray again after the Holocaust but is forced to reconsider after a drought. Film at 7:30 p.m., 1700 Bathurst St.

Wednesday, Aug. 20

HENNA WORKSHOP

Noam Sienna leads a henna workshop. Aug. 20, 7:30 p.m., Shaar Shalom Synagogue. \$10/\$15. Register by emailing agol@shaarshalom.ca.

COMING EVENTS

VOLUNTEERS NEEDED

Reena is looking for administrative volunteers to share their office/computer skills at 927 Clark Ave. W., Thornhill. Call **Mille Chadwick** 905-889-2690, ext. 2112. Shores Jewish Environmental Programs is looking for volunteers and interns to help in its community garden programs. Email yehuda@shores.ca

CAMP AND SCHOOL REGISTRATION

Beth Shalom Hebrew School registration for pre-school to Grade 7 is now open. Jump Start Hebrew Camp will be

Deadline Reminder:

The deadline for the issue of Aug. 28 is Aug. 18. All deadlines are at noon. Phone 416-391-1836, ext. 269; email whatsnewcjr@gmail.com



Let
There
be
Light

Let There Be Light by Karyn Rivlin Vorona is one of the works of art on display at the exhibition by the Israeli Artists Group of Toronto, ongoing until Aug. 25 at the Papermill Gallery. The exhibition features paintings, photographs and mixed media works.

held the week of Aug. 25 for children entering JK-Grade 2. Call **Karen Goodis** 416-783-6103, ext. 225, or email karen@bethshalom.net.

Registration is now open for Chabad of Markham's Hebrew School and Torah Tots programs. Call 905-886-0420.

Registration is now open for Beth Raddom Congregation Hebrew school - preschool to bar/bat mitzvah. Call **Cindy Joseph** 416-636-3451 or email cindy@bethraddom.com

Registration is now open for Oraynu Children's School, preschool to bar mitzvah. Call 416-385-3910 or info@oraynu.org.

ISRAELI ARTISTS

Israeli Artists Group of Toronto holds a show until Aug. 25, Papermill Gallery, 67 Pottery Rd. Artists' reception, Aug. 14, 6-9 p.m.

CALL FOR ART

O-ma-noot Gallery at Beth Jacob Synagogue, Hamilton, invites artists of all faiths to submit work for the next exhibi-

tion, titled *Pomegranate*. Register before Sept. 2 by visiting www.bethjacobsynagogue.ca/O_Ma_Noot

WRITING WORKSHOP

David Bester leads a creative writing workshop starting Sept. 7. Register by emailing agol@shaarshalom.ca.

EMPLOYMENT WORKSHOP

JVS holds employment workshops every Thursday at 10 a.m. Call 416-649-1688.

MAVEN BOWLING

Maven bowling club is looking for new bowlers for the fall season. League meets Thursday nights at Newtonbrook Bowlerama. Call **Ron or Debbie Calne** 416-518-8333 (day) or 905-889-8333.

WAGMAN CENTRE ENTERTAINERS

The Entertainers of the Wagman Centre will start rehearsals for this year's show, *Jukebox Saturday Night* on Sept. 2. For more information, call **Judith Ross**, 416-733-0580.

ADULT CHILDREN OF SURVIVORS

Baycrest is offering support groups for adult children of Holocaust survivors. Call **Shoshana Yaakobi** 416-785-2500, ext. 2271, or **Judi Cohen** ext. 2322, or email syaakobi@baycrest.org.

HARBORD REUNION

The Class of 1954 Harbord Collegiate is planning a reunion luncheon, Sept. 21. RSVP by Aug. 21 to **Charlotte (Berger) Haber** 416-787-9407 or email chuckyandben@rogers.com.

ROSH CHODESH CELEBRATION

Darchei Noam Congregation holds a Rosh Chodesh Elul celebration in solidarity with Women of the Wall, 864 Sheppard Ave. W., Aug. 27, 7:30-9:30 a.m. RSVP by Aug. 20, miriam.bester@gmail.com or call 416-636-0510.

SUPPORT FOR ABUSED WOMEN

The Legal Information Service of Act to End Violence Against Women offers legal support and guidance to Jewish women who have experienced abuse. Free. Call 905-695-5374 or email info@acttoendvaw.org.

JF&CS Groups

GROUPS AND WORKSHOPS

Registration is required for all programs. Classes are open to all members of the community. Fee reductions available. Call **Shawna Sidney** 416-638-7800, ext. 6215 or visit www.jfandcs.com. All classes at the Lipa Green Centre, 4600 Bathurst St., unless otherwise noted.

Effective Parenting: A 4-session group to help parents with children aged 2-10. Starts Sept. 30, 7-9 p.m.

BEREAVED JEWISH FAMILIES

Bereaved Jewish Families of Ontario provides 8-week self-help groups to bereaved parents. Call **Beth Feffer** 416-638-7800, ext. 6244, or email bfeffer@jfandcs.com.

CONTINUED ON NEXT PAGE

For Seniors

- ▶ **Adath Israel Congregation.** Wednesday afternoon socials. Bridge, mah-jong, Rummikub, 12:30 p.m. Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.
- ▶ **Shaar Shalom.** Play duplicate bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.
- ▶ **Beth Emeth.** Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. 416-633-3838.
- ▶ **Temple Har Zion.** Play mah-jong Wednesday afternoons. Email bevmi.chaels1@gmail.com
- ▶ **Beth Tzedec Synagogue.** Play bridge or mah-jong, Thursdays, 2-4 p.m. Call **Maureen** 416-781-3511.
- ▶ **New Horizons** is a Jewish Hungarian seniors club meeting three times a week. Call 416-256-1892.
- ▶ **Bernard Betel Centre for Seniors** 416-225-2112. Aug. 19, **Myriam Shechter** discusses "The fun side of opera - Gaetano Donizetti's *The Daughter of the Regiment*," 10 a.m.; Aug. 20, **Rachel Levin** discusses "The world of Jewish art - part I," 7 p.m.; Aug. 21, lecture on "Nutrition for bone health," 1:30 p.m.
- ▶ **Chabad of Markham** offers lunch and

learn classes for seniors with **Rabbi Meir Gitlin**, Wednesdays at 10:30 a.m. for women; Fridays at 10 a.m. for men. Call 905-886-0420 or email Rabbig@chabadmarkham.org

▶ **Charming Earl Bales Seniors Club in the Park** (60+). Valerie, 416-395-7881. Casino Woodbine Aug. 27. Dairy lunch and entertainment, Aug. 19. Barber/hairdresser, Aug. 14, 10 a.m. Call to register. Tuesdays, chair exercise, 10 a.m.; Thursdays, social bridge, 12:30 p.m.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com. To register for programs call ext. 4235.

▶ Are you recovering from a stroke or have been diagnosed with Parkinson's disease? Participate in a recreational program that includes exercise, social support and outings. The program takes place Mondays, Wednesdays and Fridays, 9:30-10:30 a.m.

▶ Join **Kevin Courrier** for "Visionaries: The follies of epic cinema," Sept. 3-Oct. 1, 1-3 p.m.

▶ Yoga Cares, a program for teens and adults with an intellectual disability,

meets Tuesdays starting Sept. 30, 7 p.m.

▶ See *Man of La Mancha* at Stratford, Sept. 7.

▶ All levels are welcome to join a ceramics course. Classes offered days and evenings.

▶ Beginning or seasoned artists will enjoy the course, "The Creative Path," exploring new techniques. Sept. 16-Oct. 7, 7 p.m.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org

▶ Register for fall programs for kids, families, music appreciation, pottery, Hebrew and more. Registration opened for members, opens Aug. 20 non-members.

▶ *Vessels of Song: Faces of New Yiddish Music*, photos by **David Kaufman**, is on display in the gallery until Sept. 3.

▶ Drop in anytime to the daytime choir Tuesdays at 1 p.m. with instructor **Gillian Stecyk**.

▶ Join the Summer Institute Adult Theatre Edition Aug. 18-22. Adults will take part in acting, playwriting and directing. All levels welcome, no

experience necessary. Call ext. 250.

▶ **Michael Bernstein Chapel** holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. Call **Coleman Bernstein**, 416-968-0200.

Schwartz/Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821. To register for programs, call ext. 3025

▶ The JCC Reads book club discusses *The Cookbook Collector* by **Allegra Goodman**, Sept. 30, 7 p.m.

▶ Get back to your artistic roots with "Accessing and Encouraging Your Creative Voice," (adults 25-45), Oct. 6-Dec. 15, 8 p.m.

▶ **Spirituelle Divas** holds an information meeting Sept. 4, 7:30 p.m. Connect with like-minded women through spiritual awareness.

▶ Tour Spadina Museum: Historic house and gardens, Sept. 17, 11 a.m.

▶ Discuss the situation in Israel at Viva Thornhill Woods, Sept. 17, 2-4 p.m.

▶ Learn watercolour printmaking, Oct. 21-Nov. 1, 7-9 p.m. ■



Bnei Akiva backs IDF soldiers

Bnei Akiva of Toronto has raised more than \$5,000 to support the soldiers of the Israel Defence Forces and the people of the south of Israel in a number of awareness and fundraising projects. On Aug. 1, members of the youth movement gave out fridge magnets with the prayer for the IDF at Sobey's Plaza in Thornhill, and Bnei Akiva's day camp, Moshava Ba'ir Toronto, arranged a challah bake in honour of the soldiers. Bnei Akiva has also sent 200 care packages to the soldiers, together with hundreds of letters of support written by local children. Pictured making challah are Bnei Akiva members Jake and Emuna Goldstein. ALI MARTELL PHOTO

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GUEST VOICE

Mother-daughter calls



Randi Skurka

"Are you in danger?

"No. Everything's fine. Business as usual."

It is 1982. Israel has launched reprisals against terrorist strongholds in Lebanon.

I am performing National Service as a volunteer in Shaarei Tzedek hospital, with plans to transfer from University of Toronto to Hebrew University and extend my stay in Israel indefinitely.

Serving meals, helping perform electrocardiograph tests, hanging with the doctors, nurses and other volunteers at coffee breaks.

Excitement one morning – Israeli soldiers injured in Lebanon are airlifted in for treatment. And dread – everyone has a brother, father, son or boyfriend who will have to serve or be called up in this latest conflagration.

"We want you to come home."

Does my mother understand my desire to stay here as clearly as I sense her trepidation at having her child remain in a country at war?

How I wished she could experience this environment as I did – an Orthodox Jewish hospital in Jerusalem, where the patients, doctors, nurses and staff couldn't be more diverse – Druze, Bedouin, Arab, Jew and Christian, all working together seamlessly.

Or so I imagined. One day I had an argument with Ibrahim, a Palestinian Arab nurse.

Provocatively, and probably rudely, I finally blurted "What is it that you want?" Meaning, you and your brethren.

"What Arafat wants, is what I want."

I felt as if the wind had been knocked out of me. Where was the hope to live together that I had been brought up to believe in?

What is it that Arafat wants, I thought, other than to blow up busloads of Israelis, Arabs included?

My youthful illusion of peace and harmony had been shattered. I did not recognize the singular miracle of what I

was witnessing and participating in.

Now it is 32 years later.

Tel Aviv has become Sderot. Rockets from Gaza can reach to the northernmost tip of Israel.

Air raids force families to run for cover in bomb shelters multiple times a day in cities all over the country.

But one thing has remained constant – a country where people live together in a diverse society, where freedom and tolerance are paradoxically present, even amid rocket fire.

I call my daughter in Herzliyah, who has recently made aliyah, only to hear the blaring wail of a siren in the background.

"Are you safe? Do you know what to do?"

"Of course, Mom. Every five-year-old child knows what to do."

"Are you scared? Do you want to come home?"

"It's not an emergency situation. This is how people live here."

Spending six months in ulpan, meeting people from all over the globe, working over the summer and determined to start a master's degree in the fall, the air raid

sirens seem more of a nuisance to her than anything else.

Now I understand something of what my parents felt so long ago. The fear and uncertainty. The helplessness.

But something more: immense pride, a feeling of continuity, unity, meaning and purpose. And the revisiting of a youthful idealism.

If only all children were taught how to find safety, were cherished and protected, instead of placed in the line of fire and used as human shields.

Were taught to love instead of to hate. To work together with others.

To build instead of destroy. To hope.

To serve and be served. To be part of a family, a community, the world.

To choose life. To choose peace.

That is the dream worth putting ourselves on the line for.

May it come to pass speedily and in our time. ■

Randi Skurka serves as Israel action chair of Beth Sholom Synagogue in Toronto and is president of StandWithUs Canada.

Family Moments



Mazel tov to Louis Rosenblatt on Aug. 14 for your 100th birthday! With love from your wife Miria, children, grandchildren and great-grandchildren.



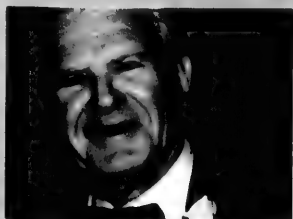
Mazel tov to Magda & George Reiner on your 65th wedding anniversary. We love you very much. Andy, Pam, Jordan, Michael and Jennifer.



Naomi & Jacky Vidal, and siblings Maya and Ben, lovingly welcome Emily Lie Yael. Proud grandparents Happy & Mel Iscove, Margot & Felix Vidal.



Leore & Jeremy are engaged! Proud parents Tami & Yossi Zimmer, Pam & Ian Rosmarin. Grandparents Ruth & Yumie Kurtz, Avraham & Bronia Zimmer. Mazel tov!



Hey Baby - Look who's 80! Mazel tov to Abe Cohen on his 80th birthday! With much love from your children, grandchildren and great-grandchildren!

Email your digital photos along with a description of 25 words or less to chickman@thecja.ca or go online to www.CJNews.com and click on "Family Moments"

Mazel Tov!

מזל טוב!



Happy 96th birthday to the most wonderful mother, grandmother and great-grandmother - Pearl Goldstein Labov. Huge love from all of your family.

Parshah

Elkev | Deuteronomy 7:12 - 11:25



Rabbi Aaron Katchen explores how to properly translate the Hebrew term *yirah*
Rabbi Michal Shekel argues parshat Eikev implores us to behave morally
Rabbi Howard Morrison considers the four motifs of *Birkat Hamazon*



Aaron Katchen



Michal Shekel



Howard Morrison

"And now, O Israel, what does the Lord, your God, demand of you? Only to fear (*yirah*) the Lord, your God, to walk in all God's ways and to love God, and to worship the Lord, your God, with all your heart and with all your soul (Deut. 10:12).

Every translation is an interpretation. Our verse presents us with that problem. Too often *yirah* gets translated as "fear". A closer translation is "awe," with fear mixed in. Rabbi Moshe Chaim Lazzuto (Italy, 18th century), in his work *Mesilat Yesharim* (*Paths of the Just*), lists three levels of *yirah* as it relates to God. The first, and lowest, level, is a fear of punishment. Don't do something or God will hit you with a big stick. The second is an awe of the greatness of God. Because God is great, I do not want to counter God. The highest level is a fear of sin itself, that by sinning I am changed and that will distance me from my relationship with God.

Rabbi Shimshon Rafael Hirsch (Germany, 19th century) comments that "to walk in God's ways" and "to love God" are the conclusion of *yirah*. Having awe of God brings one to walk in God's ways, which leads one to love God. Which is why the Talmud states that all choices are in the hands of heaven, except *yirat shamayim* (awe of heaven). If I choose to have *yirah*, it will lead me to walk in God's ways and to a place of love – if not, not.

To understand the two concepts, my fear is not of the big stick. Rather, it is the fear that I will diminish myself and the potential for my relationship with God – that I will choose to be less than what I am meant to be. ■

Rabbi Aaron Katchen is associate executive director of Hillel of Greater Toronto.

If you're reading this, chances are you're as comfortable as I am. You haven't had to run for shelter or feel the ground shudder beneath your feet.

Watching from afar, the pain may be less intense, but we still feel indescribable distress at the obscene murder and equally obscene retaliatory murder of innocent teenagers earlier this summer. Now, coupled with worry for loved ones in harm's way is the anguish at the loss of innocent life on both sides of the Israel-Gaza border.

While the events of the past few weeks in Israel shed new light on parshat Eikev, we should beware of reading the parshah and simplistically proclaiming, "God is on our side," as if we were a winning sports team.

Rather, Eikev goads us to moral behaviour: "If you do forget the Lord your God and follow other gods to serve them or bow down to them, I warn you this day..." (Deuteronomy 8:19-20). The warning of idolatry is about the danger of behaving as others do, which in our day must include the idolization of violence.

Where the choice is between bad and worse, Israel sets an example of moral behaviour, sometimes imperfect, always striving to improve. This includes the necessity of defending oneself when others hide behind the innocent people they should protect. Lest you think that we outside of Israel are exempt, our task is to smash the idols of moral equivalency that are constantly set before us.

May the words about Zion in the Haftorah swiftly come to pass:

"He has made her wilderness like Eden,
Her desert like the Garden of the Lord.
Gladness and joy shall abide there,
Thanksgiving and the sound of music."
(Isaiah 51:3) ■

Rabbi Michal Shekel is executive director of the Toronto Board of Rabbis and the rabbi at Or Hadash Synagogue, Newmarket, Ont.

In this week's parshah, Eikev, we read the biblical source for *Birkat Hamazon*, the blessings after meals. The Torah states, "You shall eat, you shall be satisfied, and you shall praise the Lord your God for the good land which God has given you."

Notice that the blessings we offer after eating are linked directly to the Land of Israel. Our sages codified for us four blessings to recite in *Birkat Hamazon*. The first three are considered Torahitic, deduced directly from the Torah. The first blessing, God who nourishes the world, is associated with Moses in the desert and the blessing of the daily manna. The second blessing, gratitude for the Land of Israel, is associated with Joshua, who led our ancestors into the Land of Israel for the first time. The third blessing, the building of Jerusalem, is associated with kings David and Solomon. David established Jerusalem as our historic capital, and Solomon built the Holy Temple. The fourth blessing, of rabbinic origin, harkens back to the slain of Beitar who, according to the Sages, were buried with proper dignity. That too is a blessing of gratitude worthy of being recited every day.

The four motifs of *Birkat Hamazon* are especially meaningful this summer. We are grateful to God for enabling Israel to be self-sufficient in defending itself, just as a land should be self-sufficient in providing food for its inhabitants. We are grateful for our brothers and sisters wherever they dwell in Israel. In addition, as a people which values the sanctity of life and which mourns its dead, we honour the memories of those who have been killed this summer due to acts of terror. We are grateful to be able to have buried them with proper dignity.

Indeed, *Birkat Hamazon*, the blessings after meals, teach us values above and beyond being grateful for food. The blessings teach us fundamental concepts in articulating a Jewish lifestyle. ■

Rabbi Howard Morrison is senior clergy at Beth Emeth Bais Yehuda Synagogue in Toronto.

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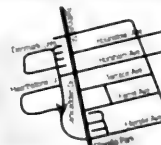
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Adam Tsekman during filming of *Tsili*.

Actor delves into a time of 'incredible perseverance'

RITA POLIAKOV
SPECIAL TO THE CJN

Adam Tsekman wasn't supposed to be an actor. When the Torontonians transferred to the University of Pennsylvania, he was focused on finance. It was idle curiosity that led him to an Orthodox Jewish theatre group on campus. And pure luck that got him a leading role.

"The play we chose, the lead and female had to kiss. [The director said,] 'Who's willing to kiss?' I was the only one that put up my hand. I was the lead."

It took more than just a bit of luck for Tsekman, who eventually moved to Los Angeles to pursue acting, to land a starring role in Israeli director, Amos Gitai's, film, *Tsili*. The actor had met Gitai in Israel around six years ago, and the two stayed in touch. "He knew I was an actor living in L.A. I was a fan of his films. He told me about this [film] and asked me if I'd be interested in doing it."

There was one catch. The entire dialogue would be almost entirely in Yiddish.

"I didn't know Yiddish at the time, but I accepted the task," Tsekman said, adding it was the film's story that intrigued him.

Tsili is based on a novel written by Aharon Appelfeld, a Holocaust survivor. The film follows the story of a 14-year-old girl who is left to fend for herself during the Holocaust. While surviving in the woods, she meets Tsekman's character, Marek, who was able to escape from a concentration camp, but had to leave his wife and child.

"I willingly wanted to be a part of that," Tsekman said. "I always wanted to work on a Holocaust film. There's just so many endless, incredible stories about survivors. That era was filled with unbelievable

“

heroism, shocking situations, incredible perseverance.”

After accepting the role, Tsekman turned to his grandmother.

"I had a Yiddish teacher in L.A. Also, I sent the script to my grandmother in Toronto. I was on the phone with her for one hour, two hours a day," he said. Eventually, Tsekman, whose parents were from Ukraine, spoke Yiddish better than he spoke Russian, the first language he learned at home.

"I don't even know. The language started to feel natural. It started to come naturally to me, which doesn't make any sense," he said. His grandmother disagreed. "In her mind, of course it makes sense. 'You're a Jew. Of course you speak Yiddish better than Russian.'"

Tsili, which will be shown at the Venice International Film Festival, was filmed in Israel and parts of Europe.

For Tsekman, the main challenge was to properly portray the life of a Holocaust survivor.

"The emotional life of the character and situation, how can you prepare for that? I read about the Holocaust, watched every Holocaust movie I could get my hands on. I've done the March of the Living, but at a certain point, as an actor, that's a tough thing to do. That's the epitome of human desperation," he said. "I hope I achieved it." ■

Carly Maisel: Fringe views becoming mainstream in U.K.

CARA STERN
SPECIAL TO THE CJN

The British Israel Communications and Research Centre (BICOM) describes itself as an organization dedicated to creating a supportive environment for Israel in the United Kingdom. It works with journalists, politicians and others in promoting balanced discourse on Israel and the conflict in the Middle East by educating and keeping them informed about Israel and its issues, and promoting British-Israeli relationship.

Carly Maisel, BICOM's head of communications, visited Toronto earlier this year to meet with pro-Israel and Jewish advocacy groups to discuss issues facing each community and to strengthen ties between the countries' Jewish advocacy groups.

The CJN met with Maisel for an interview at the Israeli consulate in Toronto.



Carly Maisel

“

Twenty years ago, you wouldn't have found somebody using the word 'apartheid' to describe Israel.

What brought you to Canada?

BICOM is British-focused, but we work hard to have relations internationally with countries that have similar issues to ours in regards to Israel. Canada was a country that we needed to strengthen our relationships with a bit more, so I [set up meetings] with pro-Israel groups based here.

How similar are the issues facing Jews in Canada and the United Kingdom?

The phenomenon of delegitimization is worldwide. Although the U.K. environment is probably more hostile than Canada, there are some similar trends, such as boycott activity within the church movements and within the NGOs and campuses.

Our parliamentary systems are pretty similar, so actually, the way you approach things, whether it's advocacy or engaging with parliamentarians is very similar. We have similar legislation on campaign funding and lobbying.

Also, our communities, in terms of their left-wing, liberal approaches, are quite similar. I think the U.K. is probably slightly to the left in terms of some of our media and their views on Israel... but the perspectives are similar.

What would you call the biggest challenge for British Jews?

If we talk about Israel, for the U.K. it's partly about where the conversation has shifted. Twenty years ago, you wouldn't have found somebody using the word "apartheid" to describe Israel. It would have been very much on the fringe, and now it's seeped more into the mainstream.

see Israel and the West Bank... it's impossible to leave and think Israel is an apartheid state, and it's also impossible to leave and think there's an easy solution to this [conflict]. Everybody leaves thinking that it's actually really complicated.

[They learn that] settlements aren't the main obstacle to peace, as they're described in the U.K. Actually, it's a much more nuanced conversation. Each side has its needs that need to come out of the peace process, and that's where people start to have a conversation.

It's also about the resources we produce. So apartheid is a term that gets bounced around a lot, and it's about tackling that head on. We've just produced an apartheid smear pamphlet. It takes apart this charge that Israel is an apartheid state point by point, and that gives people opportunity to engage on an academic level and really tackle the issues. We also send people out to campuses and have the debates and help the students to counter this as well.

Many companies here are shifting their positions from blanket boycott, divestment and sanctions to boycotting settlement products only. Is that position prevalent in the U.K.?

In the U.K., it's a lot less nuanced. It's boycott, divestment and sanctions across the board. There are very few organizations that argue for a settlement-only boycott. In fact, I can't think of any mainstream ones. It's a much more broad thing.

How much hostility is there toward Jews in the U.K.?

The Jewish community in the U.K. is very well developed. It's got a long history, and people can walk the streets wearing a kippah, wearing Jewish symbols and not have a problem. The anti-Semitic incident report published by the [Jewish] Community Security Trust [earlier this year] came out and said for the first time in a long time, there's been a decrease in anti-Semitic incidents.

There's a problem in the U.K. of the blurring of lines between anti-Semitism and anti-Zionism, and where one stops and where the other starts. That's particularly a problem among the hard left in the U.K., and that is growing.

There are legitimate ways to criticize the State of Israel, just like there are legitimate ways to criticize Canada and Britain and everywhere else, but if the criticism is solely directed at Israel, or it's criticism you wouldn't level at any other country, and it's in a way that tries to delegitimize the existence of the state itself, that tries to deny Israel certain rights that other coun-

tries should be allowed, then it does cross the line. I think in the U.K., we struggle to make sure we're clear on where that line is.

A lot of people who are anti-Zionist don't necessarily have a problem with the *existence* of the State of Israel, and I think it's once you cross into the line of "you don't want the state of Israel to exist," then you're heading well into the anti-Semitism territory.

What's the biggest difference between the British and Canadian Jewish communities?

Your government here is very squarely pro-Israel, and that has an effect. Our government is good on Israel but it's not in the same league as Canada, and therefore, I would say that has an impact.

I would say maybe distance has something to do with it. The U.K. and Europe are pretty close to Israel and Israel has certain preferential trade agreements with the EU, and that means our day-to-day engagement with Israel and the Israeli economy crosses over more, so maybe it's a bigger part of the conversation.

And then the other thing is a lot of the boycott movements came out of Europe so... they're just stronger there. They have more opportunities to get into the campuses and the trade unions.

I also think in the U.K., the colonialist history of the U.K. means a lot of people on the left look at Israel with this colonial guilt complex and feel like what the Israelis are doing is what the British did and therefore they look at it with that kind of approach, whereas I'm not sure the same happens in Canada.

What do you hope to accomplish by strengthening the ties between the UK and Canada?

It's about making the best use of our resources. People who spend their time trying to delegitimize Israel have good international networks, and Israeli Apartheid Week is an example. It happens at the same time every year.

And it's partly about us using our skills and resources, though we are in different countries, in different ways.

With Canada, our media are very similar, so the conversations I'm having today are how you engage with the media, how you tackle certain stories that might be appearing, the delegations we take, and how we feel is the best way to reach our audiences, and actually start sharing information and have regular engagement. We both have offices in Israel as well, so it's also about making sure our two offices are joined up and sharing some of that information. ■

The return to Zion won't be without pain and loss

Backstory

PAUL SOCKEN

The Talmud (Ta'anit) includes a long and fascinating story about a righteous man, Choni, the Circle Drawer. Through a complicated series of acts, he is able to plead successfully to God for rain during a drought, and the Jews are saved.

The Talmud then uses the story of Choni to explain a verse in Psalms. Rabbi Yochanan says that Choni could not understand the verse, "When God returns the captivity of Zion, we will be like dreamers," which compares the 70-year exile to a dream.

In the story, Choni approaches an old man planting a carob tree – which is said to take 70 years to grow – and asks whether he expects to live to eat the fruit of the tree. In a well-known aphorism, the man responds that he plants for his

descendants just as his ancestors planted for him.

Choni then falls asleep and awakens – yes, you guessed it – 70 years later. He finds that the planter's grandson is now eating of the fruit of the tree and that the planter's donkey had given birth to generations of donkeys.

Choni returns home and asks if his son is still alive. He learns that his son is no longer living, but that his grandson is alive. When Choni tries to convince his family and the scholars in the study hall that he is still alive, no one believes him. He becomes depressed, prays to God to take his soul and he dies. The story ends with Choni's grandson continuing in his grandfather's footsteps, as he is able to bring rain to the Jews when needed.

What is one to make of this truly compelling story? What are the rabbis of the Talmud who wrote these stories telling us?

First, it must be understood that Choni is a great man. His special relationship with God – in the form of his successful prayers for rain – is an indication of his status. When he awakens, he sees that

his people have lived after him and even prospered – the generations of donkeys are a symbol of their material success. One grandson is a righteous man (tzadik) like Choni and can bring rain to the community as he had done. In today's idiom, we would say that he had *naches* – big *naches*, and richly deserved.

However, even a righteous man must learn painful lessons. No one can live forever. Everyone has his season – his right time – on this earth. After that, his place is no longer here. Like the carob tree that is planted and bears fruit many years later, he has created a family and his mission is accomplished. It is now time for the next generations to eat from the rich fruit planted by the previous generation. Choni has planted well. His role has been fulfilled, and he must now move on. As successful as he has been, this is a difficult reality to accept.

And now we return to the image of the dream with which all of this began. The Jewish People were exiled to Babylon for 70 years after the fall of the First Temple. The psalm promises that those

70 years would be like a dream when the Jews return to Zion. Like a dream in what sense? Just as Choni slept for 70 years and awoke to find that his time asleep was not wasted – indeed, it was fruitful both literally and spiritually – so the Jewish People would be restored to its land with its rich legacy intact and its future assured. As for Choni, the return would not be without pain and loss, but it would be a successful restoration – a dream fulfilled.

The rabbis of the Talmud use storytelling as a device to explain the psalm cited above and to inspire faith and to promise comfort. The restoration of Zion was not easy in talmudic times, nor is it easy today. It was an important lesson then and a relevant message today. The rabbis convey profound meaning to their own society and across time through storytelling. It is as if the rabbis of the Talmud were here today to teach the lesson anew. ■

Paul Socken is distinguished professor emeritus at the University of Waterloo.

OBITUARIES AND RELATED NOTICES

BENJAMIN'S PARK MEMORIAL CHAPEL

Annie Okun	Jul 17/14	6200 Bathurst Street
Morley Klayman	Jul 17/14	662 Sheppard Ave. E.
Solomon Andrew Swartz	Jul 18/14	48 Four Seasons Cres.
Aharon Shluper	Jul 19/14	1 Clark Avenue
Oscar Weis	Jul 17/14	175 Cumberland Street
Fred Ganz	Jul 17/14	60 Macklin Street, North
Stephen Starr	Jul 19/14	27 Riderwood Drive
Lorne Gelman	Jul 21/14	74 Mabley Crescent
Steve Biderman	Jul 22/14	4383 Bathurst Street
Devora Bogatie	Jul 23/14	48 Verwood Avenue
Danny Markel	Jul 19/14	2116 Trescott Drive
Joseph Weisberg	Jul 25/14	1030 Castlefield Avenue
Jack (Yunk) Katzman	Jul 24/14	299 Mullen Drive
Abraham Cohen	Jul 28/14	260 Heath Street West
Henia Wagner	Jul 24/14	22 Stonedene Blvd.
Moshe Diamond	Jul 29/14	32 The Bridle Path
Irving Milgrom	Jul 29/14	77 Davisville Avenue
Maury Budin	Jul 30/14	65 Millcreek Crescent
Marion Green	Jul 30/14	16 Appletree Court
Lou Kirshenblatt	Jul 31/14	8 Covington Road

The unveiling of a monument to the memory of the late

ESTHER BALITSKY 87

Devoted mother of Jerry Balitsky & Roslyn Schultz
will take place

Sunday, August 24th at 10:00 a.m.

Bathurst Lawn Memorial

Bathurst Street, South of Steeles

Toronto Emeth Section

Relatives and friends are invited to attend

Weisdorf, Morris (Moishe) 87

Our father, grandfather and great-grandfather, Moishe Weisdorf passed away peacefully, shortly after 103rd birthday, at Baycrest on Saturday, August 2, 2014. Beloved husband of the late Jennie, loving father and father-in-law of Goldie & Harvey, Irving & Alana, and Marilyn & Julius. Adored Zaida of Cheryl & Mark, Robyn & Steve, Shavna & Dan, Jordana & Seth, David, Daniel, Holden and Jesse; cherished great-Zaida of Jared, Adam, Matthew, Jordan, Brooke, Samantha, Noah and Ariel, dear brother of the late Yorma and pre-deceased by his parents and siblings lost in the Holocaust.

Our heartfelt thanks to his wonderful caregivers, Donnie and Julieth. Shiva will be at 60 Millengrove Drive until Friday, August 8 at noon.

Donations to Bnei Hachaim, 905-695-0611



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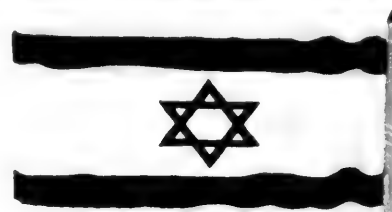
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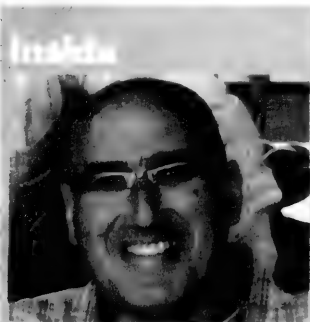
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Fight Club



Once labelled a vigilante group, is the JDL now appealing to mainstream Jews? *The CJN* investigates,
PAGE 8



**Watching the war
from the sidelines**

Yair Lootstein. **PAGE 36**

Rabbi2Rabbi

Making sense of life in exile.
PAGE 4



**Disabled Sailing
Championship**

Israeli team 'is here to win' at
Halifax regatta. **PAGE 23**

FOCUS

CANDELLIGHTING, HANUKKAH TIMES

Halifax	7:50 p.m.	8:54 p.m.
Montreal	7:32 p.m.	8:36 p.m.
Toronto	7:52 p.m.	8:54 p.m.
Winnipeg	8:14 p.m.	9:23 p.m.
Calgary	8:25 p.m.	9:35 p.m.
Vancouver	7:57 p.m.	9:05 p.m.

**Fighting for
Israel**

Ottawa's Jake Goldstein served
as a paratrooper in Operation
Protective Edge. **PAGE 12**

**Challah
in Halifax**

Stone Hearth is the only kosher
bakery east of Montreal.
PAGE 25

**Not just
downtown**

Ashkenaz Festival expands
north of Toronto.
PAGE 39



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Drake costs the Raps some dough, and Warsaw makes good

Headstones to be restored

The City of Warsaw has agreed to return and preserve 1,000 Jewish headstones that were used to build an arbour and stairs at a park in the city's Praga district. The stones will be returned in coming months to the city's Brudo Jewish Cemetery, according to From the Depths, the international commemoration group that led talks on the subject with the city, which allocated \$180,000 for the project. The park is one of many sites in Poland where Jewish tombstones were used as construction material by the Communist regime in the 1950s.

The price of doing business

The NBA fined the Toronto Raptors \$25,000 for an invitation Toronto Jewish hip-hop megastar Drake seemingly extended to reigning NBA MVP Kevin Durant. During his fifth-annual OVO fest — which attracted some 40,000 fans to To-



He'd like to see KD in a Raptors uniform.

ronto's Molson Amphitheatre Aug. 3 and 4 — Drake, the Raptors' "global ambassador," got cheered when he asked the crowd to show the Oklahoma City Thunder hoops star "what would happen if he came to play in Toronto." The NBA deemed Drake's comments to Durant, a free agent in two

years time, to have violated its anti-tampering rules and slapped the Raptors with a \$25,000 (US) fine. The league reportedly offered to drop the fine if Raptors removed Drake's global ambassador title, but the team refused and paid the fine. The NBA denies ever having made the offer.

Anti-Semitic slurs mar N.Z. election

Campaign billboards in New Zealand were defaced last week with anti-Semitic slurs about Prime Minister John Key, the son of a Jewish refugee from Europe. One billboard was scrawled with the words "Lying Jew c—sucker" and defaced the image of Key with a black hat and sidelocks. Key, leader of the conservative National Party, is seeking a third term in elections on Sept. 20. Earlier, the opposition Labour Party censured one of its candidates for calling Key a "Shonky Jonkey Shylock... nasty little creep with a nasty evil and vindictive sneer" on Facebook. ■

Gematria

7

The number of protesters who stormed Israel-based Elbit Systems in Melbourne, Australia, Aug. 15, accusing the defence manufacturer of "supporting genocide."

89

The age of movie star Lauren Bacall, cousin of former Israeli president Shimon Peres, when she died Aug. 12.

Quotable

66

We make a commitment to our readers to allow people to tell their side of a story.

— Hamilton Spectator managing editor Howard Elliott on why he published an article by a Neturei Karta rabbi. Full story page 20.

Exclusive to CJNEWS.com

Mark Mietkiewicz doesn't rest on the topic of shmittah — Part 2 of his series.

Inside today's edition

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Letters to the Editor

Harper not the only choice

A few points need to be made about Michael Taube's column ("Trudeau and the Liberals are pandering to the Jews," Aug. 14).

Firstly, Taube did not mention the NDP in his column. NDP Leader Thomas Mulcair took a very pro-Israel stand recently. This is a position that New Democrat leaders have not always taken. Perhaps Mulcair, like Liberal Leader Justin Trudeau, does actually support Israel and its right to defend itself. Did it not occur to Taube that perhaps these men do care about Israel and not just votes?

Taube only talks about Prime Minister Stephen Harper being pro-Israel. Yet he forgot to mention that during the whole debate on the proposed Quebec charter of values the prime minister chose to believe that silence is golden and said nothing. Trudeau and Mulcair, on the other hand, criticized the charter, and the Liberal leader called Bill 60 for what it was: a smoke-screen that was racist and designed to divert attention.

I find it degrading that someone is telling me that I have only one choice at federal

election time. Canada is not a dictatorship. There are multiple choices. I find it even more revolting that he makes it seem as if Israel is the only issue at play for Jews in Canada.

Since the three main political parties in Canada have shown Israel a lot of love lately, I would hope that Canadians are intelligent enough to vote for the best candidate for office.

Joshua Ram

Dollard-des-Ormeaux, Que.

Greens don't take sides

I am a member of the Green Party of Canada, and I am deeply concerned about Paul Estrin's resignation and the treatment he claims to have received ("Why I'm no longer president of the Green Party of Canada," Aug. 14).

If Estrin is guilty of anything, it is for publishing a view as president on the party website that did not conform to party policy. No one should be surprised by the reaction of the party. If he were not the president, or the views were not expressed on our website, the situation would not exist.

However, beyond that, it is the policy of the party to support neither Hamas nor Israel. Both are guilty of extreme acts against the other. We fully support the right of Israel to exist, and equally the right of Palesti-

nians to an equivalent statehood. We support the right of Israel to self-defence and equally that of the Palestinians to the same. We do not equate those rights to the right to kill large numbers of either Palestinians or Israelis.

In the most recent conflict, Israel's loss is small compared to that of the Palestinians. I think one can be forgiven if one's sympathies are with the Palestinians (note not Hamas). None of which says we condone the acts of either party.

The Green Party would work toward a peaceful coexistence, with each recognized and respected by the other. This expresses my personal view, based on Green Party policy, and not necessarily the official view of the party.

Colin Griffiths

Gatineau, Que.

Dealing with Hamas

Ben Cohen's case for dealing Hamas a decisive and final blow is seriously flawed ("The vanishing two-state solution," Aug. 14).

He predicated his arguments on the rational conduct of Gazans once Hamas is decisively defeated. History has shown when a population has overwhelmingly accepted its leadership's narrative, hostilities, resentment and hatred continue to simmer long after defeat. Gazans believe that all of

Palestine has been usurped by the Jews and must be redeemed. The defeat of Hamas will only ensure greater radicalization and a more virulent hatred. ISIS has already established a foothold in Gaza, waiting to supplant Hamas and Islamic Jihad.

Add to this the profound Arab indignation of the *Ummah's* honour and military prowess trampled by the "cunning" Jews and you have a prescription for protracted conflict.

Palestinians, Israelis and the international community would best be served in forcing Hamas and Islamic Jihad to renounce their genocidal aims, recognize the Jewish State of Israel, disarm under international supervision and start building an accountable polity.

Unless the international community forcefully supports and implements such an initiative, instead of ignoring Hamas' stated goals, this conflict will continue its downward spiral, whether with Hamas or its more virulent heirs.

Joe Ronn

Outremont, Que.

Letters to the editor are welcome if they are brief and in English or French. Mail letters to our address or to cnjinfo@gmail.com. For more letters this week, please see cnjnews.com. We reserve the right to edit and condense letters, which must bear the sender's name, address and phone number.

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RABBI-2-RABBI

Making sense of life in exile

Do we project a confident, healthy, respectful and nurturing posture to ourselves and others, or a national narrative of fear, inwardness and isolation?

RABBI Yael SPLANSKY
HOLY BLOSSOM TEMPLE, TORONTO

RABBI MARK FISHMAN
CONGREGATION BETH TIKVAH, MONTREAL

Rabbi Splansky: My great-grandfather, Maurice Lorge could trace his family roots back 600 years in the city of Castel, Germany. He became a Reform Rabbi, in part, because he wanted his Judaism to give honest expression to his dual identities – Jewish and German.

His Reform prayerbook matched his beliefs. The traditional prayers for a return to Zion and the sacrificial system in a Temple rebuilt were replaced with prayers about peace and justice for all peoples and drawing near to God's Presence. He did not consider himself in exile, but rather at home in the Diaspora, called upon to serve God as a Light Unto the Nations.

Rabbi Fishman: The concept you speak of was originally known as Goleš – a dislocation away from our homeland and away from a closeness to God. Then the Jewish people began to live in Galut – the Hebrew word that implied a change in the world we were living in. For so many years, without a land to return to, the Jewish people had re-entered the international stage. Now we could claim a land with all the modern rights and responsibilities that went along with it.

Then the word changed again. This time, it was referred to as the Diaspora. The connotation was that living outside of Israel was no longer an albatross but rather a choice.

Rabbi Splansky: Recently, I bumped into a woman I hadn't seen in years in the checkout line. I was buying blue-and-white ribbons for my boys to put around the tree in our yard, to show solidarity with Israel when the three teens went missing. The woman explained that her son was a lone soldier in the IDF. By comparison, my ribbons seemed ridiculous.

Ever since my boys wrapped the ribbons around the tree, I ask myself a new parenting question: should I be raising my sons with the articulated expectation that

they do their part to defend the Jewish State, regardless of aliyah? Is that *my* duty as a Jewish mother of the Diaspora? Is this hard question evidence that we are a family in Galut?

Rabbi Fishman: Perhaps Galut can be viewed based on the question to what degree does one see themselves as part of the Jewish narrative? Today Israel is demographically home to the largest number of Jews in the world. This number will only continue to grow. As such, the fate of the Jewish community is intertwined with Jewish people in Israel. While a person may not live in Israel, perhaps Galut is best understood by the degree to which a person sees what is happening in Israel as an extension of what is happening in their own immediate family.

Rabbi Splansky: My Israeli relatives moved from Germany in the mid-1930s. With a perfect faith they believed their dreams for Israel were achievable so long as they all worked hard and Israel's leadership was strong and wise. But today's Israel doesn't entirely match up. The matriarch of the family once told me with a heavy heart, "We knew we would have to fight. And we knew our children would have to fight. But never did we imagine our grandchildren would have to fight." Could it be that modern-day Israel is also in exile? If we accept this as reality, do we surrender something of the Zionist dream "*lihyot am chofshi bartzenu*"?

Rabbi Fishman: Fighting for our land is one of the sad realities of our time. Yet I would argue, at least from certain approaches in our tradition, that the struggles that befall our people and the state of Galut that we live in are less an indication of the world "out there" and more a suggestion of our world "in here."

To some degree we create our own state of Galut. Seen through this perspective our exile is a condition of how we wish to view our own reality. Do we wish to project a confident, healthy, respectful and nurturing posture to ourselves and others? Or are we leading a national narrative of fear, inwardness and isolation? Perhaps our spiritual sense of exile is in our own hands, and the ability to "go back home" is something we have more control over than we are willing to believe. ■

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HEAD OFFICE:
1750 Steeles Ave. W. Ste. 218, Concord, Ont. L4K 2L7
Tel: 416-391-1836; Fax: 416-391-0949

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Advertising e-mail: adscjn@gmail.com **Website:** www.cjnnews.com
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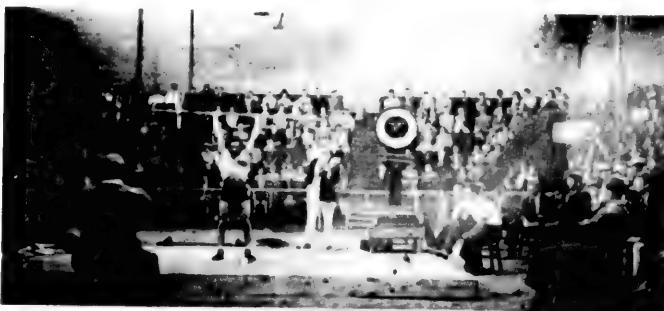
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From the Archives | At The EX



ONTARIO JEWISH ARCHIVES: BLANKENSTEIN FAMILY HERITAGE CENTRE

Weightlifter Jack Sillen won the featherweight class competition at the Canadian National Exhibition in Toronto in 1941.

SeeJN | Aliyah amid turmoil



Despite tensions surrounding the war in Gaza, 338 new olim from the United States and Canada departed on a charter flight to Israel on Aug. 11. The flight was a joint venture of Nefesh B'Nefesh, Israel's Ministry of Aliyah and Immigrant Absorption, and Keren Kayemeth Le'Israel, in co-operation with the Jewish Agency for Israel, JNF-USA and Tzofim Garin Tzabar. Among the olim was Serena Alloul from Toronto, pictured at JFK Airport in New York before boarding the flight. The other Canadians were Rebecca Dryer, Talya Frankel, Alexander Huberman, Eliana Small, Joseph and Deby Wohlgeleenter, and Eliezer Wrightman of Toronto, and Nir Babani and Luz Arroyave with daughter Antonia from Vancouver.

SHAHAR AZRAN PHOTO

From Yoni's Desk

Selfies and humour
keep Israelis smiling

The first post to the Facebook group "Bomb Shelter Selfies," on July 8, was a picture of Stephen Epstein, a former Torontonian who now lives in Rehovot, Israel, with his wife and daughter. The photo was shot moments after the Iron Dome had intercepted and neutralized a rocket aimed at Israeli civilians by Hamas.

Set against the drab background of their apartment building's bomb bunker, the family looked straight into the camera and smiled. As Epstein wrote last month in *The CJN*: "Relieved to be OK [after the rocket attack], I took a 'selfie' photo to let friends and family know that we were safe and sound."

"Bomb Shelter Selfies" is indicative of the manner in which Israelis have reacted to the 3,356 rockets fired from Gaza this summer. Safety has been paramount, of course, but Israelis have, at the same time, recognized the need to retain their sanity. With creativity and humour, they have managed to brighten the dark days and hold on to some semblance of normality amid Hamas's terror campaign.

In the weeks since Epstein's original post, nearly 2,000 Facebook users have joined the "Bomb Shelter Selfies" group, posting their own images from bunkers across Israel and offering words of strength and advice to each other. In the process, the selfie, a pictorial symbol of the social media generation's most frivolous instincts, attained new significance.

Just about every person in every picture is smiling, many of them broadly, some of them even laughing. Wherever they may be as they wait for a signal that it's safe to go outside again – whether they're alone, flanked by family, neighbours and co-workers, or huddled with a bunch of complete strangers – it's clear the subjects of these pictures are trying to make the best of a terrible situation. Each image is a reminder that Israelis, and indeed all Jews, are in this together.

Of course, that doesn't negate the tension embroiling Israel – and so long as Hamas rules Gaza, it's hard to see how the uneasiness might dissipate, ceasefire or not. But Israelis are finding ways to channel their fears into laughs. A comedy trio called Ritalin Kids is leading the way with a viral video called "Did you hear that?" in which Israelis scramble for cover as they mistake everyday noises – from a motorcycle to a lawnmower to a whistling kettle, and even the late Whitney Houston – for air raid sirens.

"Did you hear that?" is undeniably funny, but the humour can't mask the terror – in fact, it relies specifically on the viewer's familiarity with the ordeal Israelis are fighting through right now. In so doing, the video accomplishes the complex feat of depicting Israel's collective anxiety and joking about it at the same time. "Did you hear that?" is both a documentary of fear and a blueprint for how to counter that fear.

Selfies and slapstick humour can't knock a rocket aimed at civilians out of the sky, nor can they root out Hamas fighters or dismantle terrorist tunnels. But they are helping to keep Israelis smiling during this difficult conflict. And considering the terror of these last weeks and the uncertainty that lies ahead, that's no small feat. ■ — YONI

FEATURE

Japanese journalist pays tribute to war hero

Shelly Fabian
and Marlene Eisner

When Aya Takahashi was 13 and living in Osaka, Japan, she read *The Diary of Anne Frank*, but could not comprehend why Anne, a girl almost the same age as herself, had to hide in an attic, and why so many Jewish people in Europe had to die. These questions led the young Japanese girl to become a Holocaust bookworm.

It drove her to learn everything she could about this horrific event while studying at the Kwansei Gakuin University in Hyogo, and further motivated her to travel to Europe and Israel to visit museums dedicated to the Holocaust.

Now living in Canada, Takahashi has donated to the Montreal Holocaust Memorial Centre (MHMC) a documentary she produced. It is a compilation of Canadian family tributes to the late Chiune Sugihara, a Japanese diplomat who was credited with saving about 6,000 Jewish lives during World War II.

"I made this film to pay tribute to Chiune Sugihara and in respect of all the Jewish people who perished because of the Holocaust," Takahashi told MHMC executive director Alice Herscovitch upon presenting the film. "My personal motivation in producing this documentary was to contribute to a world of peace, without prejudice and violence, and with a sense of family unity."

Following the private presentation, Takahashi spent several hours touring the Holocaust Centre, including a display about Sugihara and several other righteous individuals.

Takahashi came to Canada in 1998 to learn English and pursue her communications career in the medical field. She decided to stay and soon became a land-



Aya Takahashi, left, shares letters with Therese Romer. JUDITH LERMER CRAWLEY PHOTO

ed immigrant.

"When I read Anne Frank's book, it was the first time I learned about the Holocaust," Takahashi said, "except the term Holocaust was not widely used nor taught in Japan at that time. Today, Japanese students have opportunities to hear about and study the Holocaust, which includes the heroic story of Sugihara."

While Sugihara is often referred to as the "Japanese Schindler," Takahashi objects to that designation. "He was a diplomat who took great risks to help people survive during a chaotic time," says Takahashi.

When war broke out, Sugihara was the vice-consul for Japan in Lithuania. He was one of several diplomats to receive requests by Jews for transit visas to safety. Against his government's authorization, he signed approximately 2,000 visas, which led to about 6,000 lives saved. In a private agreement, the Dutch consul, Jan Zwartendijk, assigned final destination visas to the Dutch West Indies (today

Curaçao), but none of the escapees actually ended up there.

Instead, they managed to take refuge in Palestine, Australia, South Africa, Canada and the United States. After the war, Sugihara was dishonourably discharged from the Japanese diplomatic service for disobeying orders. He died in 1986 shortly after being declared a Righteous Gentile by Yad Vashem in Jerusalem. Only a handful of visa recipients ever managed to contact him before his death.

The impetus to produce the documentary about Sugihara began when Takahashi read the memoir *I Have My Mother's Eyes*, by Vancouverite Barbara Bluman, whose parents were Sugihara visa recipients.

Takahashi donated Bluman's book to the Chiune Sugihara Memorial Hall in Japan. She was then asked to collect messages from the Vancouver Sugihara visa recipients and their descendants, for the memorial hall.

Coincidentally, a month later, at the screening of a Japanese film about Sugihara in Vancouver, Takahashi met Bluman's brother, George Bluman, a UBC math professor. She told Bluman, who knew other descendants, about the Sugihara Hall's request for messages.

With the help of videographer Setsuko Hattori, Takahashi produced the film about seven Vancouver families. "If they had not stepped up to tell their stories, this film would never have been achieved," Takahashi said.

While in Montreal, Takahashi conducted interviews with numerous local families associated with Sugihara's actions, including Rita Markland, whose former husband, Sosha Wolanski, received a Sugihara visa and fled to India before coming to Canada. Markland's name was discovered through the Mont-

real Holocaust Centre.

The journalist also discovered Therese Romer living in Montreal, whose father, Tadeusz Romer, was the Polish ambassador to Japan between 1937 and 1941. Therese was 15 years old when the Jews were seeking Polish documents necessary to obtain destination visas.

"The refugees escaped in such a hurry without any identification," she said. "My father and his staff were able to provide birth certificates, passports and proof of education and/or military service so that they could then apply for Canadian and other destination visas. He didn't distinguish between Jew and non-Jew. If you were Polish, you were Polish and had a right to your identity."

Suffering great hardships, the refugees had to travel via the Trans-Siberian Railroad to Vladivostok, then by boat in rough seas to Tsuruga, Japan.

Takahashi has made it her mission to meticulously research and write about these Canadians. "The Japanese people do not see the Jewish people as different from any other Caucasians," she explained. "The Jewish refugees received many acts of kindness throughout their stay in Japan, like a simple act of offering apples as they alighted from the boats arriving from Vladivostok."

Back at the Holocaust Museum, Herscovitch acknowledged that "it is important to get these survival messages out there because it may result in more descendants speaking out about their parents' triumphant escapes from the Nazis."

Shelly Fabian is a freelance journalist, writer and public relations consultant whose father received a transit visa from Chiune Sugihara. Marlene Eisner is a Montreal-born journalist and editor. She now lives in Toronto.

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ROMSPEN

Is the JDL filling a void in street-level Jewish activism?

RON CSILLAG
SPECIAL TO THE CJN

They were once dismissed as little more than violent street hooligans looking for trouble, often finding it. Confrontational in style and openly reverential of the late extremist Rabbi Meir Kahane, who advocated the forced transfer of Arabs from Israel, members and followers of the Jewish Defence League (JDL) marched, rallied, raised clenched fists and came home bloodied, but never bowed.

After all, it was the 1960s and '70s. Today, especially in local protests freighted with ugly anti-Semitic imagery and chants of "Death to Israel" in the wake of the Gaza war, the JDL is there again, counter-rallying, waving Star of David

flags, chanting pro-Israel slogans and going nose-to-nose with Hamas supporters. Their calls to the community to come out for events have not gone unheeded.

Is the JDL filling a vacuum in Jewish advocacy, which has traditionally shunned street-level agitation? Does the group's resurgence reflect a hardening of attitudes in the Jewish community?

Once reflexively labelled as "far-right" and a vigilante group, is the JDL appealing to mainstream Jews?

Writing on left-wing and Palestinian-friendly websites recently, one anti-Israel activist noted: "Rather than being an isolated fringe group the Jewish mainstream tries to ostracize, the JDL seems to be gaining influence."

There's no denying its presence. The



JDL members demonstrate at a rally at Queen's Park in July.

group has been front and centre at several recent high-profile street rallies, such as last month at Palestine House in Mississauga, where stories varied as to which side started a fracas that resulted in two arrests and one JDL member shedding blood, as well as at the annual Al Quds Day event at Queen's Park July 26, and the next day, when members provided "security" at the Canadians for Israel rally (there were some violent incidents).

There have been other raucous gatherings generating media headlines.

In the past few weeks, the JDL has announced intentions to set up chapters in Montreal and Calgary – and potentially Ottawa and Vancouver – allegedly in response to growing demand in the face of attacks against Jews.

In Montreal, the effort was met with a cool response. Rabbi Reuben Poupko of the Centre for Israel and Jewish Affairs (CIJA) dismissed the JDL as "marginal," "superfluous" and receiving of "much more attention than they deserve."

Even so, no less than Prime Minister Stephen Harper boosted the group's fortunes considerably – and controversially – when he included a JDL member in his official delegation on his trip to Israel.

In the United States, in an oft-cited 2000-2001 report, the FBI branded the JDL a "right-wing terrorist group," pointing to a botched plot by its leader to bomb a California mosque, and as "violent" and "extremist." No such designation has happened in Canada regarding the JDL itself, although in 2005, Canada banned Kach, the far-right Israeli political party founded by Rabbi Kahane, as well as a breakaway, Kahane Chai, established following the rabbi's assassination in New York in 1990. Ottawa added both to its list of terror organizations [Israel outlawed the groups in the 1980s].

And in 2011, the RCMP launched an investigation into at least nine members of the Canadian JDL following an anonymous tip that they were planning to bomb Palestine House. (The RCMP did not return *The CJN's* calls. Meir Weinstein, JDL Canada's founder and national director, said nothing came of the probe.)

Now, France may ban the JDL following violent street demonstrations in Paris in which members allegedly waved metal bars and gas canisters while chanting "f--- Palestine."

The group's current profile in Canada derives from its tapping into heightened tensions in the community, believes Bernie Farber, former CEO of the now-defunct Canadian Jewish Congress.

"They have been very clever at taking advantage of a brutal situation in the Middle East, which is their stock-in-trade," Farber told *The CJN*.

"All of us care about what's going on in Israel, but [JDL members] don't do this on a political basis," Farber said. "Much of their focus is on Canadian Muslims and Islam, and they support known bigots – including [U.S. anti-Islamic activists] Pamela Geller and Robert Spencer. Anyone who takes an anti-Islam stance of any kind, they embrace."

But Farber denied the JDL is experiencing a renaissance.

"They've never been away," he said. "When groups like CJC spoke out on anti-racism issues, they didn't really have a voice. Today, [Jewish advocacy] is concentrated on Israel, and a lot of mainstream [Jewish] organizations are seen mostly as being more verbal than active."

The JDL has "jumped into this vacuum, and they're in people's faces. And that's what the JDL has always done. They are not sophisticated."

CONTINUED ON PAGE 29

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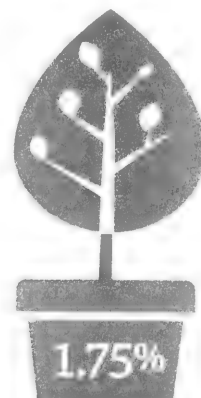
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Some questions for reporters in Gaza



Paul Michaels

Seven hundred and ten. According to *Ha'aretz's* Anshel Pfeffer, that's the number of foreign correspondents who've covered the Israel-Hamas war from Gaza.

Even if only some of those 710 reporters have been in Gaza at the same time over the past month, the total is remarkable, given that less than two per cent of that number are reporting from Syria or Iraq – where fatalities immeasurably exceed those in Gaza. But then, journalists know they face kidnapping or death in Syria – where about 150,000 people have been killed in the past three years, including 1,500 in just one July week – and that they risk the same in Iraq, where ISIS is rounding up and executing large numbers of civilians, and entire religious sects (Christians, Yazidis) are at risk of genocide.

So, the continuing atrocities in Syria go mostly unreported, and attention to Iraq has increased recently only because of the renewed, if limited, U.S. military airstrikes against ISIS.

By contrast, foreign correspondents travel relatively freely from Israel to Gaza and claim uncensored access to the story in Gaza – more than anywhere else in the Arab world.

There are about 350 full-time foreign journalists stationed in Israel, a country of about 20,000 square kilometres and eight million people. Only Washington, D.C., and possibly London, are home to more foreign correspondents. This makes Israel, on any ordinary day, the most covered country per kilometre and per capita in the world. During wartime, the number of journalists (often referred to as "parachuted" reporters) flocking to Israel typically swells to more than 1,000. With approximately 70 per cent of these travelling to Gaza, an area of 360 square kilometres with a population of 1.8 million, Gaza has become the most densely covered entity in the world.

Now, given all the physical destruction

and casualties they've shown repeatedly on TV news (the fatality count of Gazans is about 1,900 at the time of writing, with the actual civilian total in dispute), one might ask: how have these journalists managed to remain safe?

Other questions have been raised with growing frequency: how is it that virtually none of the 710 reporters has managed to capture pictures of Hamas and Islamic Jihad missiles, now numbering about 3,000, being launched from dense urban areas near schools, hospitals, mosques, and apartment buildings? As tragic as it is that Palestinian civilians (even with prior Israeli warnings) have been killed and injured in Israel's efforts to eliminate Hamas missiles and launchers, why is it that – as Hamas has been banking on – all western audiences see day after day are undeniably heart-rending scenes of Gazan rubble and civilian casualties, especially children? Where are the visuals from Gaza of Hamas' violent provocations against Israel to provide context to Israel's counter-strikes?

Why is it that no reporter in Gaza is on record asking a Hamas spokesman such

critical questions as: "Why do you feel safe to speak to us freely from Gaza City's Shifa hospital? Is this where Hamas has its headquarters, buried in bunkers beneath the hospital, amid a matrix of tunnels?" or "Since Gaza civilians complain that they have no shelters to run to, why doesn't Hamas open their tunnels and bunkers for the protection of their civilians?"

This last question led *Times of Israel* editor David Horowitz to remark (Aug. 6): "We have scraped the bottom of the barrel of western morality when it takes an Iranian official to observe, while obviously praising the 'resistance,' that Hamas really ought to have let Gaza's civilians share some space in its tunnels to shelter from the Israeli military strikes it was provoking with its rocket fire and tunnel attacks."

Could the answer to all questions rest with what the Foreign Press Association charged on Aug. 11 – that journalists in Gaza "have been harassed, threatened or questioned over stories or information they have reported"?

Surely a thorough investigation into the reporting process from Gaza is warranted. ■

Mad Men-style tax policies hurt Jewish families



Mira Oreck

Discouraging women from working outside the home is surely not an acceptable goal for tax policy in the year 2014.

But that may just be the primary motivation behind the Harper government's plan to introduce "income splitting" for families. The tax scheme being proposed by Prime Minister Stephen Harper and his Conservative government is built on traditional notions of family structure, and is designed to benefit families with one breadwinner and a stay-at-home spouse.

This policy, advanced by socially conservative groups like the Institute of Marriage and the Family Canada and REAL Women of Canada, is being promoted as "helping families." REAL Women of Canada is an avowedly conservative women's organization that has led the charge for

family income splitting for decades. They are profoundly anti-feminist, support anti-union laws, and oppose public child care, abortion and same-sex marriage.

The majority of Canadian families – including those in the Jewish community – will see no benefit from income splitting. To gain anything from income splitting, a family with children under 18 must have two parents in different tax brackets to share income. Families with parents in the same income tax bracket and single-parent families automatically don't qualify.

This is bad news for Canada's Jewish community, the majority of whom are dual income earners with both women and men working outside of the home.

A recent study released by the Broadbent Institute found that nine out of 10 Canadian households would receive no benefit at all from income splitting – and less than one per cent of all households (skewed heavily toward the wealthiest) would be eligible for benefits in excess of \$5,000.

Not only would this policy deepen inequality in Canada by giving a costly

tax giveaway to those who need it least, but the rewards would be distributed in an unequal manner across the country. The percentage of families with children under 18 that would receive no benefit from income splitting is highest in Quebec (61.1 per cent). Consider that this is the province where census data show that poverty in the Jewish community hovers near 20 per cent.

Research from organizations across the political spectrum have demonstrated that, in addition to being based on a non-equalitarian premise, the tax policy will cost the federal treasury \$3 billion in 2015. With so few families set to benefit, this means the policy will come at a net cost to many Canadians.

The Jewish community has reason to be concerned, not only because the majority of targeted families would receive no benefit, but because it could increase the amount of resources the community spends supporting low and middle income families. That is funding that could otherwise go toward supporting institutions such as schools, summer camps and synagogues.

More fitting public policies, which could provide support to the families that need it as well as close the glaring professional gender gap, would be to improve parental benefits under employment insurance or increase child tax credits. Better yet, the Jewish community and Canadians in general would benefit much more significantly by enhancing access to quality and affordable child-care services. These kinds of investments could save families money and help build up vital public service that we all benefit from.

The budget – including our tax code – is a moral document. It is one that reflects our collective Canadian values. As a Jewish community, we ought to be vocal about a tax scheme doesn't pass the moral sniff test.

This Conservative policy is offside. We need a government to enact policies that benefit the majority of families in our community, whether low-income, single parent or women seeking the possibility of leaning in to their careers. ■

Mira Oreck is the director of strategic partnerships at the Broadbent Institute.

Is economic development the only hope for peace?



Rabbi Jay Kelman

Marriage counsellors have long noted that the No. 1 issue couples fight about is money. This is true not only for couples, but for individuals, and even nations, as well. We recently observed Tisha b'Av, with the Jerusalem Talmud noting that the Temple was destroyed due to an excessive love of money. This is the flip side of the explanation given in the Babylonian Talmud, that needless hatred caused the destruction. When there is too much love of money, disputes, and even hatred, proliferate. In another passage, the Talmud expresses this idea by stating that Jerusalem was destroyed because people did not act "beyond the letter of the law." When one demands every right that is legally his or hers, society cannot endure. The Hebrew

language itself expresses a similar idea. The word *damim* means both money and blood – too many people have had their blood spilled over money.

Much foreign policy is a reflection of economic interests. It is the rare political leader who can consistently place moral values ahead of economic interests. It is no secret that much of the Israeli Arab-Islamic conflict is tied to economics. Money has only allowed countries such as Qatar to wield undue influence, and there is little doubt that if Israel were an oil-rich country, the geopolitical ramifications would be dramatic. That is why the recent discovery of major gas deposits in Israel is so important. It has the potential to have a dramatic impact, in mostly positive ways, on the strategic importance of Israel. The success of Israel as a start-up nation has enabled it to become a world leader in so many fields.

This summer, we saw all too well the importance of technology not just economically, but in matters of life and death. We shudder to think of what might have happened if Israel – with much of the money coming from the

United States – had not developed the Iron Dome missile defence system. With necessity being the mother of invention, it was reported this past week that Israel is testing a tunnel detection system that it hopes will be operational in about a year.

While it is sad that so much time, energy and resources have had to be devoted to protecting us from those who have less morality than animals, thankfully, so much of what was initially developed for military purposes has found many "civilian" applications – perhaps the most impactful example being the Internet. It is hard for many to imagine life without the Internet, something that was developed as a way for the United States military to communicate in the event communication devices were destroyed during the Cold War.

If economics is so often the route to war, it can also be the route to peace. Many noted that Hamas attacked Israel due to the group's increasing isolation and economic situation, which left it unable to pay salaries. Of course, had

Hamas invested the billions of dollars it has received in aid into growing the Gazan economy instead of into missiles and tunnels, life could have been so much better for Arab and Jew alike.

While I make no claims to political expertise, and while I would love to be proven wrong, it seems all too obvious to me that there is little hope for a diplomatic solution to the Arab-Israeli conflict. The gaps are just too wide to bridge, as all attempts to find a diplomatic solution have demonstrated. Rather, if – and I know this is a huge if – the focus could be placed on economic development, something that has happened to a certain extent in the West Bank – perhaps many a Palestinian will begin to see the tragedy and futility of focusing on destroying Israel.

It often takes hitting rock bottom before one can begin to rebuild. Let us pray that this summer, we actually have hit rock bottom. ■

Send comments to rabbi@torahinmotion.org.

Israel and the Diaspora: a two-way street



Norma Baumele Joseph

This has been a strange and difficult summer. While most normal summer activities took place, kids went to camp, families vacationed, some of us even worked, the situation in Israel has stumped us. Some had to cancel trips to Israel, others purposefully took trips there. Some of us have family there, many with soldiers. And while we know that living in Israel has been difficult for them, it has also proved challenging for us in the Diaspora.

The ups and downs of a war that is not a war can wreak havoc with any sense of calm. We have been bombarded with news criticizing the Israel Defence Forces and the Israeli government, while we hear from our own sources of the trauma and terror experienced by our people. At every turn, there is confusion and disarray. Hamas terrorizes and the West forgives. What can we do?

I remember an occasion when my eight-year-old son took ill. We happened to be in Toronto, far from our own medical sources at home in Montreal. He was writhing on the floor in pain and we did not know what to do. He shouted at us, "Don't just stand there – do something!"

And that's how I have felt this summer. I worry and yet have this feeling of standing still, not doing anything effective. What can we do to help?

This feeling of immobilizing fear, of inadequacy in a time of crisis is overpowering. And useless. We must do something – but what?

Many have found different outlets for their need to help. Some hold vigils or prayer services. Various synagogues have mounted all forms of creative services with pictures of the fallen soldiers, naming those dead and those on the lines. All types of memorial are encountered. But honestly, while I don't mean to denigrate prayer at all, these help us more than they help the dead or their families.

Protest vigils are often good to get the community involved, and they present a front to the rest of the world, or at

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I worry and yet have this feeling of standing still, not doing anything effective.

least the part that is listening. But is it all doing any good? Can we counter the lousy media coverage or are we just talking to ourselves?

Let us be honest to begin with: many of these activities emanate out of our need. Often we do not know if the actions correlate with real, needed help. Do Israelis want or need our help? Many do not like thinking about any type of dependence on outsiders. Even though we raise funds frequently to help, there are those who claim they don't need our dollars. Wait! Don't yell at me. I am not suggesting that we cease our massive

donations to Israel. Most institutions do depend heavily on our generosity. So don't stop giving.

But because it has been such a seriously confusing summer of conflict, we may need to rethink our relationships. First, are we family or outsiders? If family, what are our responsibilities in times of crisis? Just financial, or more? Are we the rich cousins who give to the poor or are we partners who share?

And let's not forget how much Israel does for us. It has been a critical element in our identity as Jews. It has been a basic element of our educational programs and even of our social ones. And most importantly, Israel has been our political centre, focusing our concerns and activities.

Thus, our desire to help and to give is part of a two-way street. We must continue to follow through for our entire people and even for our individual existence.

How can we help? I will continue to pray and pay. But more is needed. What? Open a dialogue with friends and family, with Israelis, get creative, do more. Israel does need us, and we need Israel. ■

News

Ottawa man fought Hamas as Israeli paratrooper

PAUL LUNGEN
plungen@thecjcn.ca

A few years ago, Jake Goldstein was fighting for Israel on the campus of the University of Ottawa, marshalling talking points to arm supporters facing a constant barrage of anti-Israel agitation.

Last month, his fight for Israel was much more hands-on. Not content to push papers and arrange speakers as part of the campus' Israel Awareness Committee, Goldstein enlisted in the Israeli army nearly two years ago.

During Operation Protective Edge he served in the 202nd Paratroop Brigade. His unit was tasked with taking out the "terrorist tunnels" in central Gaza from which Hamas operatives aimed to attack Israeli communities, kill civilians and take hostages.

Armed with a M4 assault rifle, Goldstein, 23, was often one of the first men into suspected terrorist hideouts.

His unit saw plenty of action and they paid the price. "We sustained injuries," he said. "There were firefights everywhere in Gaza. They were waiting for us."

"There were a couple of times when it was very busy," he said. Once his unit took over "a Hamas village... they'd pop out of the tunnel, fire at the house [where Israelis were stationed] and we'd fire back."

Goldstein never saw civilians in the line of fire. They had been forewarned through leaflets and text messages to leave the combat area or face the consequences.

"The only people we encountered were



Jake Goldstein with his grandmother, Beverly Applebaum, whom he's visiting in Toronto

terrorists," he said.

"Our unit was instrumental in the discovery of several Hamas tunnels," he added.

"Our intelligence is next to none. They really provided us with many tunnels."

There were a number of techniques employed by the Israel Defence Forces to flush terrorists out of the tunnels, he said, but he declined to reveal operational details.

Once the route of a tunnel was known, engineers came in and destroyed it, Goldstein said.

Israeli troops would never enter a house through the door, which could be booby-trapped, he continued. Instead, they'd use an explosive device to create a hole in the wall and enter through that.

The unit found plenty of pamphlets and documents recruiting young men to Hamas. "We found literature for young adults that Hamas is cool, look at the guns you get to fight the occupation," he said. "They make it cool to join Hamas and fight Israel."

Goldstein said the Israeli army encountered plenty of teenage Hamas fighters, al-

though the guys he went up against were older.

"I heard from friends in other units that they went against younger teenagers in Hamas units," he said.

Despite the life-and-death aspects to combat, the Israeli soldiers had high morale, Goldstein said.

"You feel you're protecting your home, your family, the elderly man in Sderot [the Israeli town close to the border with Gaza] who has 15 seconds to get into a bomb shelter [when sirens sound a warning]."

"Our unit had high morale and we were willing to do the job if it took 15 days or 15 months," he said.

Goldstein admits his parents, Richard and Lorena, weren't too keen at first about his decision to enlist in the Israeli army. He had been planning to enter law school, and despite his Zionist upbringing and a memorable visit to Israel on a Birthright Israel trip when he was 18, they didn't think he was serious when he first told them his plans.

But he has no regrets, even if it meant that to get his wings he had to jump five times out of an airplane at 1,400 feet, despite being afraid of heights.

"And to get my beret [as a paratrooper], we walked more than 300 kilometres in 13 days with 100-pound packs on our backs," he said.

Goldstein believes his decision to enlist "will help me in my career path. I know there's nothing I can do now that was as hard as what I did in Israel," he said. ■

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Be 'character witnesses' for Israel, consul general urges

JORDAN ADLER
SPECIAL TO THE CJN

Israel's consul general to Toronto and Western Canada says those who support Israel must create a greater understanding among the general public about the recent conflict in the Middle East.

DJ Schneeweiss thanked Jewish Canadians for their ongoing support in an Aug. 11 forum and discussion at Holy Blossom Temple, but he said there's still work to be done to teach other Canadians, because some news outlets are failing to do it.

"The real service that people can give is not just as advocates... but as character witnesses," he said. "People who know us can tell their friends, 'I know the Israelis. I know where their moral compass is. I know who they are and I know what they're trying to achieve.'"

The main struggle, Schneeweiss told a crowd of more than 150 people, is trying to get people to understand Israel better. That can come from history books and sharing news stories on social media that show a different side of the conflict, he said. However, the change in perception also comes from promoting Jewish values.

Jewish Canadians must use their western moral compass to help fellow Canadians realize how Israelis share their democratic values with our own, he urged. In a similar situation, a country like Canada would not live under a threat of violence without retaliating.

Schneeweiss thanked the Canadian government for being "forthright and so clear in its expression of the nature of this conflict and where wrong exists and where right exists."

He also praised the efforts of Jewish Canadians for rallying behind Israel so strongly, ensuring that leaders from all political parties know the nuances of Middle Eastern foreign policy.

On the other hand, the consul general criticized the mass media's coverage of Israel during the conflict. He remarked that several news outlets framed the conflict in a way that would be like if World War II had been broadcast from within Dresden, as Allied bombers destroyed targets, but without giving context about the objectives of the war.

"We cannot rely on mass media," Schneeweiss said, reiterating the adage that truth is the first casualty of war.

"We have to tell our story ourselves. Every single conversation counts. Every single contact counts."

Schneeweiss, who has spoken out against boycott movements at Canadian universities, says this coming school year



DJ Schneeweiss

“
We have to tell the story ourselves. Every conversation counts.

will see renewed challenges to Jewish students and those who support Israel.

"Some of the anti-Israel agendas are completely destructive," Schneeweiss told *The CJN*, acknowledging that dialogue on campus is not easy. "They don't offer any hope to anybody. But Israel's not going to be beaten by campus resolutions. There is room for people to be constructive."

The evening, co-sponsored by Holy Blossom Temple and the Reform Zionist group ARZA Canada, was also a chance for guests to ask questions about the ongoing conflict in Israel and Gaza. Ryerson University professor and political adviser Hershel Ezrin moderated the talk.

One woman, nearly in tears and her voice shaking, pleaded with Schneeweiss, asking what Jews should do in the wake of worldwide vitriol against Israel. She could not understand why so many children in radical religious schools learn to hate Jews and Israel.

Even though there have been anti-Israel marches in Europe, Schneeweiss said, there are many western leaders who stand on Israel's side. He said that protests against Israel's actions in Operation Protective Edge feel overwhelming, but are only drawing a small, fringe group of inflamed Europeans.

"Israel has many battles," he concluded. "But Israel has never and will never be solely the sum of its battles. We will never let our enemies define who we are." ■

Jewish groups step up to back Israel

PAUL LUNGEN
plungen@thejc.n.ca

Members of the Canadian Jewish community opened their hearts to the three young Israelis whose murders precipitated Operation Protective Edge in Gaza, and they're now opening their wallets to support Israel in the aftermath of the conflict.

Fundraising organizations called on longtime benefactors to provide financial relief to various segments of Israeli society, while soldier relief groups, religious groups and others stepped up their efforts to support the Jewish state. The support even came from an unexpected quarter as a young professional from Calgary, identifying himself only as "Ron," began a crowdsourcing "Stop A Rocket" campaign to raise \$62,000 to purchase a single missile for Israel's Iron Dome defensive shield.

Toronto's Jewish community led the way with \$5.3 million raised as of late last week. UJA Federation of Greater Toronto, as part of the Jewish Federations of North America's "Stop the Sirens" campaign, raised the second-most of any federation on the continent, behind only Chicago's \$6 million, said Toronto president and CEO Ted Sokolsky.

North American federations have agreed to raise \$30 million in total. The sum raised in Toronto far exceeded the federation's stated goal of \$2.25 million, he said. Of the \$5.3 million raised, \$3 million was pledged in a single evening event at a private home, attended by about 70 "leading contributors" to the UJA's annual campaigns. The largest single gift was \$575,000, he added.

The federation will co-ordinate the allocation of funds with Jewish Federations of Canada - UJA. Contributions will go to strengthening Israeli civil society. "A large tranche will go to the Jewish victims of terrorism fund," Sokolsky said. Other money will go to help people traumatized by the conflict, and funds were already used to take children out of the war zone to camps in safer locations, he added.

In Montreal, Federation CJA raised more than \$1.2 million for its Israeli Relief Fund, which it launched about five weeks ago, said Natou Suissa, director of the federation's annual campaign.

More than 1,000 donors contributed to the grassroots campaign, said Yair Szlak, chief development officer for Federation CJA. Sums pledged ranged from \$18 all the way to \$100,000, he added.

The funds were to provide respite for children living in southern Israel, near Gaza, in summer camps in Nes Harim, Lavi and Zipori. The campaign sup-



JNF hopes to supply portable bomb shelters for areas that lack permanent ones.

ported construction of \$30,000 mobile bomb shelters for locations currently not served with permanent structures.

JNF Canada launched an emergency campaign that raised close to \$1.5 million, as part of a global JNF effort that has raised more than \$4 million, said Josh Cooper, JNF Canada's CEO.

"We've been very fortunate that a lot of people have stepped up, seen the need and have been generous," he said.

The larger part of the JNF campaign will go toward mobile concrete bomb shelters, which can be delivered to towns near Gaza on flatbed trucks, and to pay for respite care for people near the war zone. Kids who live near Gaza were taken to JNF field stations and camps near Jerusalem for a break, while JNF has run programs in southern bomb shelters for kids who spent much of their day in the structures.

The Canadian friends support group for Israel Tennis Centers (ITC), which operates 14 facilities across the country, has for several years included in its fundraising efforts support for bomb shelters. As a result of the recent conflict, ITC launched "Operation Safe Haven, a mission to shelter and protect the children of Israel from harm." The project's aim was to raise \$25,000 to build one shelter that will be constructed in an ITC facility in the south of Israel.

Toby Rosner, executive director, Canada, for the ITC Foundation, was visiting Israel during the conflict. She reported that ITCs in Ashkelon and Ofakim were closed as a result of repeated rocket attacks. Youngsters from ITCs in Be'er Sheva, Ofakim and Ashkelon were bused to other tennis cen-

tres farther from the hostilities.

Referring to her time in a bomb shelter in ITC-Ramat Hasharon, Rosner told ITC supporters via email: "I personally did not expect to see the inside of the bomb shelters that we have been raising money for, during times of action. Standing in shelters, surrounded by the children of Israel, including Arab kids, has been surreal at best."

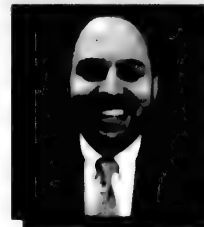
Beit Halochem Canada - Aid to Disabled Veterans of Israel, is monitoring the situation in Israel closely, said Lisa Levy, the group's executive director. It's too early after the conflict to determine to what extent the agency will have to step up, but supporters have contributed more than \$100,000 so far, she said.

Beit Halochem's mandate is to give support and rehabilitation to wounded soldiers, many of whom are still in hospital. As a result of the Gaza war, 430 soldiers were admitted, though many recovered and rejoined their units.

"Currently there are 85 who are still in hospital and are severely disabled," said Levy. "We estimate there will be over 120 new members joining Beit Halochem. There will also be those suffering from post-traumatic stress disorder, and this may only come out in a few months."

The Jewish Federation of Winnipeg joined the Stop the Sirens campaign, with a goal to raise \$166,500. As of late last week, it had raised \$65,000. The Jewish Federation of Greater Vancouver raised more than \$157,000, far in excess of its goal of \$100,000.

And as for "Ron's" crowdsourcing "Stop A Rocket" effort on indiegogo.com, it topped out at \$19,281, one-third of the way to its \$62,000 goal. ■



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GTA Jews do grassroots Israel fundraising

JULIE CINAMON
SPECIAL TO THE C.J.N.

One of the heartwarming outcomes of Operation Protective Edge has been the reminder of the Jewish community's strength and generosity.

As soldiers risk their lives and Israelis are holed up in their homes, Jews in the Diaspora have wondered how they can help, and many were moved to provide aid.

The Beth Chabad Israeli Community Centre in Thornhill, led by Rabbi Yisroel Landa and his wife, Rachel, is one example of what a community can accomplish when it bands together.

Rabbi Landa said shul members raised money to send 300 families from Be'er Sheva on a three-day retreat to the North – a Shabbat free of sirens, one eight-year-old Be'er Sheva boy told him.

They also raised money for a playground in Ashdod built next to a shelter, and may fundraise for a Be'er Sheva hospital next. Approximately \$7,000 to \$10,000 was raised for each campaign.

Rabbi Landa described the isolation Israelis feel. "[Residents] have 35 seconds [to seek shelter] after a siren, so people don't leave their houses."

The new Ashdod playground gives families not only a place for children to play, but an opportunity for people to meet again, he said.

Sagit Milshtein-Sadi, a mother of two young children and a resident of Kibbutz Mefalsim, located two kilometres from Gaza, described the same isolation. Sagit, who has a number of relatives in the GTA, is spearheading a campaign to raise money to convert the kibbutz's underground bomb shelter into a play area for children.

Her efforts began after the last Gaza conflict in 2012, when "we were imprisoned in our own houses," she said.

"Our kids were afraid and in emotional crisis," she told *The C.J.N.*

Daily life in Mefalsim is restricted due to ongoing rocket attacks. Her initiative is backed not only by Israelis, but also Jews in the Diaspora and has garnered international attention thanks to social media and fundraising initiatives in the GTA. She has raised approximately half of her goal of \$23,000 (US) to date.

Other organizations are trying to help Israelis deal with the trauma of ongoing conflict.

Bonnie Jackson, director of communications for OneFamily Fund Canada, a

non-profit that helps Israeli families affected by terror, says her group focuses on providing therapy and respite to people with post-traumatic stress disorder (PTSD).

OneFamily's ongoing campaign to give victims of rocket fire a weekend of respite in the north away from daily missile attacks has become particularly pertinent since the beginning of the Gaza war.

Counselling services are also provided on the retreat. "Almost every victim has PTSD... With each new attack, they are brought back to their event."

Much of the money raised in Canada goes toward this cause. Summer fundraising in the GTA also includes the annual JNF and OneFamily Pitch for Israel softball tourney, set for Aug. 24.

OneFamily also raises money through other annual events, including the OneFamily Fund Cross-Israel Hike in Israel each fall, during which Canadian families hike alongside Israeli victims of terror.

Rabbi Mendel Kaplan, Rabbi Yossi Sandhaus and eight members of the Chabad at Flamingo Family Shul in Thornhill can attest to the power of a personal visit to Israel.

The community raised more than \$25,000, and the group travelled to Israel



Sagit and Yoni Milshtein-Sadi with daughters Gal and Yuval

for three days last month following an impassioned sermon by Rabbi Kaplan. They personally distributed donations to victims of terror and poverty-stricken individuals in Sderot and visited wounded soldiers and shivah houses.

Rabbi Kaplan described the extraordinary journey in an online video that's been viewed by more than 350,000 people worldwide.

"The people of Israel appreciate you being there in a way I have never seen before," he said. "We came to give. We came to help, but we received so much and we were helped in ways that we never could have imagined." ■

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Israeli orphans have a blast on Toronto leg of visit

PAUL LUNGEN
plungen@thejcn.ca

If you gather 34 adolescent kids together, expose them to an active play area like eZone in Etobicoke and turn them loose, chances are they'll generate lots of noise, unbounded energy and smiling faces all around.

And that's even if the common element that brings them together is a life-changing loss.

The 34 Israeli kids who recently checked out laser tag and other attractions at eZone share one thing in common: they are all orphans who have lost a parent serving in the Israeli Defence Forces (IDF). They were in Toronto as part of a 3-1/2 week tour of North America sponsored by IDF Widows and Orphans Organization (IDFWO), a non-profit agency that provides social, emotional and financial support to widows and orphans of fallen soldiers.

The annual North American trip for bar-and-bat-mitzvah-aged children is one of the agency's main programs. It culminates in a mass bar and bat mitzvah celebration in late September at the Western Wall, at-

tended by a host of dignitaries, including Israel's president and the IDF Chief of Staff.

For Esti Cohen and her event co-chair, Amy Bitton, the summertime visit has become a regular feature on their calendars. They marshal a cadre of volunteers who donate food, their homes, time and money to make the trip a memorable one, said Cohen.

Sadly, the number of orphans eligible to participate in the programs grew by 20 this summer, as a result of Operation Protective Edge, said Daniel Tuksar, director for resource development for the IDFWO.

The IDFWO provides something of a second family for the children. Having lost a parent, the family can find itself in dire financial straits, as well as emotionally devastated. The organization provides some monetary assistance as well as social and emotional comfort, he said.

This year's bar-mitzvah-aged group started their trip in Wisconsin, where they spent time in a summer camp. In addition to their visit to Toronto, the kids were scheduled to visit Chicago, New York City and Washington D.C., where they were to meet the orphans of American soldiers

killed in combat.

For Nerya Hovav, 11, the trip marks her first time outside Israel. "It's really, really fun," she said through an interpreter.

The highlights, so far, were a visit to a water park and a theme park in Chicago, she said.

A resident of Eli, near Jerusalem, Hovav lost her father 12 years ago, before she was born. An IDF medic, he was shot by a sniper while attending to injured victims of a terrorist attack, she said.

Hovav was joined by her 12-year-old brother, Elad, on the trip. She said she was taken by the warmth of the families hosting them. "They open their hearts. I feel cozy and safe there," she said.

Gal Barash, 27, is also the child of a former IDF soldier. She was one of 10 volunteer counsellors on the trip.

"I heard about the trip from my younger brother. I saw the effect of the trip on him. He came back more mature. He made friends for life. The group feels a connection. They have something in common," she said.

"When they are together, they can talk to each other and understand each other without words. When I am with the group, I feel part of this family. I know what happened to them, what they're feeling," she added.

The Toronto support group first swung into action five years ago after Bitton saw a story in The CJN about the orphan children. She arranged the first visit to the city



Daniel Tuksar with Gal Barash, left, and Nerya Hovav at eZone. PAUL LUNGEN PHOTO

for a smaller group and brought Cohen on board a year later.

Cohen said she has been thrilled at the community response to the orphans. Suppliers provided free food; eZone's owner, Stephen Steinhauer, turned the facility over free of charge for an afternoon; the BAYT hosted the youngsters during Shabbat services; and families opened their homes to the youngsters, she said.

Others opened their wallets, donating \$150,000 for the Toronto-leg of the program.

Why the outpouring of support?

Esti's husband, Randy, who helped raise funds, said, "Their fathers died not just to protect the country, but the survival of Jews in the world. If their fathers died to protect us, these people are part of our families, like other Jews."

"We have to pick up and support them because their fathers aren't able to. We fill the void in some small way." ■



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Four anti-Israel protesters charged with assault in Calgary

SHERI SHEFA
sshefa@thecjn.ca

Four pro-Palestinian demonstrators were charged with assault after beating pro-Israel counter-protesters at a rally for Gaza in Calgary last month.

Aziz Mohammed Madi, 18, is charged with two counts of assault, 27-year-old Arsan Khan is facing one count of assault, 18-year-old Kamaal Maxamud Jaamac is facing a single charge of assault, and a 16-year-old who can't be named under the Youth Criminal Justice Act, is also facing one count of assault. The four men are scheduled to appear in court Sept. 15 and 16.

On July 18, hundreds of pro-Palestinian supporters gathered outside Calgary's City Hall. Judy Shapiro, associate executive director of the Calgary Jewish Federation, who attended the rally as an observer, said violence erupted when a group of less than 10 pro-Israel demonstrators were swarmed by pro-Palestinians who were protesting the conflict between Israel and Hamas.

She said one person suffered a concussion, another was punched in the face,



Pro-Palestinian protesters attack a pro-Israel rallier July 18 in Calgary. THOMAS MOORE PHOTO

another suffered a broken nose, and a woman was punched in the stomach.

Calgary Police Service spokesperson Kevin Brookwell, who spoke to The CJN last month, said police weren't on the

scene until the confrontation was over.

"To sum it up, we dropped the ball... A simple thing like an email was missed... which means that the officers who were supposed to be assigned to that event

were not there, but there were other officers close by that were able to respond quickly," Brookwell said.

During a press conference, Calgary police Insp. Cliff O'Brien explained it took about a month to lay charges in this case because of its complexity.

"Some of the still photographs we've seen that are readily available on social media... if you look at one particular it looks like an individual is punching a victim," he said, adding that upon further investigation, it was determined that the photo actually captured a good samaritan who was coming to the victim's defence.

"There were a lot of people to talk to, a lot of images and video to go through, and it took a long time to do that," O'Brien said.

O'Brien also called on the public to help identify a man they believe may have information that could assist with the investigation.

He is described as having an olive skin tone, dark hair, a slim build, and an accent. He was wearing a white T-shirt, and had white paint stains on his hands.

Anyone with information is encouraged to call police or Crime Stoppers. ■

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Notice of Special General Meeting Canadian Magen David Adom for Israel

Take notice that the Special General Meeting of CMDA will be held on
Monday, October 6, 2014 - 6:00 p.m., at CMDA Headquarters,
6900 Decarie Blvd., Suite 3155, Montreal, Quebec

The Nominating Committee has proposed the following slate
for election as Directors:

Directors to Serve Second Year of Their Term, 2014 – 2015:
Mayer Diamond, Seymour Eisenberg (Ottawa), Edmond Elbaz,
Johanne Frenette, Roy Ginnshpan (Vancouver), Karen Kolman Labow,
Miriam Lang, M.S.W., Michelle Marcushamer (Edmonton), David
Matas, C.M. (Winnipeg), Naomi Sheinbaum (London), Susan Tepner
Novack, Nava Wainer (Calgary)

Directors Recommended to Serve a Two Year Term, 2014 – 2016:
Nicole Allio, Joseph Amzallag, M.Sc., Irwin Beutler, Joseph Bitton, B.Sc.,
M. Ed., Dr. Ari Breiner (Toronto), Bernard Chmielash, Sion Harar,
Michael I. Levine, David Meyerowitz (Toronto), Gill Obadia, CPA, CA,
Edward Richler, Hilda Rosen (Hamilton), Anech Rosendeutscher, M.Eng.,
Michael Rozenek, Norton Segal, Q.C., Vivian Segall, Jack Shalinsky
(Victoria), Loren Shore, Barbara Smuckowski (Toronto), Rita Tenenbaum

**Honorary Board Members Recommended to Serve a One-Year
Term, 2014 – 2016:**

Dr. Marc Afialo, Rabbi Reuven Bulka (Ottawa), Dean Bye (Plattsville,
ON), Gerald Cohen, Rabbi Mark Fishman, Robert Garfield, David
Kaminker, PH. ENG. (Toronto), Sheila Kussner, O.C.O.Q., Arthur
Levitt, Sam Litwack (Ottawa), Shirley Moscovitch, Ted Nashman,
Joseph Paperman, Rabbi Reuben Pouppou, Maurice Sadeh, Rabbi Chaim
Steinmetz, Dr. Mark A. Wainberg, O.C.O.Q., Father John Walsh, Sylvia
Walt (Toronto), Fanny Wedro (Calgary)

Honorary Ambassador-at-Large
Wolf Bronet

Dated at Montreal this 11th day of August, 2014
Joseph Bitton, B.Sc., M. Ed., National President

Anti-Zionist rabbi's article draws ire

JODIE SHUPAC
jshupac@thecjn.ca

The *Hamilton Spectator* has come under fire for publishing an article by a leader of the fringe anti-Zionist haredi group Neturei Karta that calls for the dismantling of the State of Israel and blames Zionism for stoking anti-Semitism worldwide.

Local members of the Jewish community and Honest Reporting Canada (HRC), an organization that monitors Canadian media coverage of Israel and the Middle East, have taken issue with the newspaper for publishing the Aug. 12 opinion piece by Rabbi Dovid Feldman, in which he wrote that "we want Jews to ... dismantle [Israel] peacefully, to be replaced by a state run by non-Jews with equal rights for all citizens."

Rabbi Feldman added that Zionists "have transformed Judaism from a peaceful religion centred on serving God and acting kindly to others into a militant movement focused on conquering and retaining land... with their actions in the name of the Jewish people they have stirred up anti-Semitism around the world."

Rabbi Feldman's article was written in response to one published July 23 by Rabbi Daniel Green of Hamilton's Adas Israel Congregation that was critical of the ultra-Orthodox sect. Rabbi Green's article was published several days after the *Spectator* reported that six members of Neturei Karta had attended an anti-Israel demonstration at Hamilton City Hall.

"While professing to represent 'authentic Judaism,' these radicals have been unequivocally disenfranchised... by the most religious and pious Jewish communities," Rabbi Green wrote. "While certain chassidic groups maintain... the establishment of a Jewish state should await the coming of the Messiah, they do not support or advocate on behalf of terrorist entities determined to eradicate the Jewish state. This is precisely the policy of Neturei Karta."

Founded by a group of Orthodox Jews in Jerusalem in 1938, Neturei Karta describes itself as "international Jews united against Zionism." It's estimated to have about 5,000 members globally.

It opposes the existence of the Jewish State of Israel, believing it contravenes the talmudic principle that Jews shouldn't use human force to bring about a Jewish state before the Messiah's arrival.

In his article, headlined "Neturei



Members of Neturei Karta at a rally for Gaza in Ottawa. FACEBOOK PHOTO

Karta stands for peace," Rabbi Feldman countered Rabbi Green's claim that his group is partially funded by various Islamic entities and seeks the destruction of the Jewish state.

"We are not funded by any 'Islamic entities.' One hundred per cent of our funding comes from like-minded Jews," Rabbi Feldman wrote.

"We are for peace in the Holy Land... we think it's time Jews... consider that perhaps the State of Israel may be responsible for the ongoing violence... perhaps its founders should have thought twice before declaring their homeland in a place already inhabited by another people."

HRC executive director Mike Fegelman described Rabbi Feldman's piece as a "screed... That such a commentary was deemed worthy of publication by *Spectator* editors is alarming," he wrote on his group's website.

He emphasized that Neturei Karta is "wholly unrepresentative of Judaism" and said "that a mainstream newspaper considered a commentary calling for Israel's demise to be worthy and fit for publication is beyond the pale."

Fegelman urged HRC supporters to contact the *Spectator* directly and express their concerns about giving Rabbi Feldman a platform.

Howard Elliott, managing editor of the *Spectator*, told *The CJN* he authorized the article after Rabbi Feldman contacted the newspaper and asked to write a response to Rabbi Green's portrayal of his group.

"We make a commitment to our readers to allow people to tell their side of a story, particularly when they feel they've been misrepresented," Elliott said. "Rabbi Feldman clearly felt that he was. I don't know whether [Rabbi Green's] piece was a misrepresentation [of Neturei Karta] or not."

He said there was no internal dissent at the paper about publishing the piece and that before running it, his staff read up on the group and was aware of how "extremely unpopular" they are with many in the local Jewish community.

Elliott said the *Spectator* has received letters from Jews in Hamilton and beyond, some decrying Neturei Karta and others censuring the paper for giving the group a voice.

"I'm a staunch advocate for a broad marketplace of ideas... but I think a commentary calling for Israel's destruction crosses the line," Fegelman told *The CJN*.

"I can't imagine the *Spectator* would run a column by a leader of the Klu Klux Klan inciting hatred against black Canadians. So why is it acceptable to call for the dismantlement of the only Jewish state in the world?"

Rabbi Green said he was particularly bothered by what he says were falsehoods in Rabbi Feldman's article, such as the assertion that "NK still represents large communities of hundreds of thousands of Jews."

"When the media chooses to project a worldview that is so on the fringes, they need to make sure there are elements of truth they're portraying," Rabbi Green said in an interview.

The Anti-Defamation League refers to Neturei Karta as "the black-garbed Jews who appear in support of anti-Israel and even anti-Semitic events," and a "miniscule group on the farthest fringes of Judaism." It says it has a track record of showing "support for anti-Semites and Islamic extremists, including [former] Iranian president Mahmoud Ahmadinejad, who has called for Israel's destruction."

Efforts to reach Neturei Karta for comment were unsuccessful. ■

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Morris Zbar named president, CEO of Toronto Federation

PAUL LUNGEN

plungen@thejcj.ca

The UJA Jewish Federation of Greater Toronto has tapped its internal talent pool in naming Morris Zbar its new president and CEO.

Zbar, 66, assumes the position on Sept. 1 when he takes over from outgoing president and CEO Ted Sokolsky, who is retiring. Zbar expects to "hit the ground running" when he assumes his position, based on his longstanding association with Federation, which includes his most recent position as Chief Operating Officer, a job he's held since January.

As part of that role, he examined the Federation's administrative processes, its budget and looked at ways of increasing organizational efficiencies.

Because of his knowledge of the Federation, he is able to set priorities now, without having to spend six months familiarizing himself with the organization, he said.

He has set several priorities for the Federation, including:

- maintaining its supportive relationship with Israel,
- working with Hillel and the Centre for Israel and Jewish Affairs (CIJA) to help en-

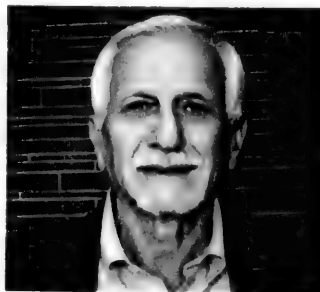
sure that students attending universities feel safe and comfortable in what has become a less than welcoming environment.

- addressing needs of the vulnerable in the Jewish community, including seniors, Holocaust survivors and those living in poverty,
- seeking creative solutions for issues surrounding Jewish education,
- "engaging the next generation" as well as immigrants from the Former Soviet Union and Israel into the community,
- working collaboratively with the Federation's partner agencies in the delivery of services to the Jewish community.

Zbar has held senior government positions at the provincial and federal levels in connections to corrections and criminology, including as Deputy Minister of Correctional Services for Ontario. From 2008-2013 he served as special adviser to the federal government on correctional services.

"I keep jumping between UJA and corrections," he said. "There are organizational similarities, such as running large organizations, dealing with governance" and bridging the ground between lay leadership and professional staff.

Referring to his management style, Zbar said, "I believe in collaboration. I believe



Morris Zbar

in sharing information. I believe in letting managers manage. I believe in empowering staff – they have the expertise. I believe in working in a cooperative way, taking risks" and ensuring staff benefit from professional development.

In respect to Jewish education, he said Federation "will never be able to provide the kind of funding that allows for open access. But we have to try to find a creative solution to keep costs capped" and make it as accessible as possible for the middle class and for those who receive subsidies.

"We can't just throw money at it. We

need other solutions," he said.

As to the land that once housed the Bathurst Jewish Centre and is now vacant, Zbar said staff are developing a business plan to make sure any construction on the site is viable, taking into consideration community demographics and the costs involved.

"It has to make sense from a business point of view," he said.

Zbar acknowledged that at first blush, people might wonder why he would agree to take on this current position. It's a question he was asked by his son, who "asked me why are you doing this at this stage of your life?"

"I have a passion for this Jewish community," said Zbar, who hails from Montreal but who has lived in Toronto for more than 30 years.

When the federation board's search committee approached him with the offer, "they felt I could be a very good fit. I am aware of all the administrative issues. I have knowledge of the community. I have a strong sense of place, of who I am and what I can bring to the table."

The Toronto Jewish community is a "world leader" in many respects, "and I want to maintain that."



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Israeli teams confident heading into Championships

JOEL JACOBSON

ATLANTIC CORRESPONDENT, HALIFAX

Despite a sporadic training schedule at home, and with only a couple of weeks in Nova Scotia waters, two teams of Israeli sailors entered the World Disabled Sailing Championships in Halifax with great optimism.

"We're here to win," says Dror Cohen, skipper of the three-man crew sailing a seven-metre Sonar. "The only enjoyment is to win."

The other team consists of husband and wife, Hagar and Moshe Zahavi on a SKUD 18. Their coach, Alon Dagan, says Halifax is the first competitive race for the couple in the 5.8-metre boat. He thinks they "can be around the middle of the 15-boat field."

The week-long event runs Aug. 18 to 24.

The Sonar team, with Arnon Efrati and Shimon Ben-Yakov joining skipper Cohen is rightfully confident. Cohen, 46, a paraplegic from a 1992 car accident while in the army, was on the 2004 gold medal-winning team at the Athens Paralympic Games. He also won gold at worlds in Weymouth, England in 2011 and a silver at the 2009 worlds.

Cohen, who works in real estate, admits that hearing *Hatikvah* played at the gold medal ceremony in Athens was a proud moment.

"There were no guns, no F16s. It was a 'Wow' moment. For me as an athlete and all of us for our country, it's something we'll remember all our lives."

His teammates then were Efrati and Benny Vexler who has since retired. Ben-Yakov, 57, with many years of sailing experience, joined the 2014 team.

Efrati, 62, lost his right arm while an officer in the 1973 Yom Kippur War and Ben-Yakov suffered left leg damage from a bullet wound in the Lebanese War of 1982. "I walk, but not well," he says.

Ben-Yakov, a building inspector and father of four, said he spent a year in hospital after his leg was wounded, but says, "I have a wonderful life, even with the disability. The disability is small. Life is big."

Sonar coach Israel Altman, a social worker with veterans and youth at risk, explains training was halted for the crew that sails under the auspices of Beit Halochem Haifa, the Veterans Association of Haifa.

"We weren't allowed to train because of the Gaza War and, besides, we were in rocket territory and had to be near home. Each hour was different. You couldn't plan anything."

Finally they received clearance to travel to Canada, spent 10 days training and sailing in Lunenburg N.S., then came to Halifax.



Moshe and Hagar Zahavi, a two-person SKUD 18 sailing team, represents Israel at the World Disabled Sailing Championships in Halifax. Coach Alon Dagan stands behind.

The Zahavis have sailed together for only 10 months through Beit Halochem Tel Aviv. Moshe, 46, who contracted polio at seven months and is in a wheelchair, sailed Sonar for six years, with a best finish of 5th at the 2010 worlds. A construction materials buyer, he jokes it's mostly peace and love on the water with Hagar.

"Sometimes we shout but we always seem to get to shore safely," he smiles.

Hagar, 44, and mother of their four children ages eight to 15, became a paraplegic in a car accident in 1990. She played wheelchair basketball on Israel's national team but when Alon needed a female and called her to sail SKUD, she accepted and gave up hoops.

"I knew she had sailed a bit of Sonar and was very capable," says coach Dagan, a sailmaker by profession.

Hagar says she likes participating with Moshe. "I'm the captain on the boat. Moshe says 'Yes, dear!'"

The Sonar is a seven metre one-design keelboat for three to five people, crewed by three when being sailed by disabled sailors. The first seven countries of 17 competing in the Sonar class qualify for the Paralympics in Rio De Janeiro in 2016.

SKUD 18 debuted in the 2008 Paralympics. It was the first Paralympic class to specify a severely disabled sailor and a female in the crew. ■

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Vancouver federation welcomes 33-year-old CEO

LAUREN KRAMER
PACIFIC CORRESPONDENT

When Ezra Shanken began work as the new CEO of the Jewish Federation of Greater Vancouver in June, crisis was in the air.

Almost immediately, the 33-year-old found himself juggling his day-to-day responsibilities in the community while responding first to the kidnap and murder of the three Israeli boys and then to Operation Protective Edge, which included liaising with Israeli families in Vancouver whose children were being deployed in Israel.

"My goal is to get through last week," he quips. "But seriously, I'm thrilled to be here. I used to go to sleep at night dreaming of the opportunity to sit in the seat I'm in now and do this kind of work."

One of the youngest CEOs to ever serve in this position, Shanken moved to Vancouver from New York three months ago with his wife, Rachel. His decade's worth of experience working with the next generation of Jewish leaders, and his accomplishments with NextGen programs made him a prime candidate for the JFGV's top position.

"In Denver, Colo., we took a NextGen program that had been floundering and made it into a powerhouse by conducting meetings with more than 250 young professionals, one on one, over coffee and asking them under what circumstances they'd want to call this community home," he says.

At the time Shanken was senior manager at the Allied Jewish Federation of Colorado. As the founder of E-3 Events, a Jewish organization that bridges popular culture and Jewish values, he had also assembled a group of volunteer leaders to create social programming in the arts. Its goal was to attract the many disparate groups of Denver's young, Jewish professionals and filter them into the more established Jewish community.

Next, he landed a position as the leader of Emerging Leaders and Philanthropists, UJA Federation of New York's NextGen initiative. In that role he oversaw a team of 20 professionals who managed more than 20 micro-communities.

"Together, we engaged up to 10,000 young Jewish professionals each year and encouraged them change their Jewish leadership trajectory and make a gift to the Jewish community," he says. Approximately 7,000 did just that, an important number, Shanken says, because "typically we don't see that kind of performance from people 45 and under."

A native of Teaneck, N.J., Shanken is a third-generation Jewish professional who grew up witnessing his grandfather's work



Ezra Shanken

as a Conservative rabbi and his father's work as cultural arts director at the Jewish Community Centre on the Palisades. "I get a real sense of pride that I'm continuing in their footsteps," he admits.

Educated in public school, he attended Camp Ramah summer camp as well as Hebrew after-school programs. This background is an asset in his work today, he says.

"At federation we're engaging in education holistically, looking at how we can affect the entire community. Having had that diversity of experience in my formative years has really allowed me to feel a sense of kinship with each one of the distinct groups we're looking at, as we try to inspire a love of Jewish life and learning."

Since he set up home in Vancouver's trendy Kitsilano neighbourhood, Shanken has had the summer to familiarize himself with the Jewish community and notes it has "enormous strength."

"Our rabbis, agencies, organizations and community members get along with each other, which is a very powerful thing for someone in my position," he says.

"We'll continue to strengthen our bonds with our agencies, to inspire the next generation to get involved through our access program, and to look at how we're dealing with people on the margins of our society."

Though Vancouver's Jewish community is in a position of strength, there's work to be done, he says. "One in three young people are in a Jewish educational program, and that leaves two-thirds out. What do we do about these two-thirds? There's a lot of fun stuff we can do here to make this community even better, and most of this happens as we exit this latest crisis we're in."

His youth, Shanken says, is an advantage.

"I think people are more inspired and energized by it than they are challenged by it," he says. "Our Jewish community in Vancouver is forward-looking, and that's reflective in the decisions the board made in bringing me here." ■

Halifax kosher bakery gives its workers a leg up

JOEL JACOBSON
ATLANTIC CORRESPONDENT

The aroma of baking bread wafts through the hot, humid interior of Stone Hearth Bakery in Halifax, the only kosher bakery east of Montreal.

Established in 1982 as a retail and wholesale bakery offering work skills training to people with emotional and mental health difficulties, Stone Hearth is operated today by MetroWorks, a social service agency. With four full-time employees, all community college trained in bakery skills, and up to a dozen trainees working various schedules, Stone Hearth produces premium quality European-style breads, bagels and specialty goods. The products are distributed to major grocery stores, restaurants, burger outlets and even privately for special events.

Halifax rabbis through the years have arranged kashrut certification for all of Stone Hearth's goods. And the staff has learned what is required.

Maggie LaPierre is in her fourth year as a baker. The graduate of Nova Scotia Community College's bakery program says she might see the rabbi once a year when he'll "check the fridges and ovens, look at the ingredients and sign off on everything. It's been a learning experience for us to understand what products can and cannot be used."

While not the main part of the production, Stone Hearth's eagerly anticipated challah satisfies the Jewish population of Atlantic Canada.

LaPierre says synagogues will order challah in bulk. The Beth Israel Synagogue uses a dozen a month for Shabbat kiddushes and Shalosh Seudot. Community folk will place special orders for their own use for special dinners, particularly prior to holidays and even the Sabbath. Challah is available in the major stores as well.

Rabbi Amram Maccabi of the Orthodox Beth Israel Synagogue visits Stone Hearth regularly. "I'm usually there once a month or so, but the best part is that they don't know when I'm coming. But if they have new machinery or new ingredients, they'll call to be sure it works for us. They're very reliable."

The rabbi says Stone Hearth is very supportive of the Jewish community, responding to requests quickly, no matter how small.

"It's super kosher," he says with a smile. "They follow Jewish ideals by hiring people with disabilities, a kindness shown to less fortunate communities."

John Hartling has been general manager of the bakery for just three months. He has



Alicia Coakley, a baker at Stone Hearth Bakery in Halifax, the only kosher bakery east of Montreal, shows two challahs ready for distribution. JOEL JACOBSON PHOTO

wide experience in the non-profit sector and stresses that Stone Hearth's mandate is to "at least break even while filling a social need. Our social goal is as important as our financial goal."

LaPierre says rye bread in various forms - dark, light, with caraway, etc. - is the biggest seller. "In some places, challah will sell out. In others, it is a 'shelf warmer,' just there to fill a space, usually where people don't know what it is."

Stone Hearth also provides hamburger buns to many restaurants that specialize in that offering.

"Our products, all pareve, are all natural," says Hartling. "no chemicals, no animal fats, preservatives or dairy products. We mix the raw ingredients and bake from scratch, unlike many of the large bakeries where time is money, speed of preparation is of the essence and profit is the driver."

He's proud of the history of Stone Hearth. "Our trainees are here for a minimum of 10 months, many for longer until they build the confidence to work in a community, commercial operation, either in a bakery or elsewhere. When most arrive, they lack the confidence to work with others, work under pressure of time, or, in our case, temperature. By the time they leave, they have a greater sense of self," he said.

"When people leave us, they know more than others in a normal bakery because they've experienced baking from scratch. And being careful with ingredients to ensure the kashrut aspect helps their general knowledge, too." ■

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Shavit

New York Times
Bestselling Author,
*My Promised Land:
The Triumph and
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הקרן החדשה לישראל

Germany showcases renewed Jewish life

JANICE ARNOLD
jarnold@cjnews.ca

The German Foreign Office hosted more than 20 representatives of Jewish organizations, media and institutions concerned with the Holocaust and Jewish history for five days in June in Berlin.

The invitation described it as a fact-finding visit on "Jewish life in Germany today."

The group came from South America, Europe, Russia, Ukraine, Israel, South Africa, the United States and one member, this writer, from Canada.

They included those who had been to Germany before, as well as those who had never been, including a significant number who had stayed away on principle because they or their families had been affected by the Holocaust.

"It was very difficult emotionally for me to come here," said Miriam Klein Kassenoff, director of the University of Miami's Holocaust Teachers Institute and a child Holocaust survivor. "I never wanted to set foot on German soil."

On the other hand, Margarita Khutoryan, the young spokesperson for the Jewish Museum and Tolerance Centre in Moscow, described Berlin as one of her favourite cities.

This premiere visit was also emotionally fraught for Michel Schlesinger, the rabbi of Congregação Israelita Paulista in Sao Paulo, Brazil, a synagogue founded in 1936 by refugees from Germany. His Berlin-born grandfather was a Holocaust survivor.

A highlight for him was reading from the Torah on Monday morning at the Rykes-

trasse Synagogue, built in 1904 and the oldest functioning shul in Berlin today. He was joined by Rabbi Istvan Darvas of Budapest, Hungary, who was ordained in that country nine years ago. The latter has been in Berlin at least 10 times in the last few years, but had never before read from the Torah in one of its synagogues. The symbolism was powerful for him as well. He is optimistic about the Jewish future in Germany.

The tour begins with a visit to the Memorial to the Murdered Jews of Europe, the five-acre cemetery-like monument in the German capital's heart that's still controversial almost a decade after its completion.

Among the others were Alla Gerber, a member of the first State Duma of the Russian Federation in 1993 and now head of Holocaust education foundation; Hanna Węgrzynek, an official of the Museum of the History of Polish Jews, scheduled to open in Warsaw in October; and Liebe Geft, director of Los Angeles' Museum of Tolerance.

The tour's main guide was Billie Pittke, not a government official, but an art historian working for Inpolis, the private firm that managed the tour. An art historian, the erudite, plain-spoken Pittke said the questions "Why Germany?" and "Why the Jews?" have preoccupied her since she was 16.

That's the age her father was when he was drafted into the Germany army in 1944.

The busy itinerary included meetings with representatives of the Central Council of Jews in Germany, those working on perpetuating remembrance of the Nazi past and in Holocaust education, and others trying to find common ground to-



The ornate Rykestrasse Synagogue is the largest in Germany and oldest still functioning in Berlin. Visitors, however, must pass through stringent security. Member Roland Baron is on the bimah.

JANICE ARNOLD PHOTO

day among Muslim, Jews and Christians; and visits to historic sites and memorials, including the sprawling state-run Jewish Museum Berlin.

A day was spent in Dresden, where Jewish life has been rekindled, after its synagogue was destroyed during Kristallnacht and the community decimated in the Holocaust.

The group was hosted for lunch at the Foreign Office by Felix Klein, special representative for relations with Jewish organizations and issues related to anti-Semitism, a position created 10 years ago.

The Jews of Germany today have little connection to the community that traced its roots in the region back to Roman times and reached its zenith in the late 19th century up to 1933.

The foundation of the contemporary community was laid by eastern European Jews who remained in Germany after leaving displaced persons camps there after the war.

Today, there are 102,000 Jews officially registered with the council, up to 90 per cent of whom are from the former Soviet Union or are children of those Jews. They are scattered around the country in 108 communities, about half in the major

cities, with Berlin having the largest community of about 10,000.

It is estimated, however, that at least another 100,000 Jews are in Germany, including up to 25,000 Israelis, mostly in Berlin, who have permanent residency, if not citizenship. No one knows for sure, because registration is voluntary and the German census does not ask religion.

Indications are that the number of Jews is on the decline, but the Jewish presence through synagogues, schools, newspapers, kosher restaurants and cultural activities is flourishing, thanks to a combination of federal, state and city funding. Berlin alone has nine official synagogues, not including those run privately by Chabad or supported by the Ronald S. Lauder Foundation.

By the end of the five days, Czechoslovakia-born Klein Kassenoff had changed her view of Germany. "I'm very glad I came. It was a wonderful experience."

Geft had also been a reluctant participant. The Zimbabwe native's grandparents were victims of Nazi oppression. She concluded: "I think Jews live more freely and safely in Germany than anywhere else in Europe today." ■

Winnipeg CJA campaign to feature low-key events

MYRON LOVE

PRAIRIES CORRESPONDENT, WINNIPEG

Last year, Winnipeg's Combined Jewish Appeal campaign kicked off with an event at the Shaarey Zedek Synagogue that featured CBC icon Rex Murphy as the keynote speaker.

This year, though, the fanfare is being toned down. There will be no major kickoff event and – for the first time in living memory – no Super Sunday telethon.

"This year, we will be having an evening for canvassers and a couple of smaller events, and we are having a series of telethons instead of Super Sunday," says

Elaine Goldstine, the Jewish Federation of Winnipeg's director of financial resource development. "We thought we would try something different."

"We are taking a more focused approach this year. We want to be spending our money more wisely and create a bigger bang for our bucks."

As usual, the starting date for the annual campaign will be Sept. 1. For the past 16 years, the CJA campaign here has been upping the ante, and this year will be no exception. Last year's campaign raised \$5.8 million, an increase of about \$150,000 over the year before. The goal for the coming year is \$5,950,000.

For the past two years, fundraiser extraordinaire Gail Asper had served as overall campaign chair. The new co-chairs for this year are businessmen Daniel Friedman and Bob Silver.

A longtime and well-known community leader, Silver initially built his success in the garment industry. He and his business partner, Ron Stern, also own the *Winnipeg Free Press* and the *Brandon Sun*, and Silver is currently chancellor of the University of Winnipeg.

Friedman is the president and COO of Pavilion Financial Corporation. He has a undergraduate degree from Tel Aviv University and a MBA from the University of

Manitoba. He is currently co-chair of the Canadian Associates of Ben-Gurion University chapter in Winnipeg.

Goldstine said Friedman was previously active in the CJA's Top Donors committee. "Daniel and Bob make a good match," she said.

For the second year in a row, Daniella Jacobsohn and Mira Narvey are co-chairing the women's philanthropy campaign, while the young adult division campaign co-chairs are Jared Akman and Baillie Chisick.

"We are putting more focus on our young adult division campaign," Goldstine said.

She added that Chisick is also co-chair of the national young leadership division. ■

Media personality's 'anti-Semitic' views not retracted

JANICE ARNOLD

jarnold@thecjn.ca

A popular Quebec journalist's assertion that Jews' political influence and economic power have historically provoked hatred have neither been retracted nor condemned outside the Jewish community, a disappointing reaction for the Centre for Israel and Jewish Affairs (CIJA).

Both CIJA and B'nai Brith Canada denounced Gilles Proulx's remarks as anti-Semitic. Proulx has been working in the Quebec media for half a century and is known for his provocative, sometimes outrageous, opinions.

The controversy began when with his Aug. 7 column in *Le Journal de Montréal* and *Le Journal de Québec* commenting on the Gaza conflict, headlined "Le Hamas: Hydre de Lerne" (a reference to the multi-headed monster of Greek mythology.)

He wrote, "You don't have to be an expert to say that Israel could make Washington, Paris or Ottawa bend, knowing that its well-established diaspora will make any government submit."

The following day, in an interview on CHOI-FM (Radio X), where he is a commentator, Proulx reiterated that view, stating that Jews have the power to make "puppets" of governments.

He went further saying Jews have been hated and persecuted, such as during the Spanish Inquisition and under Hitler, because they take economic control of those countries in which they live.

"The diasporas are so powerful in Paris, New York, Toronto or in Ottawa or Montreal that they can manipulate the government through their opinions, their threats,



Gilles Proulx RADIO X PHOTO

their pressure, making it a puppet."

In an Aug. 12 statement, CIJA deplored that the "radio hosts accepted these crudely anti-Semitic and fantastical opinions without rebuttal."

Neither Proulx nor Radio X have commented further, even though the story was front-page news in the *National Post* on Aug. 14. They did not respond to the newspaper's request for an interview, nor did the station answer an emailed inquiry from *The CJN*.

CIJA spokesperson Eta Yudin said the point in bringing Proulx's remarks to wider public attention was "not to pick a fight with him personally," but to say this and other openly anti-Semitic remarks in various media in Quebec, especially since the start of the Gaza conflict, are inappropriate and the media should recognize that.

Proulx's remarks stand out as the most egregious, especially as he was a popular radio broadcaster for decades and today hosts a television series, *Mémoire de Proulx*, on Canal VOX.

As CIJA stated, "The Jewish community is disappointed and troubled that the Quebec media can communicate through their outlets such expressions of anti-Semitism with complete indifference and without calling the media outlets to account for their actions."

"The condemnation of anti-Semitism must not be the purview solely of the Jewish community."

Yudin said CIJA has received a few messages from Quebecers identifying themselves as not Jewish who said they were offended by Proulx.

B'nai Brith said in its statement of Aug. 14: "Suggesting that Jews historically pro-

voke hate and persecution and take economic control, and reference to provoking the hatred of Adolf Hitler cross the line of what should be acceptable by Quebec media."

One Quebec journalist, *Journal de Montréal* blogger Lise Ravary, did take Proulx to task, calling his remarks "sulphurous."

"Radio X let... Proulx say outrageous remarks, pure anti-Semitism, close to the opinions of [well-known Quebec writer] Victor Lévy-Beaulieu, probably the worst we have heard in Quebec since the beginning of the conflict...without calling him to order." ■



JODIE SHUPAC PHOTO

Toronto children show support for Israel

Kids show solidarity with Israel at a youth rally held outside Shaarei Shomayim Aug. 18. It was organized by youth directors from Shaarei Shomayim, Beth Tzedec, Beth Avraham Yoseph of Toronto and Bnei Akiva.

The Canadian Friends of the Israel Museum extends its deepest condolences to the family of

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Former anglo-rights activist seeks Mount Royal Tory nod

JANICE ARNOLD

jarnold@thecj.ca, MONTREAL

Robert Libman thinks the Jewish community in Mount Royal should show its gratitude for the Harper government's "unprecedented and unique" support for Israel by voting Conservative in the federal election next year.

Libman, who is seeking the Tory nomination in the Montreal Liberal stronghold, believes he could bridge and surpass the 2,200-vote gap that divided Liberal incumbent Irwin Cotler and Conservative runner-up Saulie Zajdel in the 2011 race.

A co-founder and the leader of the Equality Party, the former member of the Quebec National Assembly, member of the Montreal executive committee and Côte St. Luc mayor, confirmed the "rumours" about his nomination bid. He said he was asked by the local riding association to run.

Libman, 53, said he will formally launch his bid next month and the nomination meeting will be held sometime in the fall. At time of writing, no one else wishing to be the Conservative candidate in the riding had come forward.

Although the riding of Mount Royal has

been Liberal since 1940, the Conservatives have made significant inroads since Stephen Harper became prime minister in 2006.

Cotler, who was first elected in 1999 with 92 per cent of the vote, saw that plummet to 41 per cent in May 2011. He announced in February that he would not be seeking re-election.

An analysis of the polls show that about 60 per cent of Jewish voters cast their ballots for Zajdel. Approximately one-third of Mount Royal electors are Jewish.

Libman said the Harper government's unwavering support for Israel, which has remained steadfast during the conflict between the Jewish state and Hamas in Gaza, is one of the main reasons he wants to be a Conservative MP.

So far, there are two contenders for the Liberal nomination: Côte St. Luc Mayor Anthony Housefather and public relations specialist Jonathan Goldbloom.

Libman said he was also asked by the riding association to run in 2011, but declined for a few reasons: his reluctance to run against Cotler, the age of his three children, and his desire to get out of politics after 16 years (his last public office was borough mayor of Côte St. Luc/

Hampstead/Montreal West from 2001-2005, before the demerger.)

An architect by profession, Libman heads his own consulting firm. He is also a frequent political commentator with various media.

He concedes it may be a tougher battle this time for whoever runs for the Conservatives in Mount Royal.

Michael Ignatieff was federal Liberal leader in 2011, and many Jews viewed him as less than sympathetic toward Israel.

"With Justin Trudeau as leader, I'm sure the Liberals will want to ensure that the riding which his father [Pierre Trudeau] held for many years will remain Liberal," Libman said.

Which candidate was more pro-Israel and the fiercer combatant of anti-Semitism was an acrimonious issue in the last Mount Royal campaign. An anonymous pro-Tory flyer, setting out in balance sheet format the purported record on Israel of each party, incensed Cotler for its looseness with the facts and innuendo.

Libman is not sure if Israel will be a "wedge issue" in next year's campaign, but he is firm that the Harper government "deserves" an endorsement by the Jewish



Robert Libman

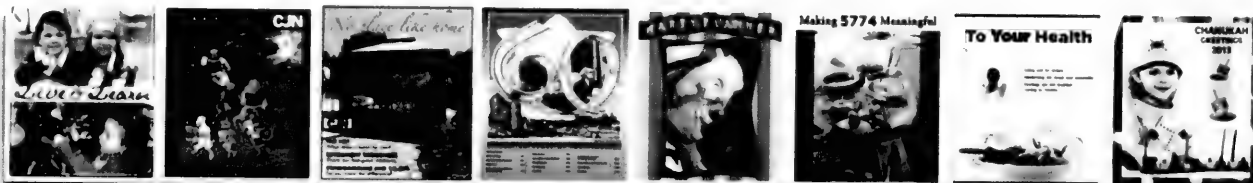
community. "How can our community not reward Stephen Harper?"

Libman has not been officially associated with the Conservatives in the past, but his admiration for Harper has drawn him to the party. He describes himself as a "fiscal conservative," with experience in economic matters. ■

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Opposition to radical Islam spurs JDL's growth

CONTINUED FROM PAGE 8

The Canadian JDL was established in 1979 by Meir Halevi (formerly Marvin Weinstein, and now known as Meir Weinstein), who was born and raised in North York's Jewish Bathurst Manor neighbourhood to Holocaust survivor parents. When neo-Nazis and Holocaust deniers were making noise during the 1980s, Weinstein uttered remarks unmistakably calling for violence against them and their sympathizers.

The group lay dormant for years afterward and was reconstituted in 2006 in the wake of Israel's war with Hezbollah and the ensuing anti-Jewish rhetoric.

"I thought we made a lot of accomplishments until then," Weinstein, now 56, told *The CJN*. "And I never thought I would be bringing the group back."

Today, the JDL has gained traction because of its strident opposition to radical Islam, which is now more widespread "than any neo-Nazi group in the '80s" was ever capable of," Weinstein said.

"We're on the same page [as] many people in Canada in opposing radical Islam. A lot of people speak a similar language. We're connected with a lot of people. The JDL has definitely appealed to a wider base in Canada, that's for sure."

Weinstein also attributed what he sees as increased support for the JDL to other factors: a rise in the number of observant Jews who tend to be onside, and his claim that established Jewish organizations aren't doing their jobs.

"Jewish groups don't really address these issues and don't really monitor these [Muslim] organizations the way they're paid to. They're paid to do it, but they don't do it."

"So people look to groups like the JDL, because they see that we are out on the streets, and we do have a proven track record [in] getting some results."

Those results include some Islamic groups being stripped of their charitable status and Ottawa's 2102 decision to defund Palestine House, he claimed. "We had a lot to do with exposing these groups."

Weinstein acknowledges the JDL took



Members of JDL and Pro-Palestinian supporters are kept apart at last month's rally at Queen's Park.

part in violent incidents in the 1980s involving Holocaust deniers Ernst Zundel and Jim Keegstra. The neo-Nazis came "toe to toe with the JDL [and] were meeting Jews who were not going to allow people to push them

around. When we're dealing with these radical Islamic organizations, it's the same thing."

Asked whether the JDL today rejects violence, Weinstein said: "It's not an issue of rejecting violence. If Islamic radical groups are going to attack Jews and seek [to] harm, we have a firm right to self-defend and try to apprehend the person and throw the guy over to the nearest police station. You've got to use force for that."

As for extremist Islamic groups, "we want these organizations shut down," he said flatly. "And there's going to be a reaction from those organizations, because they don't want to be shut down. You either ignore the problem [or] don't fully address it, and it's just going to get bigger, and worse. That's what we believe."

Martin Sampson, a spokesman for CIJA, agreed that the JDL is exploiting current tensions around the Gaza war.

"I think that the JDL is making some calculations around that and are looking to establish a foothold in communities" they have not been in previously.

"My guess would be they are looking at the situation and thinking the time is right to expand."

Like other community officials, Sampson, "firmly" believes, "based on the many, many conversations I have had with members of our community across the country, that [the JDL] represents a very narrow view that is on the margins. They do not represent the mainstream Jewish community. Their methods are not effective, and I really don't think that type of shriller message appeals to the vast majority of members of our community."

To Bernie Farber, the JDL is "very firmly planted on the extreme right of the spectrum. And that's not a place for Jews."

Perhaps, but some not thought to be on that end of the spectrum are taking notice.

Avrum Rosensweig, the socially conscious president and CEO of Ve'ahavta, the Canadian Jewish Humanitarian and Relief Committee, recently posted on his Facebook page: "JDL once again taking the lead in the Toronto Jewish community, ensuring our presence at pro-Hamas rallies. Where are the mainstream Jewish organizations for hasbarah, rallies, defending against anti-Semitism?"

Rosensweig said he posted the message partly to prod community groups "to step up in an area that they need to. If the JDL is responsible for the 185,000 Jews in Toronto by attending rallies and [doing] hasbarah, then there's something inherently wrong with the motivation of our mainstream Jewish community organizations."

He said he "asked around" about

whether the JDL is violent or hates Arabs.

"What I've heard to both of those is 'no.' I'm hoping that's the case. I really am, because I would not feel comfortable aligning myself with an organization that's either of those."

As far as B'nai Brith Canada CEO Frank Dimant is concerned, "any Jewish group operating within the law has a right to exist and be part of the Jewish mosaic," and that includes the JDL.

Dimant sees a rise in support for the JDL.

"There is a growth factor. Their visibility on the street is gaining them support in the community. The community expects a Jewish presence when there are rallies by pro-Hamas forces across the country. And the JDL has been the one to provide a lot of that presence."

But he turned aside the argument that B'nai Brith is shirking its duties.

"Not everyone is out on the street. We're dealing with issues of anti-Semitism and a lot of other concerns."

However, he noted that B'nai Brith and UJA Federation of Greater Toronto were scheduled to partner for an Aug. 20 outdoor rally against anti-Semitism and anti-Zionism entitled "We Won't Be Silent Again."

Or perhaps Canadian Jews opt for indoor activism. As one Jewish online commentator, Alan Simons, archly put it, community members "prefer to attend rallies sheltered from public view in their synagogues rather than voice their support in public, open-air locations." ■



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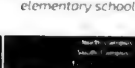
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Mixed-marriage goes ahead despite protests

BY STUART WINER
AND MELANIE LIDMAN
JERUSALEM

A mixed Jewish-Arab wedding that has garnered unprecedented media attention due to virulent criticism from anti-assimilation activists, who announced they would demonstrate during the ceremony, went ahead on Sunday night with hundreds of policemen deployed to prevent clashes.

Bride Morel Malka, 23, a Jewish convert to Islam, and her groom, Mahmoud Mansour, 26, of Jaffa, were wed while outside the hall two demonstrations took place: one by several hundred protesters against their union, and the other by a group of dozens who turned up to show their support for the couple.

Four anti-assimilation protesters were arrested after they tried to approach the hall in violation of a court order, which stated that they could not come within 200 metres of the celebrations.

The counter-protesters brought balloons and flowers to add to the merriment.

Hundreds of police were deployed to separate between the rival demonstrations, and security guards carefully checked the more than 600 guests' credentials and invitations before letting them in.

The wedding celebrations began in the afternoon, when Malka went to Mansour's



Protesters demonstrate against the wedding of Mahmoud Mansour, Morel Malka, outside a wedding hall in Rishon LeZion, near Tel Aviv on August 17. FLASH 90 PHOTO

home to meet her groom, as is the Arab custom. Hundreds of friends and local residents turned up to take part in the event.

"I am happy and moved," Malka said to reporters.

The groom's mother wished the young couple well and told the media that, along with their happiness, she wants many grandchildren.

Malka's father has said he opposes the union and did not plan to attend the ceremony.

Since the story broke last week, Mansour and his family have received threats from activists as well as messages of support.

The furor over the wedding drew attention from top public figures.

Health Minister Yael German offered her best wishes to the bride and groom:

"May you have many years of love, happiness, and tolerance," she wrote in a statement Sunday. "I hope your wedding is another step toward transforming Israeli society into a more tolerant and pluralistic society."

President Reuven Rivlin also expressed his support for the couple, blessing them with happiness and health.

"This couple decided to get married and to exercise their freedoms in a democratic state, and the incitement against them is outrageous and worrying," he said in a statement. "Not everyone has to rejoice about their happy occasion, but everyone must respect it."

The president added that the incitement against their wedding was like "rodents gnawing under the shared democratic and Jewish foundation of Israel."

Last week, the Lehava anti-assimilation group, whose Hebrew initials stand for "Preventing Assimilation in the Holy Land," published Mansour and Morel's wedding invitation on their Facebook page and invited hundreds of people to come to protest the wedding with "banners and bullhorns."

Lehava director Bentzi Gopstein accused Morel of "marrying the enemy while the nation is at war." ■

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OPINION

Will Israelis be tried for war crimes?

Yonah Jeremy Bob

Possibly the most important question confronting Israel, assuming the current Gaza war is winding down, is whether its soldiers, commanders and policy decision-makers will be dragged before the International Criminal Court (ICC).

If prosecuted, war-crimes indictments could potentially strategically harm the Israel Defence Forces itself and its volunteer fighting spirit (imagine Israeli travellers facing perpetual arrest on arrival in France or over 120 other countries because of volunteering specifically for IDF combat service).

At first glance, Israel is far more on the hot seat than it has been even in any prior situation.

Yes, the infamous Goldstone Report (the 2009 UN Fact Finding Mission on the Gaza conflict) was essentially defeated and fell off the rails when the ICC prosecutor decided in April 2012 that "Palestine" was not a state, and, therefore, could not ask the ICC to investigate complaints of alleged war crimes by the IDF on its "territory."

But the legal playing field was transformed in November 2012 when the UN General Assembly voted overwhelmingly to recognize Palestine as a non-member state.

Since then, current ICC prosecutor Fatou Bensouda has sent alternating signals about whether she would recognize Palestine's right to request the ICC indict Israel.

In March 2013 in Paris, she reportedly came close to advocating that Palestine need only re-apply to be accepted.

But several weeks ago, her office downplayed the importance of her meeting with the PA foreign minister about Palestine trying to join the ICC.

While the situation is worse, this train still is unlikely to leave the station.

First, the United States will likely block any prosecution of Israel by the ICC because it could be next.

It was just accused by Amnesty International of war crimes for the killings of over 140 persons in Afghanistan and of its military justice system helping give cover to U.S. soldiers' war crimes with impunity.

These are almost identical to allegations Israel faces.

The United States has been unequivocally

opposed to ICC involvement in Israel-Palestine issues and threatened financially cutting-off the PA.

Even with its worst criticism of Israel in recent weeks, the elaboration of what was "disgraceful" about Israeli attacks was not that Israel had committed war crimes, but that it had not "lived up to its own standards."

Due to U.S. concerns about the ICC prosecuting its servicemen in Afghanistan, Iraq and other places, the ICC has had to survive since its 2002 founding without formal U.S. support.

But the United States, especially under the Obama administration, has signalled substantial informal support for the ICC on a number of occasions.

Some believe that if the United States permanently turned on the ICC, as it nearly did under president George W. Bush, that the organization could not survive, and most believe the ICC is far weaker when it runs into American opposition.

The EU is more sympathetic to the Palestinian side in general, but notably abstained from voting for the new soon-

to-be initiated UN investigation against Israel.

It has also hinted that a September donor conference for rebuilding Gaza would be derailed by any ICC action.

There are also a number of legal obstacles to stop any PA train to the ICC.

Under the ICC's complementarity doctrine, it cannot intervene in a country that properly investigates itself.

Israel's February 2013 internationally respected Second Report of the Turkel Commission investigated Israel's apparatus for self-investigating complaints, giving the IDF's war crimes investigations a high grade.

There is also "mutually assured legal destruction" – the idea that any Palestinian complaint would lead to much stronger counter-claims by Israel.

While the Palestinians would have a rough case trying to prove intentional Israeli killings of civilians in the urban fog of war when "mistakes were made" would be an equally logical explanation, every Hamas rocket could be a war crime since firing was indiscriminate.

There are other obstacles, but the bottom line is that while Israel must be vigilant on this issue and nothing is certain, it is still very unlikely that the sky is falling. ■

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OPINION

Watching the war from the sidelines



Yair Lootstein

It was strange sitting this war out. Having completed almost 25 years as a professional officer in the IDF, I wasn't even called up for reserve duty this time round. It probably means I'm getting older.

I was, however, constantly wired, both literally and figuratively. Listening to news broadcasts, waiting in trepidation to hear names of the fallen in each day's battles. Awakening mid-sleep to check my iPad for where rockets had fallen.

While I myself was not thrown into the fray, many of my friends' children were. I'm an active member of a Reform synagogue in Jerusalem. At any given time, we have roughly 60 of our young people serving in the IDF, and during Operation Protective Edge, more than 20 of our boys were on active duty in Gaza, very much in harm's way. Many phoned their parents moments before deploying into Gaza and having their cellphones taken away.

Parents were beside themselves until they heard from their sons again a week or 10 days later. I don't remember services at our shul ever being so sombre, and never more so than when we recited together the prayer for the safety of all IDF soldiers, with each of us naming particular soldiers for whom we were praying.

Those prayers were not answered for everyone. Moshiko Davinu, the son of one of our synagogue's nursery teachers, was killed when the armoured bulldozer he was operating while unearthing terror tunnels running from Gaza into Israel was hit by a rocket-propelled grenade.

I was shocked upon recognizing Amit Yaori's bereft father in a news bulletin broadcast from outside their Jerusalem home one Saturday evening. Amit had been killed in a gun battle in southern Gaza. My daughter and Amit were in the same bar/bat mitzvah preparation program several years ago.

And I attended Max Steinberg's funeral. A 24-year-old "lone soldier," Max fought to get into the Golani Brigade soon after making aliyah from California. He was killed with six comrades

“

Few Israelis want innocent Palestinians to be harmed

when a Hamas anti-tank missile hit their armoured personnel carrier in Gaza City's Shejaia neighbourhood. More than 30,000 people accompanied him and his family to his final resting place on Mount Herzl, ensuring he was not alone on his final journey.

In Jerusalem, we experienced just a handful of air-raid sirens, but I was more concerned about my elderly parents living in Rishon Lezion, south of Tel Aviv, where they were subjected to several sirens daily and to loud explosions of rockets being intercepted in their immediate vicinity by the Iron Dome missile defence system. They live on the top floor of a nine-storey building, and every time a siren went off, they had 90 seconds to get down a flight of stairs to the landing of the floor below them. I worried something would happen to them as they scurried down those stairs.

The extensive support for this operation from nearly 90 per cent of Jewish Israelis was remarkable – something I don't remember from previous wars. We'll no longer accept even a trickle of missiles being fired into the towns and villages surrounding Gaza. When the scope of tunnels running from Gaza into bordering kibbutzim and moshavim became public knowledge, that support only rose.

Few Israelis want innocent Palestinians to be harmed. The pictures coming out of Gaza were gruesome, and Israeli TV stations didn't show enough of that destruction, both human and physical. As the dust settles, we will have to allow freer discourse about different aspects of this war and let its detractors speak their minds without fear of being labelled traitors. At times like these, Israel's maturing democracy sometimes appears quite tenuous.

CONTINUED ON NEXT PAGE

OPINION

Israel has no better friend than Canada in world arena

CONTINUED FROM PREVIOUS PAGE

But dreadful images of flattened neighbourhoods, of dead children and of hospital wards filled to the brim with the wounded do not necessarily mean war crimes have been committed. Suspicions of such must be investigated and proved – by Israeli authorities.

In an era when international humanitarian law is taught in almost all law schools, Cicero's well-known aphorism associated with the relationship between law and war, that "when the cannons roar, the muses are silent," is no longer relevant. During the latest hostilities, commentators the world over have become "law of war" experts, explaining the significance of the principles of distinction and proportionality. Many perfunctorily reported that Israeli military commanders have committed war crimes in Gaza. Not unexpectedly, the UN Human Rights Council, that bastion of international justice, has established a commission of inquiry "to investigate all violations of international humanitarian law and international human rights law in the occupied Palestinian territory, including east Jerusalem, particularly in the occupied Gaza Strip, in the context of the military operations conducted since 13 June 2014." Somehow, many of the commentators have overlooked the urban warfare, human shields and use of civilian locations as staging grounds for Hamas' war of terror. Why do I have a feeling the UN Human Rights commission will also ignore them?

Twice during Operation Protective Edge, I had occasion to be proud of also holding Canadian citizenship. I participated in a Canada-Israel rally in Jerusalem organized by former Canadian senator Jerry Grafstein. Attended by Vivian Bercovici, Canada's ambassador to Israel, and six Canadian parliamentarians (three Conservatives and three Liberals), as well as other Canadians who flew to Israel to show support at this time, most of the several hundred in attendance were Canadians now living in Israel. I have not attended such an event since making aliyah 35 years ago, but after hearing several short speeches, I found myself surprisingly moved while singing *O Canada*, followed by *Hatikvah*.

I was also impressed by Bercovici when I heard her speak at Jerusalem's

66

Many commentators have overlooked the urban warfare, human shields and use of civilian locations as staging grounds

Begin Center. She explained Canada's unique support for Israel, declaring that Canada's "foreign policy lens views what happens on the ground. Israel is a democracy that shares critical values with Canada. We believe the conflict is a broader and global conflict between the free world and terrorism. This is why we maintain our focus despite the destruction from Gaza." Simple words that really hit the nail on the head.

I know very little these days about Canadian politics, but at present, Israel has no better friend in the international arena.

Early one Saturday, I took my dog for a long walk in the Sataf Nature Reserve not far from Jerusalem in the Judean Hills. As we strolled through the wadi, I noticed a wild pomegranate tree teeming with tiny fruit blooms. Weeks from now, the fruit will be much heavier on the branches, symbolizing renewal and a changing of seasons from summer to fall. On the eve of Rosh Hashanah many Israelis will eat the seeds of this wonderful fruit before beginning their festive meals, adding a blessing wishing that their good deeds in the coming year will be as plentiful as the seeds of the pomegranate.

As we approach that new season, may this be the beginning of more peaceful and tranquil days for both Israelis and Palestinians, and may we both be blessed with good deeds and with creative leaders of good conscience, of wisdom and of courage. A pipe dream, perhaps, but I've been to too many funerals of late. ■



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Egypt proposal may end without a long-lasting deal

AVI ISSACHAROFF
JERUSALEM

As talks resumed in Cairo last Sunday morning, the chances that the negotiations will yield a long-lasting ceasefire, according to both Israel and the Palestinians, are low, maybe even faint. One of the main difficulties is the problematic nature of the Egyptian proposal – for Hamas, and to a lesser extent for Israel.

Nonetheless, even after weeks of exhausting fighting between Israel and Hamas in the Gaza Strip, the two sides continue to share common interests. First and foremost, both the Israeli government and Hamas desperately want to return to a state of quiet. Moreover, as unexpected as it may sound and although no one will admit it, Israel would apparently at the end of the day like to see Hamas continue to rule in Gaza.

The problem is with the Egyptian proposal itself. The proposal is broadly favourable to Israel, though it does give certain international legitimacy to Hamas and will likely strengthen the group's position among the Palestinians in the near future. The agreement would also restrict Israel's ability to operate in the Gaza Strip and would allow Hamas to continuously arm itself as it pleases.

Another "problem" the proposal poses for Israel is the return of Palestinian Authority President Mahmoud Abbas from the sidelines to the forefront of the political scene, including in Gaza itself. It is doubtful that Prime Minister Benjamin Netanyahu, Defence Minister Moshe Ya'alon, and Foreign Minister Avigdor Liberman would be excited to see such a development. While to many in Israel, Abbas's return may sound more like a solution than a problem, it is unlikely this trio of politicians share that point of view.

And regardless of the status of Abbas, it seems, as both Justice Minister Tzipi Livni and Economy Minister Naftali Bennett now maintain, that it would be better for Israel to take unilateral steps toward a ceasefire, including providing the people of Gaza with humanitarian aid.

As for Hamas, it too understands the Catch-22 situation the Egyptian agreement would place it in. With the deal deliberately glossing over such issues as the construction of a seaport and an airport, and with even the exact date for the opening of the Rafah border crossing unspecified, the Egyptian proposal does not include any obvious significant gains for the organization.

Initially, Hamas might boast of having

"lifted the blockade," in light of the clauses in the Egyptian deal that would see an easing of terms at the border crossings and a widening of the area off the Gaza coast open to fishermen. But in the longterm, the proposal does not change the situation in Gaza significantly, at least not in favour of Hamas.

The organization would be limited in terms of its ability to construct tunnels and to attack Israel. The agreement would give Abbas a foothold in Gaza as well. In some ways, it would simply render Hamas irrelevant. Hamas would be seen as the organization that destroyed Gaza, the Palestinian Authority as the organization that rehabilitated it. This may explain the combative interview given by Hamas political bureau chief Khaled Masha'al last Saturday – in which he insisted there would no resolution of the conflict without the full lifting of the blockade and the opening of a seaport and an airport – as well as the fact that the group seems in no hurry to sign the agreement.

The headlines on Arab television have in recent days focused, naturally, on the fighting between the Islamic State and Kurdish forces in Iraq. The Peshmerga forces are conducting a counterattack 50 kms away from Mosul, with American air assistance.

Interest in Gaza, even on Al-Jazeera, has

slowly waned, replaced by the terrible impact of the Islamic State's massacres. The reduced focus on the Strip, however, may allow both sides to end the fighting without an agreement. Hamas may occasionally fire rockets and mortar shells into Israel, but such a move would not likely prompt a further escalation in Gaza. Israel is not really striving to topple Hamas or demilitarize Gaza either.

One more point. The Palestinian Authority and Israel have a shared understanding about at least one issue: the lack of relevance of the American government to a political solution in the region. By contrast, both Jerusalem and Ramallah have enormous respect for Egyptian President Abdel-Fattah el-Sissi and for the way he is operating. Therefore, it may be Sissi, not John Kerry or Barack Obama, who will be able to broker a resumption of peace negotiations between Netanyahu and Abbas. Maybe in a few months, after things calm down in Gaza, the Egyptian president will invite the two leaders to a conference in Cairo and announce a new peace effort.

Maybe. It's most probably preferable to another round of fighting with Hamas. ■

Times of Israel
Timesofisrael.com

IDF destroys homes of men behind murders

JTA
JERUSALEM

The homes of two of the men who are said to have planned and carried out the kidnapping and murder of three Israeli teens were demolished and a third sealed off.

The homes of Hussam Kawasme, who was arrested last month and admitted to planning the attack, and Amer Abu Aysha, accused of carrying out the kidnapping and murder, were demolished late on Aug. 17, the Israel Defence Forces said in a statement.

The Hebron home of Marwan Kawasme, Hussam's brother who was freed in the Gilad Shalit prisoner exchange, was sealed off. It is also set to be demolished.

Hussam of Hebron was apprehended last month while attempting to flee to Jordan under a false identity with the help of his family. He reportedly admitted to serving as the leader of the cell that perpetrated the murders of Gilad Shaar,

Naftali Frenkel and Eyal Yifrach. He said that funding for the attack, which he used to buy weapons, came from Hamas in Gaza.

In his interrogation, Kawasme said he helped bury the bodies on a plot of land he had purchased two months prior to the murders. He then helped the two men who drove the car and shot the teens hide.

The implementation of the demolition order, which was issued by the IDF in mid-June, was carried out in accordance with directives given by the Commander of the Central Command, Maj. Gen. Nitzan Alon, following three appeals to Israel's High Court of Justice. The court affirmed the IDF position regarding the intention to demolish the houses.

"We are determined in bringing the ruthless murderers of Gilad, Eyal and Naftali to justice. The demolition of the terrorists' homes conveys a clear message to terrorists and their accomplices that there is a personal price to pay when en-



The Kawasme family seen at the Supreme Court in Jerusalem at the appeal against the State's demolition of their home, on Aug. 7, 2014. FLASH 90 PHOTO

gaging in terror and carrying out attacks against Israelis," IDF spokesman Lt-Col. Peter Lerner said in a statement.

The bodies of the three teens were dis-

covered following a massive search on June 30 in a shallow grave in a field near Hebron, 18 days after they were kidnapped and murdered. ■

Jewish Life

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WHAT'S NEW

Ashkenaz Festival reaches north



Dudu Tassa, left, plays in Richmond Hill and Forshpil, top, play the traditional venue at Harbourfront.

SHERI SHEFA
SSHEFA@THECJN.CA

The Ashkenaz Festival, running for the 10th time since 1995, will expand its programming into York Region this year thanks to a \$250,000 grant from the Ontario Trillium Foundation.

"We've been talking about this since the last festival in 2012, just thinking about the demographics of the city and about the rapidly growing Jewish community in that part of the city, and trying to figure out how to serve [them]," said Eric Stein, the artistic and executive director of the Ashkenaz Festival.

Stein said he saw that the biennial festival, held at the Harbourfront Centre in the summer, wasn't attracting many people from the GTA's Jewish community.

"We started making connections in the community in Richmond Hill and in Vaughan through the Schwartz/Reisman Centre and with the Richmond Hill Centre for the Performing Arts," he said, adding that last year, they brought three musical acts to the Richmond Hill venue.

"It was a huge success. I mean it was amazing to see not only [that] the local Jewish community was coming out and showing us that they were really starved for this kind of culture and content, but also that the non-Jewish community was excited to hear music they hadn't heard before."

With the grant from the Ontario Trillium Foundation, Stein said he hopes to expand the "organization's footprint" into York Region.

"As part of our York Region initiative, the two most identifiable target audiences we're trying to reach are the Israeli community and the community of the former Soviet Union," he said.

The Ashkenaz Festival will open with a concert by Israeli rock musician Dudu Tassa on Aug. 26 at the Richmond Hill Centre for Performing Arts, which Stein described as one of the best concert halls in the GTA.

"His grandfather and great-uncle [Daoud and Saleh Al Kuwaiti] were very famous musicians in Baghdad before World War II, and they were actually considered the creators of modern Iraqi music, which is pretty amazing considering they were Jewish musicians. When they immigrated to Israel after the creation of Israel, they were pretty much rejected by the cultural mainstream, because what they were doing didn't really fit into the sort of national motivation of Israel," Stein explained.

"Fast forward two generations, and [Daoud Al Kuwaiti's] grandson, Dudu Tassa, over the last 10 years, has developed a successful career as one of Israel's top rock musicians," he said, adding that Tassa coined the term "Iraq 'n' roll" music.

On Aug 27, there will be a film screening for the Russian community called *Emil Gorovets: Russia, I Was Your Son*.

"It's a world premier documentary about a singer named Emil Gorovets, who was super famous in the '50s, '60s and '70s in the former Soviet Union and was one of the only Soviet singers who was able to bring Yiddish to the mainstream without being repressed. He's known as the Russian Sinatra," Stein said.

Although Ashkenaz was founded to present eastern European culture and Yiddish klezmer music, organizers have been working to broaden its scope in both the programming it offers and its reach.

"We're certainly not abandoning what is at our core... but we want to make it something that is really inclusive to all aspects of the Jewish community, something that really conveys the diversity of the global Jewish experience to the non-Jewish community," Stein said.

He said the festival has been featuring more Sephardi and Mizrahi music in recent years.

"There is a ton of cross-cultural fusion. I think that is probably one of the things that's most exciting. If you can say there's anything that's been driving the contents in this scene of international Jewish art and culture for the last number of years, it's been this trend of artists who are versed in Jewish traditions... reaching out

to traditions beyond the Jewish world and mashing them together in one form or another," he said.

Zion80, playing Aug. 31 at Harbourfront's WestJet Stage, is a New York-based, 12-piece band.

"They do Jewish afrobeat. So they take melodies from Shlomo Carlebach or [musician and composer] John Zorn and mix them with the sort of rhythmic sensibilities of Fela Kuti, who is the creator of afrobeat music. Very, very cool fusion," Stein said.

Another act to watch out for is Forshpil, a "Yiddish, psychedelic rock band" from Russia playing Aug. 31 at Harbourfront Centre's Brigantine room.

"Their bio says something like, imagine if The Doors and Pink Floyd played at Janis Joplin's bat mitzvah. Not that Janis Joplin was Jewish... but this would be the band she would have hired," Stein said.

In addition to bringing the festival to the Jewish community north of the city for the first time, the organization has also developed a new mobile app for iPhones and Androids called Ashkenaz Festival.

The app provides scheduling information, maps and more.

"We're hoping the app will help make people's experience more manageable."

For more information about the festival, visit www.ashkenazfestival.com.

Painter exhibits in Toronto for first time in 30 years

CYNTHIA GASNER
SPECIAL TO THE C.J.N.

Multi-talented artist Howard Fox, who moved to Israel in 1992, will return to Toronto in September for an exhibition of his paintings at the Columbus Centre.

"I chose the title *The Tourist* for my upcoming exhibition due to my feelings of being a full-time tourist," he told *The C.J.N.* in a phone interview. "I have never felt totally at home wherever I have lived or been."

Fox was born in Toronto and attended York University where he studied etching, theology, philosophy and fantasy literature.

A self-taught painter who is perhaps best known for his ketubot, Fox now lives with his wife, Dorit, and their two children in Israel.

He has presented solo exhibitions in Israel and Brazil, and he has had group exhibitions in Tel Aviv, Los Angeles, London and New York.

"I have not shown in Toronto for 30 years," he says, "and I am looking forward to seeing a lot of faces from my past."

Fox has been described as "a magic-realist artist" who emphasizes delicate details. He describes himself as a voyeur, or a painter looking through the window.

"But I consider myself a painter of fiction. Good fiction is where the lines between fiction and reality are blurred—a juxtaposition of fiction and non-fiction."



Photo: Howard Fox paints his wife, Dorit, in his Israeli studio

"We all have a limited time on this earth and my time has been and continues to be one of a tourist – always amazed, always curious. This is the mystery, the dilemma and the humor that is found in my work."

He's also a musician with a blues-rock band, Howard Fox Band. ■

Fox's *The Tourist* exhibition will be at the Joseph D. Carrier Art Gallery at the Columbus Centre from Sept. 2 to Oct. 6. For more information visit carriergallery.com or howardfox.com.

**EYE ON ARTS
WILL RETURN NEXT WEEK**



ARIA EVANS PHOTO

Dancer-in Residence

Toronto dancer and choreographer Karen Kaeja, co-founder and co-artistic director of the modern dance company, Kaeja d' Dance, has just been named Memorial University's first dancer in-residence. This fall, Kaeja will be spending six weeks in Newfoundland/Labrador delivering workshops, and mentoring local dancers and choreographers.

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The Canadian Food Inspection Agency
Guide to Food Labelling and Advertising
reads as follows:

"In the labelling, packaging and advertising of a food, the Food and Drug Regulations prohibits the use of the word kosher or any letter of the Hebrew alphabet, or any other word, expression, depiction, sign, symbol, mark, device or other representation that indicates or that is likely to create an impression that the food is kosher, if the food does not meet the requirements of the Kashruth applicable to it.

The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

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"Jewish style" food may not necessarily create this impression."

The C.J.N. makes no representation as to the kashruth of food products in advertisements.

Foundation's closing sounds an alarming note for Jewish culture

JORDAN ADLER
SPECIAL TO THE C.J.N.

In 2012, Klezmer violinist Alicia Svigals got the chance to compose a score for *The Yellow Ticket*, a 1918 silent film about a Jewish woman in czarist Russia. Svigals says she did not realize the job would develop a life of its own.

The musician got a commission from the New Jewish Culture Network (NJCN), part of the New York-based Foundation of Jewish Culture (FJC). However, the cut of the film she was playing under had been sped up and the intertitles were poorly translated.

Svigals used that grant to get a better film print – one at regular speed and with better dialogue – and rewrite the score. The \$10,000 in NJCN funds gave her the time and resources to refine the music.

"It really made me understand what a huge force funding like that can be for developing and maintaining the arts," Svigals says. "It was one grant, but it had a snowball effect. It opened up a whole world for me as an artist and a lot of untapped potential."

When she performs her score for *The Yellow Ticket* at the Ashkenaz Festival in Toronto on Aug. 31, alongside Canadian jazz pianist Marilyn Lerner, Svigals may feel bittersweet. She is one of the last people to receive such a grant, as the Jewish arts giant is set to close for good.

The FJC's closing will likely make financial support for Jewish artists in North America even more difficult. A lack of funding in the years since the 2008 global recession was a major factor in the FJC's decline.

Although Toronto's Ashkenaz Festival

is the largest Jewish cultural gathering in Canada and could see up to 60,000 guests this year, the dearth in arts funding in the United States is a grey cloud hovering over the organization.

The arts often see the steepest cuts, and this is something that should concern every Jew, says Eric Stein, the Ashkenaz Foundation's artistic and executive director.

"Over the last 20 years, arts and culture activity within the Jewish community has been the Number 1 driver of positive affiliation for people that would otherwise not find a way into the Jewish community," Stein says.

Stein is also a member of the NJCN, which appointed FJC-led projects, *The Yellow Ticket* and *The Sarajevo Haggadah: Music of the Book* and toured them around North America. Both programs will appear at the Ashkenaz Festival this year, on Aug. 31. Still, with the FJC closing down, Stein says he fears there may not be another round of commissioning by the NJCN.

"When you see a 50-year-old institution fall by the wayside like that, it's definitely something that should concern anybody who recognizes the value that arts and culture fulfil in the Jewish community," he says.

Ashkenaz, meanwhile, gets around half of its funding from Canadian government foundations that support the arts, says Ashkenaz development director Ed Segalowitz. The other half comes mainly from private donors and the public.

The financial support Ashkenaz receives allows much of its programming, both during the festival and through the year, to be presented free.

The Yellow Ticket tells the story of a



Alicia Svigals will perform the score for *The Yellow Ticket*.

young Jewish woman, Lea (played by Polish actor Pola Negri), who dreams of becoming a doctor. However, she has a "yellow ticket," held by Jewish citizens as a symbol for their lack of status. In the film, Lea has to assume a false identity so that she can study at a major university.

"[The festival is] probably the best place for non-Jews to get a sense of what Jewish culture is about and understand Jewish people," Segalowitz says. "Many in our community relate to Jewish culturally more than religiously. That cultural window is a really important way of being able to assert that you're a Jew."

Even with the cuts south of the border, Stein is convinced Ashkenaz will keep on going. However, he says the FJC's end is "alarming," as it could signal the arrival of cuts in the near future.

As Ashkenaz moves further into York Region, thanks to a grant from the Trilium Foundation, the arts organization

will need even more funding.

In New York, the FJC is still operating at some level. Its board is now searching for other organizations to adopt and steward their current programs.

The FJC did not just provide money to a wide variety of Jews, from filmmakers to musicians, but helped to nurture these artists, Svigals says. Among the recent projects the FJC helped to support included the Israeli, Oscar-nominated war drama *Waltz with Bashir*.

"[The FJC] was so positive and collaborative... it's very sad that it's closing," Svigals tells *The C.J.N.* "Respect for the arts in the culture at large has been declining, which is a very bad sign for a civilization. It's something that needs to be reversed." ■

Advance tickets for *The Yellow Ticket* are \$15. Visit www.ashkenazfestival.com for more information.

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A unique blend of traditionalism and modern academic analysis

MARTIN LOCKSHIN
SPECIAL TO THE CJN

The Hebrew Bible, Judaism's foundational text, plays a crucial role in our liturgy and in many other aspects of our lives. Yet surprisingly, it is rarely studied in a traditional yeshiva.

More than 1,500 years ago, the Babylonian Talmud (Kiddushin 30a) advised that a proper Jewish education should consist of one-third Bible and two-thirds rabbinic literature. By the 12th century, though, one of the greatest rabbis of medieval Christian Europe, Rabbi Jacob ben Meir (known as Rabbenu Tam), noted that learned Jews in his day did not spend anything near one-third of their time studying the Bible. His justification (Tosafot, Avodah Zarah 19b) was that since the Babylonian Talmud has so many quotations from the Bible, this kind of study could fulfil the "one-third Bible" requirement. Even Rabbenu Tam's more famous

grandfather, Rashi, who wrote the most influential Bible commentary in Jewish history, recommended that Jews should not spend too much time on Bible study (Rashi's commentary to Berakhot 28b).

A Talmud-centred yeshiva curriculum fits in well with a traditional emphasis on practical Jewish laws, such as the rules of kosher food, the structure of our prayer services, or the contours of our mourning rituals. The Talmud describes these practices in detail, but the Bible itself, if it deals with them at all, is less detailed and often less useful.

In modern times, another factor reinforces the yeshiva world's widespread indifference, if not aversion, to Bible study. Modern Bible scholars outside the yeshiva use critical, scholarly tools that are generally not seen as compatible with traditional religious worldviews. Wanting no part of biblical criticism, most modern yeshivot steer their students away from study of the Bible.

Yet a few yeshivot today are resisting this trend, making Bible studies a central element of their curriculum. Perhaps the best-known of them is Yeshivat Har Etzion in Gush Etzion, just south of Jerusalem. Aside from teaching Bible as a serious component of its curriculum, Har Etzion disseminates its faculty members' Bible insights through the Israel Koschitzky Virtual Beit Midrash (VBM), a website sponsored by the Toronto Koschitzky family.

Har Etzion has now published five hefty volumes of short essays on the Torah portion of the week, one volume for each of the five books of the Torah. Most of these essays appeared first in the VBM and were written in Hebrew. The series, titled *Torah MiEtzion: New Readings in Tanach*, was edited by Rabbi Ezra Bick and Rabbi Yaakov Beasley, who used a team of capable translators affiliated with the yeshiva.

The editors are aware that they are doing something new and slightly radical. In their introduction to the last volume in the series, Deuteronomy, they explain that for the yeshiva's founder, the late Rabbi Yehudah Amital (whose biography I reviewed in these pages two years ago), Bible study had to be a central element of the yeshiva's curriculum, in order "to foster an organic understanding of Torah and Torah philosophy."

What is so interesting about these books is how rabbis affiliated with Har Etzion use many of the best methods of modern academic Bible study without subscribing to its assumptions about biblical authorship. Two of the essays that relate to this coming week's Torah portion, Re'eh, (Deuteronomy 11:26-16:17) illustrate this.

Rabbi Mordecai Sabbato's *The Structure and Significance of Re'eh's Opening Verses*, is based on principles of current literary analysis that academics use for any kind of literature, not just the Bible. Rabbi Sabbato shows that the division of the Torah portion into chapters (not, originally, a Jewish division) obscures the chiasmic structure (reversal of the order of words: A-B-C-C'-B'-A') formed by the last verse of Chapter 11 and the first verse of Chapter 12 of Deuteronomy. He then discusses the significance of this literary ruse.

Over the centuries, most Jewish Bible commentaries have focused on interpreting the words or phrases of individual verses. Using these new tools, Rabbi Sabbato finds new levels of meaning in larger units of biblical text.

Rabbi Amnon Bazak's essay, *Atonement in Leviticus and Deuteronomy*, demon-



Torah MiEtzion: New Readings in Tanach (Deuteronomy)
Edited by Ezra Bick and Yaakov Beasley.

Maggid Books (a division of Koren Publishers Jerusalem)

strates an even more surprising method. Biblical critics who attribute Leviticus and Deuteronomy to two separate authors often discuss the different theological perspectives of these two books. The rabbis of Yeshivat Har Etzion, like virtually all Orthodox rabbis worldwide, reject the theory of multiple authorship of the Torah. But that does not stop Rabbi Bazak from highlighting the different theological emphases of the books. Different books from the same author (or Author) can promote different theological perspectives, of course. But such analysis has not until now been a staple of traditional Jewish Bible commentaries.

Rabbi Bazak points out that this week's Torah portion requires the Israelites to follow certain commandments because they are "a holy people" (e.g. Deuteronomy 14:2 and 14:21). He comments: "While Leviticus locates the source of sanctity in involvement in the holy service in the *Mikdash* (= Temple), Deuteronomy perceives this holiness as pertaining to the nation as a whole. Indeed, the expression holy nation (*am kadosh*) appears only in Deuteronomy."

This book is an excellent example of the unique blend of traditionalism and modern academic analysis that is being produced at Yeshivat Har Etzion. Yeshivat Maaleh Gilboa in Israel and Yeshivat Chovevei Torah in New York also produce similar scholarship. While such a blend has been available to Hebrew readers for several decades through publications like the journal *Megadim*, now English readers can enjoy it as well, in this well-organized and well-translated series. ■

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Evelyn Dorfman is a picture of resilience

High rent forces century-old herbal store online



Evelyn Dorfman in front of the shuttered Thuna Herbs, at 298 Danforth Avenue. JODIE SHUPAC

JODIE SHUPAC
jshupac@thecj.ca

Most people retire in their 60s but Evelyn Dorfman, now 90, forged a vibrant second career, and has spent the last three decades contributing to a family business that, until the closing of its storefront on Aug. 2, was long considered a fixture in Toronto's east end.

Last year, rising rents forced Thuna Herbs, the herbal remedy store that has, in some iteration, been in Dorfman's family since the late 1900s, and a presence in Toronto since 1922, to move out of the 298 Danforth Ave. space it had inhabited since the late 1920s.

As a temporary measure, Thuna's owner and Dorfman's brother, Lionel Pasan, re-located the shop to a shared space with a homeopath across the street, but the arrangement came to an end earlier this month.

Currently, Thuna's is in the process of transitioning to a Web and phone-based order system, and Dorfman will continue to prepare specialized herbal tea remedies, which will now be shipped to customers, to suit people's particular ailments.

Like the store itself, Dorfman, mother of three and grandmother to seven, exudes a quiet yet unflagging sense of resilience.

"Of course, until I experience the other, I can only assume I'm going to miss the experience of seeing customers," she said matter-of-factly, her elfin frame perched nimbly atop a stool at a Danforth café.

"Yes, it will be sad that there can't be a store setting where people can come in and have personal, one-to-one conversa-

tions. But, since we can't have that, we'll go to the next step."

Initially trained as a classical singer, in her late 60s, Dorfman proceeded to run the Danforth and Broadview store that her late parents had operated for decades.

Thuna's legacy began with Dorfman's grandfather, Max Herriman Thuna, an osteopath and herbalist who treated patients using both western medicine and herbs in the late 1880s in Austria, before immigrating to North America.

He opened the first Thuna's in Montreal, and, in 1922, moved to Toronto, where he opened the city's first incarnation of Thuna Herbs on 436 Queen St. W. He ran it until his death in the late 1930s.

"I remember being taken to visit Grandpa at that store," Dorfman said. "He was friendly, but very severe looking. I was two or three at the time."

Her grandfather's brother, Jack, opened a second location at the Danforth space, and her parents, both trained herbalists, opened a similar store on Queen Street East.

When Jack eventually moved to Montreal, Dorfman's parents took over the Danforth store, which, after her father's death, was taken over by her brother, Lionel, who owns it to this day.

For the past 25 years, Dorfman has largely functioned as the face of Thuna's, manning the store six days a week and attending to her customers' various health issues by preparing distinct herbal teas to address the symptoms they describe. She has treated maladies ranging from lactation problems to arthritis to painful menstruation to different types of infections.

According to her son, Peter Dorfman,

Thuna's customers have, over time, included both a loyal base, curious newcomers to herbal medicine and young people seeking natural remedies instead of pharmaceutical drugs.

Customers often hailed from different countries or cultures, particularly those with a strong tradition of herbal medicine.

"A lot of native people who were familiar with herbs would come to Thuna's," he said.

"Also, a lot of eastern Europeans, a lot of people from Asia who might have known different herbs but there was still some cross-over. Thuna's has provided a kind of Jewish, European version of herbal medicine."

From her vantage point, Dorfman said herbalism seems to have grown steadily in popularity since the '80s and '90s, because "people receive wonderful results, they tell others."

"People would come in and they weren't sure if they should be there," she said, "but they'd drummed up their courage and they would explain to me that they have x issue and is there an herb to fix it? We would tell them, 'There are herbs that can be applied to such a condition, and if they want to try, it's a safe way to go.'"

Throughout much of her life, Dorfman has also been an advocate for vegetarianism, and previously ran a volunteer-driven group called Toronto's Jewish Vegetarian Society.

"How it happened that I was running it, I couldn't tell you," she mused. "I don't remember the details. I remember we would hold meetings and support speakers that came to the city...that was before I was a herbalist. I was a vegetarian and that mattered a lot to me. It still does – there's a direct connection between growing food and growing herbs."

Dorfman was careful to stress that she's never tried to push anyone into becoming a vegetarian or to using herbal medicine, saying, with what is clearly a characteristic pragmatism, "You can't get the quality of response if people have been pushed into it. The whole community produces more vegetarians now – non-Jewish as well as Jewish. They are an example to anyone who wants to see [what it's like.] There will always be others who don't want to look, and that's fine too...you really don't have a choice to do anything in life other than be an example." ■

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What's New

AUGUST 21 - AUGUST 28

by Lila Sarick

Thursday

Friday

Saturday

Sunday

Monday

Tuesday

Wednesday

Learn about the fun side of opera - at the Bernard Betail Centre

Rosh Chodesh celebration for Elul at Darchei Noam

Thursday, Aug. 21

RABBINIC JUDAISM

David Nitkin discusses "Rabbinic Judaism: has anything of value in original Yahweh belief been lost?" Beth Torah Synagogue, 8 p.m.

Saturday, Aug. 23

ORILLIA COUNTRY SHUL

The Orillia Country Shul holds services in the summer. Aug. 23, **Eric Petersiel**; Aug. 30, **Rabbi Arthur Bielfeld**. Services start at 10:30 a.m., 151 Creighton St. S., Atherley, Ont. 705-327-7069.

Monday, Aug. 25

JEWISH CONNECTION

Adam Minsky, senior vice-president at UJA Federation, discusses how the rapidly changing landscape of Jewish connection and affiliation affects the way the community makes important policy decisions. Beth Tzedec Congregation, 7:30 p.m.

Wednesday, Aug. 27

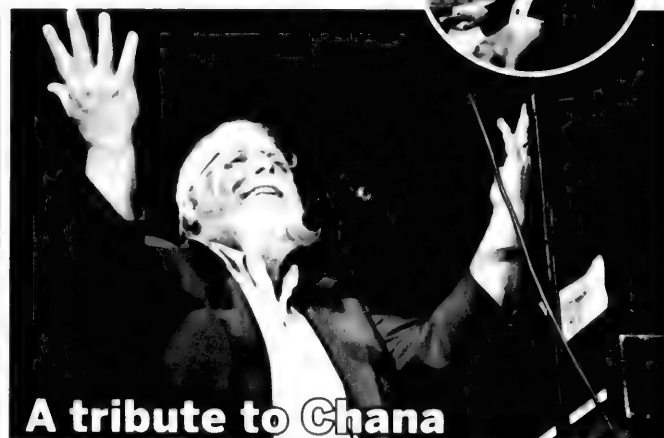
ROSH CHODESH CELEBRATION

Darchei Noam Congregation holds a Rosh Chodesh Elul celebration in solidarity with Women of the Wall, 864 Sheppard Ave. W., 7:30-9:30 a.m. RSVP: miriam.bester@gmail.com or call 416-636-0510.

Thursday, Aug. 28

A TRIBUTE TO CHANA MLOTEK

A tribute to **Chana Mlotek**, featuring stories and songs by **Zalmen Mlotek** and family and Toronto Yiddish singers, will be held at Temple Sinai, 210 Wilson



A tribute to Chana

Zalmen Mlotek and family lead a tribute to **Chana Mlotek**, who was described by **Isaac Bashevis Singer** as the "Sherlock Holmes of Yiddish music." The evening of songs, stories and reflections also features Toronto's finest Yiddish singers, at Temple Sinai, Aug. 28

Ave., 7:30 p.m. Tickets \$15 at the door. For more information, visit www.ashkenazfestival.com or 416-979-9901.

COMING EVENTS

VOLUNTEERS NEEDED

► **Reena** is looking for administrative volunteers to share their office/computer skills at 927 Clark Ave. W., Thornhill. Call **Millie Chadwick**, 905-889-2690, ext. 2112.
► **Shore Jewish Environmental Programs** is looking for volunteers and interns to help in its community garden programs. Email yehuda@shores.ca
► **Baycrest Health Sciences Centre** is looking for volunteers to work with clients. Training will be provided. Call 416-785-2500, ext. 2572, or email volunteer@baycrest.org.

CAMP AND SCHOOL REGISTRATION

► **Beth Shalom Hebrew School** registration for preschool to Grade 7 is

now open. Jump Start Hebrew Camp will be held the week of **Aug. 25** for children entering JK-Grade 2. Call **Karen Goodis**, 416-783-6103, ext. 225, or email karen@bethsholom.net.

► Registration is now open for Chabad of Markham's Hebrew School and Torah Tots programs. Call 905-886-0420.

► Registration is now open for Beth Ratom Congregation Hebrew school - preschool to bar/bat mitzvah. Call **Cindy Joseph**, 416-636-3451 or email cindy@bethradom.com

► Registration is now open for Oraynu Children's School, preschool to bar mitzvah. Call 416-385-3910 or info@oraynu.org.

VENDORS WANTED

Beth Avraham Yoseph of Toronto Congregation is looking for vendors for their youth fair, Sept. 21. If you have a product, service or program for kids or teens, contact **Rich Winkler**, 905-886-3810, ext. 135 or email rich@bayt.ca

SISTERS IN RESISTANCE

National Council of Jewish Women presents a series of oil paintings, *Sisters in Resistance, Women Resistance Fighters of World War II*, with guest speaker **Sara Ginalte-Rubinson**, **Sept. 8**, 8 p.m., 4700 Bathurst St. No charge. RSVP 416-633-5100.

GENERAL MEETINGS

► **JVS Toronto** holds its annual general meeting and awards presentation, **Sept. 17**, Beth Torah Synagogue, 7 p.m. Guest speaker will be **Per Scott**, vice-president human resources, Royal Bank of Canada. RSVP by **Sept. 10** AGMRSVP@jvs-toronto.org or 416-649-1633.

► **Jewish War Veterans of Canada** holds its annual general meeting **Sept. 21**, 4600 Bathurst St. Breakfast at 9:30 a.m., meeting at 10 a.m.

ISRAELI ARTISTS

Israeli Artists Group of Toronto holds a show until **Aug. 25**, Papermill Gallery, 67 Pottery Rd.

CALL FOR ART

O-Ma-Noot Gallery at Beth Jacob Synagogue, Hamilton, invites artists of all faiths to submit work for the next exhibition, titled *Pomegranate*. Register before **Sept. 2** by visiting www.bethjacobsynagogue.ca/O_Ma_Noot

WRITING WORKSHOP

David Bester leads a creative writing workshop starting **Sept. 7**. Register by emailing agol@shaarshalom.ca.

EMPLOYMENT WORKSHOP

JVS holds employment workshops every Thursday at 10 a.m. Call 416-649-1688.

WAGMAN CENTRE ENTERTAINERS

The Entertainers of the Wagman Centre will start rehearsals for this year's show, *Jukebox Saturday Night* on **Sept. 2**. For more information, call **Judith Ross**, 416-733-0580.

Deadline Reminder:

The deadline for the issue of **Sept. 4** is **Aug. 25**. All deadlines are at noon. Phone 416-391-1836, ext. 269; email whatsnewcjn@gmail.com

CONTINUED ON NEXT PAGE

ADULT CHILDREN OF SURVIVORS

Baycrest is offering support groups for adult children of Holocaust survivors. Call **Shoshana Yaakobi**, 416-785-2500, ext. 2271, or **Judi Cohen**, ext. 2322, or email syaakobi@baycrest.org.

SPOUSAL BEREAVEMENT GROUP

Spousal bereavement group for men and women over 55 starts in October at Baycrest. Call **Shawn Fremeth** 416-785-2500, ext. 2986.

HARBORD REUNION

The Class of 1954 Harbord Collegiate is planning a reunion luncheon Sept. 21. RSVP by **Aug. 21** to **Charlotte (Berger) Haber**, 416-787-9407 or email chuckyandben@rogers.com.

SUPPORT FOR ABUSED WOMEN

The Legal Information Service of Act to End Violence Against Women offers legal support and guidance to Jewish women who have experienced abuse. Free. Call 905-695-5374 or email info@acttoendvaw.org.

JF&CS Groups

GROUPS AND WORKSHOPS

Registration is required for all programs. Classes are open to all members of the community. Fee reductions available. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or visit www.jfandcs.com. All classes at the Lipa Green Centre, 4600 Bathurst St., unless otherwise noted.
Effective Parenting: A 4-session group to help parents with children aged 2-10. Starts Sept. 30, 7-9 p.m.

BEREAVED JEWISH FAMILIES

Bereaved Jewish Families of Ontario provides 8-week self-help groups to bereaved parents. Call **Beth Feffer**, 416-638-7800, ext. 6244, or email bfeffer@jfandcs.com.

For Seniors

Association of Jewish Seniors.

Lecture on "Know your rights under the Consumer Protection Act," **Aug. 21**, Shaarei Shomayim Synagogue, 9:30 a.m. 416-635-2900, ext. 458.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub, 12:30 p.m. Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.

Shaar Shalom. Play duplicate bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

Beth Emeth. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. 416-633-3838.

Temple Har Zion. Play mah-jong Wednesday afternoons. Email bvemi.chaels1@gmail.com.

Beth Tzedec Synagogue. Play bridge Thursdays 1:30-4, mah-jong, 2-4 p.m. Call **Maureen**, 416-781-3514.

New Horizons is a Jewish Hungarian seniors club meeting three times a week. Call 416-256-1892.

Bernard Betel Centre for Seniors 416-225-2112. **Aug. 26, Myriam Shechter** discusses "The fun side of opera - Bedrich Smetana's *The Bartered Bride*," 10 a.m.; **Aug. 27, Rosalyn Krieger** discusses "Chagall," 7 p.m. **Aug. 28,** lecture on "Conditions treated with naturopathic medicine," 1:30 p.m.

Chabad of Markham offers lunch and learn classes for seniors with **Rabbi Meir Gitlin**, Wednesdays at 10:30 a.m. for women; Fridays at 10 a.m. for men. Call 905-886-0420 or email Rabbig@chabadmarkham.org.

Charming Earl Bales Seniors Club in the Park (60+). **Valerie**, 416-395-7881. Casino Woodbine **Aug. 27.** Barber/hairdresser, Sept. 11, 10 a.m. Call to register. Tuesdays, chair exercise, 10 a.m.; Thursdays, social bridge, 12:30 p.m.

Adult 55+ Miles Nadal JCC. **Eve Goldberg** presents "Songs of the Folk Revival," Sept. 11 and 18. Doors open at 1 p.m.; program starts at 1:30 p.m. \$4. Email lisar@mnjcc.org or call 416-924-6211, ext. 155.

Active 55 Fitness. Active Aging Month launches Sept. 2, 9 a.m. with a two-hour fitness marathon. A month-long series of events will be held including group exercise for beginners, weight training fundamentals and couch to 5K training. Learn to play Pickleball, a cross between tennis, badminton and ping-pong. Free demos, Sept. 4, 9:30-11:30 a.m.; Sept. 7, 10:30 a.m.-noon. Drop-in Thursdays starts Sept. 11, 9:30 a.m.-11:30 a.m. Email colinb@mnjcc.org. 416-924-6211, ext. 526.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com. To register for programs call ext. 4235.

Join Kevin Courrier for "Visionaries: The follies of epic cinema," Sept. 3-Oct. 1, 1-3 p.m.

Yoga Cares, a program for teens and adults with an intellectual disability,

meets Tuesdays starting Sept. 30, 7 p.m.

See Man of La Mancha at Stratford, Sept. 7.

Explore the creative process in Mix it up with Media, starting Sept. 4, 1-4 p.m.

Osnat Lipa presents "The genius of Michelangelo," Oct. 7 and 14, 1 p.m.

All levels are welcome to join a ceramics course. Classes offered days and evenings.

Bridge, levels 1 and 2, starts Oct. 6. Beginners at 10 a.m., intermediates at 1 p.m.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Register for fall programs for kids, families, music appreciation, pottery, Hebrew and more.

Vessels of Song: Faces of New Yiddish Music, photos by **David Kaufman**, is on display in the gallery until Sept. 3.

Iain Scott presents a 4-part series on how Jewish culture has been portrayed in opera, Mondays, starting Sept. 8, 1:30 p.m.

Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. Call **Coleman Bernstein**, 416-968-0200.

Schwartz/Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821. To register for programs, call ext. 3025.

The JCC Reads book club discusses *The Cookbook Collector* by **Allegra Goodman**, Sept. 30, 7 p.m.

Get back to your artistic roots with "Accessing and Encouraging Your Creative Voice," (adults 25-45), Oct. 6-Dec. 15, 8 p.m.

Spirituelle Divas holds an information meeting Sept. 4, 7:30 p.m. Connect with like-minded women through spiritual awareness.

See Man of La Mancha at Stratford, Sept. 7.

Tour Spadina Museum: historic house and gardens, Sept. 17, 11 a.m.

All levels are welcome to join a ceramics course. Wednesdays starting Oct. 1 at 1 p.m.

Discuss the situation in Israel at Viva Thornhill Woods, Sept. 17, 2-4 p.m.

Learn watercolour printmaking, Oct. 21-Nov. 1, 7-9 p.m. ■

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BRIDAL REGISTRY

Just Kidding

JDL reads its own charter, disbands



David Levine

Canada's Jewish Defence League has voted to disband, citing a sudden and violent attack of "moral clarity."

The timing of the decision has come as a surprise, given the JDL's recent national exposure. As conflict has raged in Gaza, JDL Canada members have made headlines at protests and counter-protests alike, assuring Israel's place atop the moral high ground through threats of violence (as well as actual violence) and reminding Canadians that racists can be anyone.

In fact, the JDL's recent visibility has sparked reports of new branches coming to Calgary and Montreal following spikes in anti-Semitic incidents – despite community protests, but in keeping with the JDL's slogan, "Violent escalation: the path to security."

Originally founded in 1968 to protect Jews from local anti-Semitism, the JDL has had a proud history of Nazi-hunting, defending Jews and not at all resembling the Guardian Angels' smaller cousins. But somewhere between the day Irv Rubin offered cash to anyone who injured or killed a protester and the day JDL members were hired as Dr. Dre's personal bodyguards, the reputation of the group shifted.

In 2001, the FBI designated the U.S. branch of the JDL a terrorist organization ("but only," explains now-former JDL spokesman Rausch Katan, "because they considered us 'one of the most active terrorist groups' in the country.")

The recent and unexpected soul-searching began when several of the group's members accidentally read their charter. Katan shakes his head as he recounts the story:

"One part says that Jews have a 'moral right to defend ourselves in all situations' and someone asked: Really? In all situations? And it spiralled from there. I mean, doesn't Schopenhauer say that compassion is the basis of morality?"

The next thing anyone knew, says Katan, "we were tearing our charter to shreds, particularly the phrase 'Jews have to realize that we are in a war of survival on a much grander scale than that which the Nazi's proposed.'"

Katan puts his palm to his forehead: "That one's embarrassing." He sighs. "Sure, it's untrue and meant to scare people into donating. But it also makes zero sense. What are we even saying? 'The next pogrom is on its way. The government, your neighbours, everyone is coming to get you – but don't worry, the JDL is here?'" Katan laughs.

"I mean, what would we actually do? We have no capacity to affect the future we're predicting. Save your money. Get a guard dog."

Katan now claims to understand why some have called the JDL violent. "It's because we are. Duh. Our logo is a fist."

But he blanches at the R-word: "Our activities and outlook can only be considered racist by a literal or 'dictionary' definition of the word," he claims.

While most members have simply

moved on and now simply prepare single-serving protein shakes while listening to Naomi Shemer in the privacy of their own homes, some, like 74-year-old Morris Schwartzberg, are experiencing the world anew.

"All this time, I had no idea there already were police officers – paid for by the state!" says Schwartzberg, elated. "And they have to protect Jews, too! Can you believe it? I wish I had known we were completely unnecessary."

Aaron Rutter, 19, joined the JDL when he was just 15 and says he has no regrets.

"I'll always miss it," he opines. "All kids need a place to get way too angry and beat up strangers that a mob teaches them to hate. But no more religious stuff for me – my kid's gonna be a soccer hooligan." ■

Editor's note: the JDL has listed the following items for sale on Kijiji: night-vision goggles, black turtle necks, combat Bible, excess testosterone, Titanium Knuckles (brass is for goyim), insecurity blankets, jock straps with embossed Stars of David, and Meyer Lansky's ring finger.

Family Moments



Mazel tov Amber Sperling & Andrew McFarland on their engagement, which took place on the marine railroad.



Mazel tov to Elaine Shumak-Melnick on her 80th birthday. Love from your children, grandchildren and all your family and friends.



Mazel tov Ariela Rosenberg & Daniel Yakobov on your recent marriage. Parents, Aaron & Svetlana, Mira & Simon. Proud grandmothers, Hanna Furman and Nina Rosenberg.



Beth & Ilan Dahan announce the birth of a baby boy, Noah, on May 28. Excited siblings are Sabrina, Joelle, Max and Adele.

Email your digital photos along with a description of 25 words or less to chblackman@thecjn.ca or go online to www.CJNews.com and click on "Family Moments"

Mazel Tov! Mazel Tov! Mazel Tov!

מזל טוב! מזל טוב! מזל טוב!

Parshah

Re'eh | Deuteronomy 11:26 - 16:17

Rabbi Ilan Acoca says the Torah reminds us to adopt an attitude of gratitude

Rabbi Baruch Frydman-Kohl argues contemporary Jews need a justified Judaism

Rabbi Catharine Clark explains how Parshat Re'eh teaches the value of moderation



Rabbi Ilan Acoca



Rabbi Baruch Frydman-Kohl



Rabbi Catharine Clark

The first verse of this week's Torah portion says "See, I am placing before you today, a blessing and a curse" (Deut. 11:26).

The Ben Ish Chai says that the word "today" mentioned in the verse represents the sun. The sun is likened to the day. A person must learn from the sun, because in the summer months, the sun borrows time from night to add daytime to the day and repays this debt in the winter by returning time to the night. The sun never steals. It's never a borrower who borrows yet fails to repay his loan.

Similarly, a person must learn fair dealing from the sun, because a person also begins his life as a borrower. He borrows an abundance of life and sustenance from God and in return must learn Torah, perform His commandments and do good deeds.

It is written in the *Ethics of our Fathers* that "the store is open, its owner ready, and all are invited to borrow as they require." This is a valuable lesson to man, who is born indebted to the Almighty for life, sustenance and His goodness. HaShem delivers life so that man should strive to be and remain righteous until the day he dies and returns his life to HaShem, just as the sun returns daylight back to the night. Man's loan is life, and his actions are repayment.

This is an important lesson for all humankind. We often take our life for granted. The Torah reminds us that we should not. If someone wakes up and he is able to function normally, he must thank the Almighty for doing that and pay his debt of gratitude by paying back his debt. People sometimes realize this when it's too late. Let us all realize that today and develop an attitude of gratitude. ■

Rabbi Ilan Acoca is rabbi at Congregation Beth Hamidrash in Vancouver.

Before entering the Land of Promise, Moses reminds the people that being in Eretz Yisrael will require a more rigorous and robust commitment. The 55 commandments of Re'eh focus on God – fidelity, sacrificial worship, false prophecy, what and when to eat, and the festival calendar – as well as social mitzvot for the indigent, the Levites and slaves.

Along with legal stipulations, Deuteronomy emphasizes two novel approaches to mitzvot: the infusion of emotion into religious life and the motivation for mitzvot.

When warning against following a false prophet, the Torah states that this is a sign "to know whether you are loving the Eternal your God with all your heart and with all your soul. You shall... be in awe of [God]" (Deut. 13:4-5). In discussing sacrifices, we are told three times to "rejoice" before the Eternal (Deut. 12:7, 12, 18). By linking practice to love, awe and joy, the Teacher of Deuteronomy inculcates a mindset for mitzvot. In medieval Spain, Rabbi Bahya ibn Paquda composed a spiritual-ethical manual that stressed the "obligations of the heart." In the 20th century, Rabbi Abraham Joshua Heschel cautioned against "religious behaviourism."

In addition to a command, Dvarim also provides a justification for law. "It will be good for you and your children" (Deut. 12:25). "Because you are a holy people to the Eternal" (Deut. 14:2). "You shall not abandon [the Levite], for he does not have a portion and legacy [of land] with you" (Deut. 14:27). "You shall remember that you were a slave in the land of Egypt" (Deut. 15:15).

An underlying rationale for the commandments (*ta'amei hamitzvot*) is developed in the Talmud and amplified by later philosophical and mystical teachers. A justified Judaism is essential to contemporary Jews. They want to know not only how to lead a Jewish life, but also why they should do it. "Why be Jewish?" is a question that Deuteronomy might have anticipated. ■

Rabbi Baruch Frydman-Kohl is senior rabbi at Beth Tzedec Congregation in Toronto.

In our quest for good health and trim bodies, diets can be extreme. Some people are vegans, eating nothing coming from animals. Others adhere to the Atkins diet, eating meat three times a day.

Parshat Re'eh suggests moderation. Much of the parshah focuses on allowing animal sacrifices only in Jerusalem. Because the Temple is not only a holy site, but also the main abattoir of the Israelite people, the text takes care to reassure the Israelites that they will be able to eat meat even if they do not live in Jerusalem. In Deuteronomy 12:21, the Israelites are instructed: "If the place where the Lord has chosen to establish His name [namely, Jerusalem] is too far from you, you may slaughter any of the cattle or sheep that the Lord gives you; and you may eat to your heart's content in your settlements."

Seemingly, the Israelites can eat as much meat as they like wherever they like. The next verse, however, limits this freedom. "As the gazelle and the deer are eaten, thus may you eat it: the impure may eat it together with the pure." Ramban interprets the verse straightforwardly. Just as the ritually pure and impure may eat together gazelle or deer, which are not sacrificial animals, so too they may eat together animals of species that are used for sacrifice, as long as these specific animals were slaughtered rather than sacrificed on an altar.

Kli Yakar emphasizes a different part of the verse, focusing on gazelle and deer, rather than on purity and impurity. He reasons that gazelle and deer are not easily found in populated areas, such that one would eat them after a rare lucky hunt. So too, according to Kli Yakar, one should eat cattle or sheep only on special occasions. He wisely advises us to enjoy meat, but not every day, or even every week. Kli Yakar's words are a good remedy to the extremes of modern diets. ■

Rabbi Catharine Clark is spiritual leader of Congregation Or Shalom in London, Ont.

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Young Jews share passion for history on walking tours

JANICE ARNOLD

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The tour promised the opportunity to walk in the footsteps of bygone "Rabbis, Writers and Radicals," and our young guide did not fail us.

On a warm August Sunday afternoon, McGill University student Aaron Dishy led a small group through the streets of Mile End, which was the hub of Jewish life in Montreal from the 1920s to the '50s. Evidence of that Jewish presence is still there, despite the many changes former community buildings have undergone.

Dishy, a Torontonian who is pursuing a BA in religious studies and art history, is one of five young people who have been sharing their enthusiasm for this city's Jewish history through walking tours.

They are organized by the virtual Museum of Jewish Montreal (MJM), which, since 2010, has been uncovering and mapping that past and making it available in a way that appeals especially to young people and others technologically adept.

For the first time this summer, the MJM has been offering real-life tours – in English and French – six days a week.

Demand has been such that an average of eight tours a week are run – at a cost of \$20 per person. That's with no advertising, save for the information on its website (www.imjm.ca).

There are two regularly scheduled itineraries. The other, "Making Their Mark," goes through the Plateau and explores the traces of the heart of the Jewish community from the turn of the last century. A third tour, focusing on the experience of Jewish workers in the garment industry, is offered on demand.

MJM director Zev Moses said about 60 per cent of participants have been out-of-towners.

Dishy said many of the Montrealers – or their parents or grandparents – grew up in the neighbourhood.

"They often know more than me," he admits, and he welcomes their reminiscences.

On this tour, there are a mother and adult son from California, a Montreal woman and her visiting daughter from Toronto and sister from Israel, and a former Montrealer who's been living in New York for 13 years.

The two-hour tour started at the corner of Esplanade and Mont Royal

Ora Rubinstein and daughter Ronit listen to guide Aaron Dishy on Jewish Mile End tour. David Weinford is at right.



avenues, at the northern limit of Parc Jeanne Mance (the storied Fletcher's Field of yesteryear where, Dishy notes, his parents met).

Across Esplanade is the former home of the Jewish Public Library, opened in 1953, and next door, that of Yiddish poet Ida Maze, a mecca for the Jewish literati. In the other direction is the old YMIHA – the name, as well as its benefactor, tobacco magnate Mortimer B. Davis, still etched across the top of the massive structure. Today, it is a pricey condominium.

Heading north to 4652 Jeanne Mance St., a small attached building, now housing an immigrant-aid group and a daycare, is revealed to have been a Jewish orphanage and later the Herzl clinic. A plaque listing the Montefiore Home's officers is embedded in the front.

The Jehovah's Witness hall at the corner of Villeneuve and Clark streets was the first chassidic synagogue in Montreal from 1928, led by Rabbi David Flum from Galicia.

At 5116 St. Urbain St. is the former Anshei Ukraina shul, now an Evangelical Pentecostal church. The stained glass Magen David over the entrance has been obliterated by a cross, but the cornerstone laid on May 24, 1940 is still there immortalizing president Jacob Margulis, as is the stone announcing the ladies' auxiliary in a mixture of Yiddish and Hebrew.

What about the radicals? Dishy starts with the socialists. The Centro Social Espanol at 4848 St. Laurent Blvd. was built by the Workmen's Circle in 1936. Speeches were delivered from the second-storey balcony, and Yiddish plays were performed inside on its stage. Today, this is the popular musical venue, Sala Rossa.

That's a lead-in for the communists. The United Jewish People's Order was located at the corner of Laurier Avenue and Esplanade from 1947 to 1953, its windows purposely high to thwart assassination attempts, Dishy relates.

After that, it was the Labour Zionists' abode for about 30 years and, until recently, a kosher butcher. Now boarded up, it is planned as a fashionable café and commercial complex.

The most "egregious" example of covering up history, in Dishy's view, is the Collège Français's attempt to obliterate its school building's history. This huge edifice on Fairmount Avenue was the B'nai Jacob synagogue, constructed by Russian Jews in 1919. Its once-imposing façade was completely built over in a modern style, with only the wide arch with Hebrew inscription still visible at the roof.

Going round to the back of the building, Dishy shows a large circular pattern in the bricks. Taking out an archival photo, he shows this was the stained glass Magen David that was once the focal point of the 2,000-seat sanctuary. Try as they might, the present-day owners have not been able to disguise the rows of tablet-shaped windows.

Moses, 30, joins the group at this point, and pulls out his iPod, which holds a rare recording of Beth Jacob's stellar cantor Joshua Rosenzweig. The Beth Jacob was "the Carnegie Hall of chazzanut," he says.

The Collège also occupies the former Folkshule – Jewish People's School – where Moses' great-grandfather taught.

Fittingly, the tour ends at a Jewish "institution" still thriving – the Fairmount bagel bakery. The Mile End tour is not one of a lost civilization, Moses adds. In recent years, a significant number of young Jews have moved in, and are re-establishing community life there.

The scheduled tours end on Sept. 1, but the MJM will continue them through the fall on demand, and school and other private groups are already booking.

It's also adding more historical content to its website, and is planning "pop-up" real-life exhibitions in the winter. ■

Bob Freedman: looking at Winnipeg's past and future

MYRON LOVE
PRAIRIES CORRESPONDENT

When Bob Freedman assumed the position of executive director of what was then the Winnipeg Jewish Community Council, the community was in serious decline. As he looks forward to retirement at the end of August after 28 years, he takes pride in leaving his successor a vibrant, growing Jewish community but with challenges still ahead.

Speaking to *The C/N*, Freedman looks back over the tumultuous period of his tenure and ahead to the community's future challenges.

Let's start at the beginning. Tell us a little about your family background.

My parents were both from Ukraine – my mother, Anne, from Kiev and my father, Morris, was from a smaller place near Kiev. They came to Winnipeg independently and met and married here in 1935.

Dad was in the food business much of his life and worked until he was 81. He had to quit because he got sick.

I was born in 1944. We lived in the North End. My first home was in a small apartment block right around the corner from the old Peretz School. When I was in Grade 3, we moved to our first house farther north and I switched to the Talmud Torah until the end of Grade 7.

I still drive past our old apartment building from time to time. Reminding myself where I came from helps keep me grounded so that I don't take myself too seriously and take my success for granted. It helps me to have empathy for others.

While my older brother, Leonard, moved to California in 1960 and became a successful financial adviser in the entertainment industry, I decided to stay here.

Tell us about your early involvement in the Jewish community.

I first joined B'nai Brith West Kildonan Maple Leaf Lodge. I became president of the lodge and chair of the Central Canada Council of B'nai Brith.

In the 1970s, I was involved in one of the Jewish school boards. I was asked to serve on a three-person task force looking into the state of the Jewish schools in Winnipeg. We recommended merging the three schools under the aegis of a single school board, the Jewish Board of Education.

I was asked to serve as the first board chair. Those first two years were tough years. There was a lot of yelling and screaming at board meetings. I was accused of being responsible for the demise of the Peretz School. But the school's



Bob Freedman

population had been steadily declining as fewer and fewer parents were interested in having their children learn Yiddish.

You had conditions before accepting the position of executive director.

It wasn't an issue of money. Our community had been in decline for 25 years. Our infrastructure was aging. There had been a lot of talk about our situation, but nothing was happening. I didn't want to be the captain of a slowly sinking ship. I wanted the leeway I would need to move our community forward again.

What were your first steps?

Although I had been a community volunteer for several years, I had no background in professional community leadership. The first thing I did before starting was go to New York on my own dime to the Council of Jewish Federations' office and ask for help. I was directed to Garry Tobin, a well-known social demographer at Brandeis University who agreed to come to Winnipeg and read the riot act to my board members.

He spoke to the board on my second day on the job on May 2, 1986. His message was that we weren't dead yet – that our Jewish population was still larger than two-thirds of the Jewish communities in North America and it was time to start rebuilding.

He proposed a plan, which Marjorie Blankstein (who agreed to chair the planning process) and I spent the next two years selling to the community. We spoke to any group that would have us.

And that plan centred around the new Asper Jewish Community Campus?

“

We needed to not only increase the size of our Jewish population. We also needed to instill a new sense of pride

We needed to not only increase the size of our Jewish population. We also needed to instill a new sense of pride in the community and our institutions.

We saw what Kansas City did – building a Jewish community campus and modelled ours after theirs.

We recruited businessman Sheldon Berney, who had recently sold his family business, to chair the planning process.

What was the community's reaction to the campus proposal?

We faced a lot of skepticism. We had to deal with the north-south divide. [North Winnipeg was the original home of most of Winnipeg's Jewish immigrants and most of the city's Jewish institutions.] By the 1980s, the Jewish population in north Winnipeg was rapidly declining, while the south Winnipeg Jewish population was growing.

We also had to convince the different Jewish agencies that it was to their advantage to be all under the same roof.

How did you decide on the location?

We were fortunate that the provincial government had this historic building complex for sale in south Winnipeg. It was a great location with good access. Built in the early 1900s, it used to be the University of Manitoba Agricultural College and had been used for many years for government offices. We had to agree to maintain the historic façade.

The biggest challenge was what to do with the old boiler plant. We transformed it into the Berney Theatre. It's a nice theatre and gets a lot of use.

What about the demographic piece?

We were fortunate again in that the Argentine economy collapsed. [Then-] premier Gary Filmon's wife, Janice, met a Jewish Argentine on a flight and persuaded him to consider making Winnipeg his home. We began recruiting members of the Argentinian Jewish community to immigrate to Winnipeg. There was a lot of interest. I went down to Argentina in 2002 with a business leader, a government representative and a Jewish lady from Argentina who had earlier moved to Winnipeg to translate for us.

We pre-arranged interviews with 50 families over five days. We also held a seminar at our hotel that attracted over 200 people. It was quite emotional. We had to tell some people that they wouldn't qualify for Manitoba and recommended they try Israel.

In the end, about 100 families moved here from Argentina, and most are still here. And families are still coming in small numbers from throughout Latin America.

In recent years, most of the immigration has been from Israel.

Yes. We are victims of our own success. We have never tried to recruit Israelis, but we have a website and our reputation as a welcoming, affordable community has grown.

For years, kashrut in Winnipeg was an issue.

For 25 years, Winnipeg's kashrut wasn't recognized nationally and internationally. About 15 years ago, I approached OU in New York and worked out a deal for OU to take over responsibility for kosher supervision from WK (Winnipeg Kosher). Kashrut is one of the bedrock tenets of what makes us Jewish. We are still working on re-introducing fresh kosher slaughter here.

With the community now growing and in sound financial shape, what issues lie ahead?

Our biggest challenge is the same challenge facing most North American Jewish communities. We live in a tolerant society. There are no anti-Jewish laws here or restrictions. We are now part of the mainstream. We can't count on anti-Semitism to keep our people together. We have to create a sense of joy about being Jewish.

The problem today is that a lot of our young people are not growing up in Jewish homes even when both parents are Jewish. We face the prospect in future of having communities of Jews but without a Jewish community. ■

A state funeral for a pirate rabbi

Backstory

EROL ARAF

Four hundred years ago in 1614, one of the greatest Jewish pirates of the Caribbean and Mediterranean was Rabbi Samuel Pallache. His last attempted raid on Spanish and Portuguese vessels ended in disaster.

A storm threw him off course and he had to land in Plymouth, England, where he was promptly arrested and imprisoned in the Tower of London. The Spanish ambassador, the Count of Gondomar, wanted him hanged, but the rabbi argued that he had received official permission from Prince Maurice of the Netherlands for privateering operations against Spain and Portugal, and he was therefore being unlawfully detained! After all, he had a licence and was only trying to make a living, the good rabbi maintained. Eventually, the prince used his influence in the Court of St. James and managed to bring him back to the Netherlands.

Rabbi Pallache is the star of Ed Kritzler's well-researched and well-documented book, *The Jewish Pirates of the Caribbean*.

The author tells the story of how, in the aftermath of the Spanish Expulsion, a generation of swashbuckling Jews and corsair rabbis carved out an empire in the New World in their quest for religious freedom, revenge and treasure – not necessarily in that order!

As freewheeling outlaws and adventurers one step ahead of the Inquisition, they took upon themselves the task of ensuring Jewish continuity, and adopted the names of Jewish prophets, kings and sages. They called themselves Moses, Abraham, Jacob, Isaac and Joseph. They named their ships after Prophet Samuel, Beautiful Sarah, Prophet Daniel, Queen Esther and King Solomon. No elusive *chaverim* raided Spanish merchant fleets, formed alliances with other powers hostile to Spain, spied for Elizabeth I, worked closely with the Stuarts and Cromwell, co-operated with the Dutch in creating new financial instruments, conquered new lands, established trading posts and communities in Brazil, Jamaica, Curacao and New Amsterdam, and dreamed about reaching California.

Rabbi Pallache, born in The Hague, was a descendant of a distinguished family of rabbinic sages from Cordoba, Spain. He

eventually settled in Fez, Morocco, and became the spiritual head of the Moroccan Jewish Community.

But piracy beckoned, as Rabbi Pallache greatly admired the Ottoman corsair Sinan, known to his Spanish prey as "The Great Jew." Sinan was Barbarossa's lieutenant, and their pirate ensign featured a six-pointed star called the Seal of Solomon by the Turks.

Polyglot Rabbi Pallache would soon follow in the wake of Sinan by combining piracy with statecraft. Indeed, as a Moroccan Jew operating in Catholic and Protestant Europe with equal dexterity, Rabbi Pallache carved a niche for himself as distinguished diplomat, talmudic scholar, international businessman, Philip III's double agent and bon viveur in the Court of James I: in short, a man for all seasons.

The rabbi's greatest diplomatic achievement was forging the Moroccan-Dutch alliance against Spain. Indeed, his friendship with the Dutch Crown Prince Maurice enabled him to secure a privateer's licence to plunder Spanish galleons under Dutch colours and obtain letters of marque in 1613, documents permitting him to commit acts of piracy.

To all intents and purposes, by disrupting Spanish trade in both the Mediter-

anean and the Atlantic, Rabbi Pallache, together with his Dutch allies, played a key role in setting the stage for protestant powers to challenge Spain's supremacy on the seas. Moreover, the gifted rabbi and his associates also made a signal contribution to international trade by developing the idea of letters of credit in lieu of shipping goods that might be seized by other pirates.

International banking suited him better in later years as he became an important Dutch citizen and community leader. After all, the honoured rabbi was among the founding members and the first president of Amsterdam's first synagogue, Neve Shalom.

On Feb. 4, 1616, he died in The Hague, and was buried in the Sephardi-Jewish cemetery Beth Haim of Ouderkerk aan de Amstel after receiving a state funeral for his extraordinary services to the Dutch crown. Describing the funeral, Kritzler wrote: "Six mounted horses draped in black pulled the hearse. Prince Maurice and the city magistrates marched behind the bier, honouring the man and the community he led."

Such is the tale of the pirate rabbi who never raided on Shabbat and never left home without his kosher cook Albane! ■

OBITUARIES AND RELATED NOTICES

Steekles Memorial Chapel

Yolleck, Frima	July 31/14	Private
Hamburger, Petru Bernat	July 31/14	Private
Starizni, Edward	July 31/14	
Dachtar, Hana Chipora	July 31/14	5430 Yonge St
Cooper, Irving Sidney	July 31/14	65 Skymark Dr
Gluck, Eva	Aug. 1/14	550 Cummer Ave
Shore, Marvin Jay	July 31/14	18 Elgin St
Margolin, Daniel	July 31/14	115 Antibes Dr
Bojarski, Syd	July 31/14	1 Clark Ave. W
Young, Steve	Aug. 4/14	143 White Sands Way
Weisdorf, Morris	Aug. 2/14	3560 Bathurst St
Chvartsman, Esfir	Aug. 2/14	Private
Melul, Jacob	Aug. 2/14	155 Marlee Ave
Shulman, Hy	Aug. 4/14	5444 Yonge St
Sapozhnikova, Ester	Aug. 4/14	Private
Sapir, Omri Mark	Aug. 7/14	46 Timberlane Dr
Polski, Pawel	Aug. 7/14	Private
Khefets, Polina	Aug. 7/14	
Wald, Simon	Aug. 8/14	90 Fisherville Rd

BENJAMIN'S PARK MEMORIAL CHAPEL

Marion Green	Jul 30/14	16 Appletree Court
Lou Kirshenblatt	Jul 31/14	8 Covington Road
Alec Schechter	Aug 2/14	6200 Bathurst Street
Irving Hoffman	Aug 3/14	110 Promenade Circle
Dorothy Pinkus	Aug 4/14	199 Waterloo Avenue
Fern Akler	Aug 1/14	82 Brownstone Circle
Nili Gayer	Aug 4/14	10 Kenneth Avenue
Leib Pillersdorf	Aug 8/14	83 Collinson Blvd.
Shirley Berger	Aug 7/14	3680 Speedsville Road
Ellie Citren	Aug 8/14	291 Reynolds Street
Dr. Morris Charendoff	Aug 7/14	134 Sandringham Drive
Frances Cooper	Aug 7/14	70 Monarch Park Avenue

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WILLIAM ROTENBERG ז"ל
will take place
Sunday, August 24 at 10:15 a.m.
Pardes Chaim
11818 Bathurst St. Vaughan, ON
(West side 1.5 miles north of Elgin Mills Rd./North of Gable)
Community Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
JOSEPH GIMPLE GOLDWASSER ז"ל
will take place
Sunday, August 24 at 2:00 p.m.
Roselawn Cemetery
619 Roselawn Ave. Toronto, ON
Eira Chaim, North Side Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ESTHER BALITSKY ז"ל
Devoted mother of Jerry Balitsky & Roslyn Schultz
will take place
Sunday, August 24th at 10:00 a.m.
Bathurst Lawn Memorial
Bathurst Street, South of Steeles
Torah Emeth Section
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Community marches against anti-Semitism

Thousands took to Bathurst Street to counter the global rise in Jew-hatred and the demonization of Israel.

PAGE 12



Students boycott Israel, but U of Regina doesn't

Ontario wing of student group launches action, while Prairies business school clarifies its position.

PAGE 15

Continued

CANDLELIGHTING, HAVDARAH TIMES

Halifax	7:38 p.m.	8:40 p.m.
Montreal	7:19 p.m.	8:22 p.m.
Toronto	7:40 p.m.	8:41 p.m.
Winnipeg	8:00 p.m.	9:07 p.m.
Vancouver	8:10 p.m.	9:19 p.m.
	7:43 p.m.	9:49 p.m.

Will he judge Israel fairly?



William Schabas speaks to *The CJN* about his decision to head a United Nations Human Rights Council commission of inquiry into Israel's military campaign in Gaza. Interview, **PAGE 8**. Comment, **PAGE 6**.

Transit worker disciplined

Man who made anti-Israel remarks while wearing a TTC uniform gets three-day suspension. **PAGE 18**

Jewish Community Focus

A look at how local agencies help people in need.

See special section inside

It's Ashkenaz time again!

Yiddish is at the heart of the biennial late-summer festival.

PAGE 38



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A tussle at Temple, and a tribute to Winehouse

Amy to watch over Camden

A life-sized bronze statue of the late British Jewish singer-songwriter Amy Winehouse will be erected in the London neighbourhood where she lived. Winehouse, known for hits such as 2006's Grammy-winning *Back to Black*, died at 27 of alcohol poisoning in 2011. The statue will stand in a market in the Camden area, close to where she died. It will show her leaning on a wall with a hand on her hip. It will go up Sept. 14, which would have been her 31st birthday. "Now Amy will oversee the comings and goings of her hometown forever," her father Mitch said.



Her statue will go up next month in London.

Student punched at anti-Israel booth

A Jewish student at Temple University in Philadelphia was punched in the face by someone at a booth for Students for Justice in Palestine. The pro-Palestinian group reportedly condemned the Aug.

20 assault of Daniel Vessal and said the assailant was neither a student nor a member of the group. Vessal approached the booth at a campus fair and allegedly was punched after a verbal exchange that included anti-Semitic slurs. He was taken to the hospital and later released. He's a

member of the Jewish fraternity Alpha Epsilon Pi and a fellow with CAMERA, a pro-Israel media watchdog. Temple's Hillel expressed "outrage" over the incident and said police didn't arrest the assailant. Temple's Students for Justice in Palestine condemned the incident, "just as we condemn the violence that is committed against Palestinians by the State of Israel on a daily basis." But it also said Vessal had "harassed" its members, calling them "terrorists" and "Hamas."

Shabbat dinner in U.S. prime time?

CBS will adapt a U.K. sitcom called *Friday Night Dinner* about a Jewish family. The British show, created by Robert Popper, is about the Goodmans, a traditional Jewish family with two sons who come home weekly for Shabbat dinner. It's unclear whether the family in the CBS adaptation, which Popper will write, will be Jewish. The U.K. show is in its third season. ■

Gematria

\$180,000

The amount a Long Island, N.Y., woman, Marie Augustin, 42, stole from the Jewish National Fund using identity theft.

\$10 million

The amount Jabbar Collins received for being wrongly convicted of murdering New York Rabbi Abraham Pollack in 2004. He spent 16 years in jail.

Quotable

66

I don't really need to get into defending the UN's policy and the Human Rights Council.

— Law prof William Schabas, chair of the UN's Gaza war crimes probe. More on page 8.

Inside today's edition

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Exclusive to CJNEWS.com

Karen Skinazi ruminates on anti-Semitism during a stopover in Malaysia.

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Letters to the Editor

JDL stands up for Jews

The Centre for Israel and Jewish Affairs (CIJA) and Bernie Farber have missed the point entirely ("Is the JDL filling a void in street-level Jewish activism," Aug. 21). At this critical stage in Israel's fight for survival, it is imperative that they stop interfering with other pro-Israel advocacy approaches. It is shameful that they have chosen to paint the Jewish Defence League (JDL) as an extreme right-wing fringe group in order to promote their own views when so many of us who have marched with the JDL over the years can attest that there is no finer or more dedicated group of people.

What we see happening on the streets is a microcosmic snapshot of the Arab-Israeli war. We all understand that the Israel Defence Forces (IDF) must respond to Hamas, so why is it so difficult for us to understand that the Jewish community here must also respond to those who fight to destroy us? Thank God the JDL stands up for us because to do nothing is to demonstrate weakness, and weakness emboldens this horrendous evil.

Are the reports that we read daily not enough to convince even the most liberal among us that political correctness, appeasement and giving our land away for a peace that will never come are not working? Jews have had enough and want to confront this evil by demonstrating strength, and the JDL answers this need.

Steven Schaffer
Burlington, Ont.

What's going on with the JCC?

It has been almost five years since we Jewish Community Centre (JCC) members were forced to seek other places to congregate and work out since the JCC building was torn down, and ultimately the Sherman Campus was put on hold. There is only about \$30,000 of grass covering what used to be our beloved "Y," and many controversial rumours about what is happening seem to be clouded with inaccurate facts. We, former health club and general members, retirees, and Holocaust survivors are entitled to a full explanation as to what led up to this awful result.

Murray Rich
Toronto.

CIJA silences Jewish voices

Janice Arnold's online article "Anti-Israel protesters gain entry to federation building," (cjnews.com) repeats an intentionally misleading press release about us.

CIJA claims we were there to "incite hatred against Jews in Quebec" but in fact we are Jews committed to confronting anti-Semitism where it exists. Accusations of anti-Semitism are consistently employed by CIJA/CJA in this cynical manner to silence criticism of Israel. In the process, those of us who oppose the State of Israel are made to disappear as Jewish people. Worse, by making these kind of claims, CIJA/CJA are undermining those working to uproot real forms of anti-Semitism.

CIJA refuses to acknowledge that we are Jews because its aggressive politics on Palestine and its efforts to control the discourse of the Jewish community require that all criticism of Israel originates from anti-Semites. For that reason, anti-Zionist Jews are an inconvenient fact. By refusing to acknowledge our existence as an organized group of Jewish people, CIJA/CJA is continuing their campaign of intimidation within the Jewish community, silencing all dissent on the issue of colonialism in Palestine.

David Zinman and Sam Bick
Montreal.

Angry at Adam Goldenberg

Adam Goldenberg, in an emotional column ("On Gaza, there are many reasons I'm angry," Aug. 14), lets us know that he is angry with many things about the Gaza War, but in particular with the death of Gaza's children. He "can't stop thinking about them, he can't stop being angry about them."

I, too, am angry. I am angry about the loss of 63 Jewish heroes (at the time of this writing) who gave their lives so that more children, both Israeli and Palestinian would not lose theirs.

I am angry that Goldenberg casts doubts about "Israel's claim that it does as much as it can to reduce civilian casualties."

I am angry when decent people make allegations that undermine Israel's fight for existence against an implacable foe and by doing so add argument to the vicious propaganda campaign of the enemies of the Jewish people.

Sam Mitnick
Cote St. Luc, Que.

For more letters this week, please see cjnews.com.

Letters to the editor are welcome if they are brief and in English or French. Mail letters to our address or to cjinfo@gmail.com. We reserve the right to edit and condense letters, which must bear the sender's name, address and phone number.

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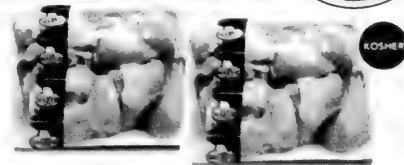
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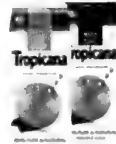
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RABBI PHILIP SCHEIM

BETH DAVID B'NAI ISRAEL BETH AM CONGREGATION, TORONTO

Rabbi Scheim: Several years ago, I had the opportunity to observe Tisha b'Av in Jerusalem and was present at the Kotel for Minchah services. During the Torah reading, two men began to fight over aliyot, each arguing he was the more worthy to be called to the Torah. A third man, observing the scene, commented on the irony that the Destruction of the Second Temple, at the place we were standing, over which we were fasting and praying that very day, was due to *sinat chinam*, baseless hatred, to our inability as Jews to get along with each other. The question that enters my mind as we enter another tshuvah/repentance season is whether or not the confessional we recite on the High Holidays have the power to reshape our behaviour, or are we destined to be like those men at the Western Wall, missing the entire point of the liturgical experience around us?

Rabbi Finegold: Your story begins on Tisha b'Av, and there is great profundity to that fact. In his book on the High Holidays, *This Is Real And You Are Completely Unprepared*, Rabbi Alan Lew views the beginning of the process of tshuvah as being on Tisha b'Av. His point is that we must feel the brokenness of our people and ourselves if we want to make real change in the coming year.

Perhaps the way in which we can begin the transformative repentance that we all need is to spend the time between now and Rosh Hashanah doing a *cheshbon hanefesh*, a spiritual accounting, where we ask ourselves what have I done to contribute to the brokenness of the world and to the imperfection of my own soul. By the time we recite the *Al Chets* on Yom Kippur, we no longer have the time to dwell on our imperfections and our prayer becomes rote.

Rabbi Scheim: You have touched upon the reason

why people choose to approach their rabbis during this pre-High Holiday season, including some who confess to having little or no Jewish spiritual connection. Elul, traditionally the month devoted to tshuvah, seems to be the time when our perceived or actual inadequacies come to the fore, and lead us to seek support when confronted with family, personal and emotional burdens. Maybe it is the hope that the coming year can be better that leads many to seek intervention in the weeks prior to Rosh Hashanah. Sometimes the first stage of tshuvah, of personal and spiritual repair, comes from being heard, from articulating personal anguish. Once the seeker of healing realizes that his/her pain has been heard, a process of repair can begin. Even though tshuvah is imperfect, and we so often find ourselves in exactly the same spot one year later, the very possibility of improvement, of healing, allows for hope. We may or may not do better in the year ahead, but we ought not give up trying.

Rabbi Finegold: I think the cyclical nature of moving toward and away from a time of tshuvah has great value. Just as in *tfillah* the two aspects of prayer, *keva* and *kavanah*, complement each other, so does the feeling of wanting to improve, wax and wane. *Keiva*, the rote recitation of prayer at fixed intervals daily is sometimes seen as the enemy of *kavanah*, the intense focus on the meaning of prayer and creating a deep bond with the entity to whom one is praying.

I think Elul serves the religious consciousness in much the same way. It is interesting to note that the Mussar Yeshivot of eastern Europe, where self-improvement was the main topic of study, were a novelty, and anomalous in Jewish history. It does not seem to be a natural way of life to constantly undergo self-scrutiny at the granular level that Mussar masters were fans of.

But the cyclical nature of our collective memory allows us natural periods of time where, if we are attuned to them on a regular basis, we can have a spiritual checkup and hopefully create positive change in our lives. However incremental that change may be on a yearly basis, it certainly adds up over time. ■

How to reach us

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HEAD OFFICE:

1750 Steeles Ave W, Ste 218, Concord, Ont L4K 2L7

Tel: 416-391-1836; Fax: 416-391-0949

Editorial e-mail: cjninfo@gmail.com

Advertising e-mail: adscjn@gmail.com **Website:** www.cjnews.com

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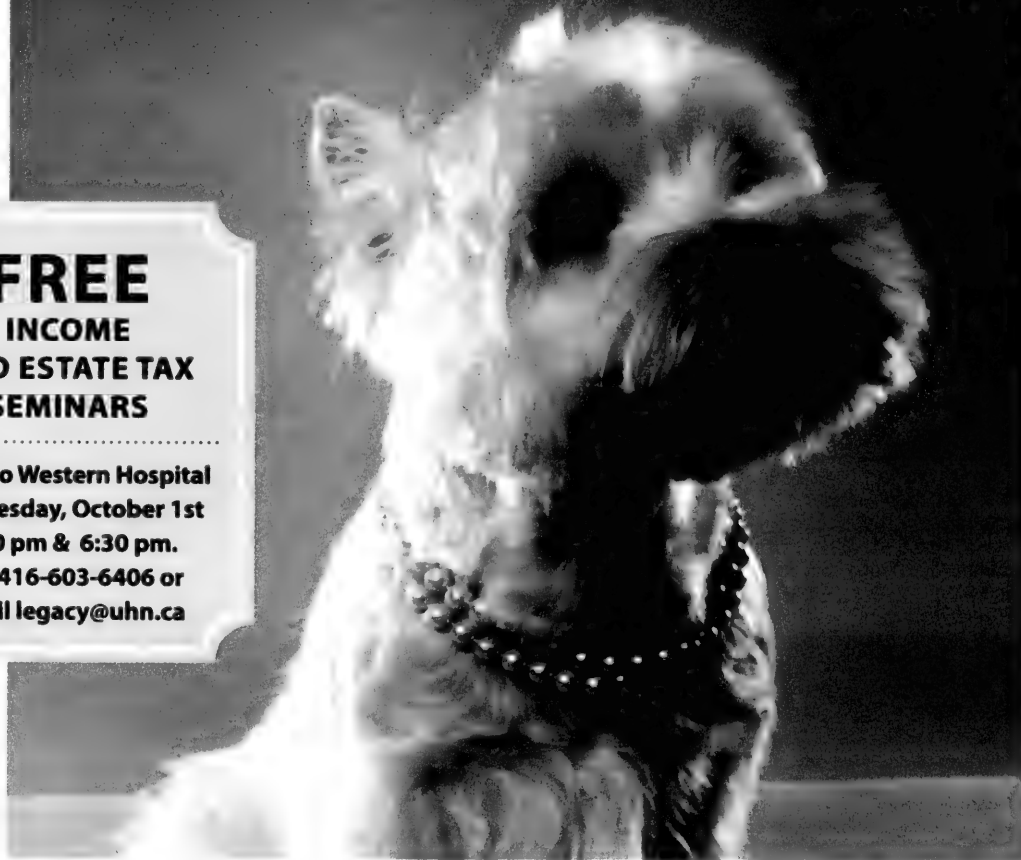
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From the archives | Let's play ball



ONTARIO JEWISH ARCHIVES, BLANKENSTEIN FAMILY HERITAGE CENTRE

Goody Rosen was born in Toronto on Aug. 28, 1912. He played baseball in Toronto for the Lizzies and debuted as a professional ball player in 1937. He was one of the first Jewish boys in North America to play for the major leagues. He played for the Brooklyn Dodgers for most of his career, moving to the New York Giants for one year before retiring in 1946.

SeeJN | Taste of sleepover camp



UJA FEDERATION OF GREATER TORONTO PHOTO

Addison Yack gets a paddleboard lesson from a wind-sports staffer at Camp Northland-B'nai Brith on Aug. 10 as part of the PJ Library Goes to Camp Tour. The event saw 27 families join PJ Library and UJA Federation of Greater Toronto's Silber Centre for Jewish Camping for a day of fun at Camp Shalom and Camp Northland-B'nai Brith. Future campers and their families met with staff, toured each facility, enjoyed the waterfront and got a taste of fun at a Jewish camp.

From Yoni's Desk

Prof. Schabas, we need answers

In the bizarre world of the United Nations Human Rights Council, William Schabas is the quintessential candidate to lead an investigation into the Israel-Hamas war. The University of Toronto- and University of Montreal-educated academic has a history of bashing Israel (for a handy sampling of his more egregious statements, see page 50) that falls very much in line with the Human Rights Council's obsession with vilifying the Jewish state. You don't need to wait until March of next year, when the Schabas report is slated for release, to pronounce it a prejudiced farce. The document has effectively been written before the commission of inquiry even gets underway.

In this week's *The CJN*, reporter Paul Lungen speaks to Prof. Schabas and asks the officer of the Order of Canada the hard questions on all of our minds: why did he agree to head the UNHRC commission? And does his history of controversial declarations regarding Israel render him unfit to lead this investigation?

Regrettably, Schabas' answers are wholly lacking.

Asked why he accepted the UNHRC mandate, Schabas replies: "I'm a big supporter of the United Nations, and I feel the duty to do such a thing when one is asked unless there's a very strong reason not to." Except there are any number of good reasons why he should not have agreed to participate. The UNHRC's preoccupation with Israel is patently discriminatory – not to mention that the council counts among its members known human rights violators and maintains a cynical silence when it comes to other nations accused of human rights crimes. If that's not reason enough to reject the UNHRC, what is?

As for the specific mandate of the commission, Schabas has this to say: "The mandate does not condemn anybody. The mandate just asks the commission to inquire into violations of international humanitarian law and human rights law, committed on the territory of the Palestinian occupied territory, and Gaza in particular, in relation to the Israeli military operation, which began in the middle of June 2014." But if the mandate does not condemn one side unfairly, why set Israel's operations in Gaza as the starting point for inquiry, and not the vile tactics of Hamas?

Asked about his perceived personal bias when it comes to Israel, Schabas answers with his own question: "Do you have to be a supporter of the current government of Israel to be a friend of Israel, or can you take another view about what the government of Israel should do?" Sure, it's true there are many supporters of Israel – within and without the country – who do not agree with the present government. There's nothing inherently wrong with that. But when you have been contracted to judge the current government of Israel, impartiality should be a requirement.

The fact that it's not really all you need to know about the UN Human Rights Council and William Schabas.

...

CJN columnist Shira Herzog passed away over the weekend. Herzog was an insightful writer and a champion of Israel. Her voice will be sorely missed in these pages, and we wish her family comfort during this difficult time. ■ — YONI

REFLECTIONS

B'nai Brith CEO looks back on his legacy



Frank Dimant

“

*Silence
is never
an option*

education be a critical component of the Canadian psyche.

The Holocaust and Hope Educators' tour was first initiated by B'nai Brith Canada and its League for Human Rights. Annual audits of anti-Semitism were created that helped to give us, the Jewish community, an understanding of where we were, and still are, heading. Not always were our initiatives well received. Quite frankly, the most serious attacks were not from the Ernst Zundels, James Keegstras or Malcolm Rosses, nor were they from hate groups or Palestine House. Very often, the opposition came from fellow Jews and other Jewish organizations and publications.

It has always been my belief that our people are not governed by the dictum that a single voice speaks for the consensus of the community, even when it was presumptuously called the Parliament of Canadian Jewry. My position was, and remains, that the community is always better served by having checks and balances. Responsible Jewish activism demands an independence that allows one to articulate the realities as seen through the eyes of those who understand the lessons of the Holocaust. Silence is never an option!

Alerting the Jewish communities to the dangers that were about to come on campuses was met with derision and insults. Fear mongering was the phrase often used against us, and the saddest part about being right, is that it does not

necessarily make one happy.

There were many good times and I was blessed to have, for the most part, a wonderful group of national leaders who constituted our board of governors. The struggle for Soviet, Ethiopian and Argentine Jewry, as well as the fight for Aboriginal rights in Canada, the Vietnamese boat people, the redress of the Japanese community in Canada and the Chinese head tax were all causes that B'nai Brith championed.

At the same time, the organization provided necessary social services to the underprivileged members of our community.

I also, sadly, witnessed the demise of many organizations. The numerous vibrant groups that once made up the constituency of the Canadian Zionist Federation have mostly disappeared. The Zionist youth groups, once an integral component of our national mosaic, for the most part, do not exist.

I take great pride in the knowledge that B'nai Brith has fulfilled a major component in Jewish life, caring for those less fortunate. Our B'nai Brith affordable housing units, which offer magnificent accommodations for those below the poverty line, are examples of the dedication and commitment of loyal B'nai Brith members, while our Bogoroch Family Senior drop-in centre constitutes a vital reason for so many of our elderly community to come out daily and enjoy a meal together and much needed socialization.

Today, B'nai Brith has taken up a new challenge, and that is to find some relief and comfort for those afflicted with Alzheimer's and, thus, as I look back on my accomplishments and achievements, I think of both the advocacy and the social services that have been an integral component of the day-to-day work.

As I look to the future, I am confident a new leadership will take the helm of the organization to new heights professionally, and at the lay level in B'nai Brith, a leadership that will continue the tradition of responsible activism. We, in the Jewish community, have been blessed, very blessed. Today, Canadian Jews live in the golden age of our history and this is due, in large measure, to the wonderful example set by Prime Minister Stephen Harper. The enemies, however, continue to grow as Canadians are now serving with terrorist organizations overseas and, as more radicalization takes place in this country, we can never become complacent. We must never fool ourselves into a false sense of security.

Recent events have demonstrated the heightened provocation of pro-Islamic radicals in this country including physical attacks, an assault on the federation building in Montreal, and demonstrations in stores carrying Israeli products. This is all a foreshadowing of the future.

We must take security more seriously and provide a venue in this country where there exist strong national organizations that may not always agree but that are funded efficiently and effectively so that all their voices can be heard. Zev Jabotinsky was always inspirational and motivated me to persevere and engage in the necessary battles in defence of our people. I hope that I have added one small footnote in the history of Canadian Jewry to help ensure its stability.

As we approach the High Holiday season, on behalf of myself and my family, I wish the community a year of peace, joy and happiness. ■

Frank Dimant is CEO of B'nai Brith Canada. He is stepping down on Dec. 31, 2014 after 36 years.

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UNHRC commission chair dismisses allegations of bias

PAUL LUNGEN
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Canadian professor of international law, William Schabas, has been a lightning rod for criticism ever since he was appointed to chair a commission of inquiry under the UN Human Rights Council "to investigate all violations of international humanitarian law and international human rights law in the Occupied Palestinian Territory." Canadian Foreign Minister John Baird called the commission a sham and said Schabas, a Canadian, is biased against Israel. Israeli Foreign Minister Avigdor Lieberman said the country should not co-operate with the "hypocritical" UN body, and UN Watch argued Schabas should recuse himself after publicly calling for the prosecution of Israeli Prime Minister Benjamin Netanyahu. Schabas spoke to *The CJN* from his home in London, England.

Prof. Schabas, can you tell me why you took this job on the commission of inquiry?

I was asked to do it by the president of the United Nations Human Rights Council (UNHRC). I'm a big supporter of the United Nations and I feel the duty to do such a thing when one is asked unless there's a very strong reason not to.

The UNHRC includes among its members many human rights abusers, such as Saudi Arabia, Pakistan, Russia, Congo. Why should anyone take seriously its findings on human rights cases?

Well, the issues I'm interested in are not findings of the Human Rights Council (HRC). The HRC has decided to set up a commission, so that's what concerns me.

I don't really need to get into defending the UN's policy and the Human Rights Council.

The resolution that created the inquiry "condemns in the strongest terms the widespread, systematic and gross violations of international human rights and fundamental freedoms arising from Israel's military operations...which may amount to war crimes." Doesn't the resolution that created your committee prejudice Israel's guilt?



William Schabas

I've been asked to chair a commission, an independent commission, and we have a mandate from the resolution. The rest of the resolution doesn't concern me. I'm not acting on the basis of the rest of the resolution. I'm just acting on the basis of the mandate, which I think is paragraph 13 of the resolution.

How is that different than what I just read to you?

The mandate does not condemn anybody. The mandate just asks the commission to inquire into violations of international humanitarian law and human rights law, committed on the territory of the Palestinian occupied territory, and Gaza in particular, in relation to the Israeli military operation, which began in the middle of June 2014. So it doesn't target anyone or identify anybody. It just defines the territory and says look at the violations that took place there, in relation to that situation.

But wouldn't you agree that somebody looking at this would say this is obviously not an unbiased approach? Look at the resolution in its totality. It's definitely aimed at Israel and presupposes its guilt.

Well, as I said, I'm not acting on the basis of the resolution, I'm only acting on the basis of the mandate in paragraph 13 of the resolution. People may see it that way. I know there are people who are not really well disposed to the United Nations or the HRC. So they're going to view it negatively.

But I think if one looks at it in a proper and objective way, you will see that the mandate in [paragraph] 13 is a broad one and one that's not directed at anybody in particular.

Do you believe Hamas fires its rockets and missiles with the aim of maximizing civilian casualties, and should that not be part of what you look at when you hold the Commission of Inquiry?

As I've said, it's absolutely incompatible with the independence and impartiality of someone who's been asked to look at this to answer those questions or make statements. I will, I'm sure, and my colleagues in the commission will venture an opinion on that subject, and we'll do it in the report, but not until we've done our job.

You're asking a question about what we're required to do, what we're entitled to do under the mandate, which is in paragraph 13 of the resolution. And I've said, paragraph 13 is not directed at any particular combatant party and I think if one reads it in a reasonable way, one could easily conclude that it deals with all the combatant parties. And if that's your conclusion, then your answer is yes, you would look at that.

You'll have to wait for the report to see that.

During the recent conflict, rockets were found in UN Relief and Works Agency for Palestine Refugees in the Near East (UNRWA) schools on at least three occasions that I know of, and they were turned over to Hamas. Doesn't that indicate that any organization supported by the UN to look into this is not impartial and cannot come out with an impartial verdict?

I don't really understand your question. You're telling me something, which is something quite possibly that the commission would investigate, but why would that affect the impartiality of the commission?

I don't really understand the question here.

Well, they were taking sides. How can the body that runs UNRWA come to an impartial verdict here?

The Commission of Inquiry set up by the HRC is not UNRWA. UNRWA is different. There's no connection between the commission of inquiry set up by the HRC and UNRWA. I don't see the relationship, unless you think that everything to do with the United Nations is somehow fatally tarnished. I don't believe you'd be saying that. Do you believe that the UN Security Council is also terribly biased in the situation?

CONTINUED ON PAGE 50

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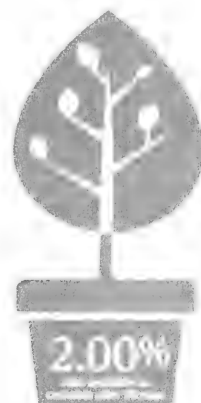
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Support for Israel is not a wedge issue



Jonathan Goldbloom

“Israel has the right to defend itself and its people. Hamas is a terrorist organization and must cease its rocket attacks immediately.” Justin Trudeau

Michael Taube's effort to put a negative spin on Justin Trudeau's support of Israel in the Aug. 14 issue brings political partisanship to a new low.

At a time when all three major parties are standing with Israel and essentially speaking with one voice, Taube portrays the Liberals as “pandering to the Jews.” He alleges that members of the Jewish community have shifted massively to the Tories, and that this is not because of Prime Minister Stephen Harper's support of Israel but because Jews are in tune with small “c” conservative ideas.

As I go door to door, participate in coffee parties, and listen to grassroots

individuals, I find that people are responsive to what Trudeau and the Liberals are saying.

For the record, Liberals all want peace. We hope that the cease fire is restored and negotiations resume. Too many people have suffered, and too many people continue to live in fear.

Peace, however, is impossible in the long term with an enemy, Hamas, which does not want peace; which wants to destroy Israel; which denies Israel's right to exist; and which uses its citizens, including its children, as pawns and propaganda victims of war. Israel has every right to defend itself.

That being said, we must all work to find a solution to avoid more deaths and destruction – military and civilian – and on all sides. Our shared goal is a two-state solution where each state enjoys secure and recognized borders.

Canada, under a Liberal government, will solidly support Israel. We could also play a constructive role in the peace process. One vital step, for example, would be to help in establishing mechanisms to ensure a genuine, verifiable demilitarization

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Liberal values are Jewish values

of Gaza. Canadian expertise could also be used to help the people of Gaza build a democratic and productive society.

Trudeau is earning respect for the consistency of his message, and for his courage in expressing it to all audiences. I urge readers to review key statements he has made by going to Liberal.ca. Or look at the video on YouTube of Marc Garneau's speech several weeks ago at an Ottawa rally.

Taube, an exponent of the Conservatives' derogatory attack strategy, and a speech writer for Harper, makes a big stretch when he asserts that a majority of members of the Jewish community – or indeed a majority of Canadians – have bought into small “c” conservative policies. My experience in talking with Canadians indicates that basic Canadian values continue to be historic Liberal values. Polls bear this out.

We take pride in the Liberal legacy, from ensuring universal access to health care to rejecting bank mergers, and staying out of Iraq. I have yet to come across a Jewish audience that supports closing all of The Status of Women's offices in the country, or linking foreign aid to an anti-abortion policy, or denying health care to refugee claimants, or ending the Court Challenge's Program used so successfully by Quebec's English speaking community to ensure access to English schools and institutions.

Canadians want a government that is both fiscally and socially responsible, that, for example, initiates policies in support of middle class Canadians while leading the fight against climate change and taking steps to build bridges amongst Canadians of all backgrounds.

The bottom line is that Liberal values are Jewish values.

Taube's partisan nastiness does a disservice to Canada and to Israel. ■

Jonathan Goldbloom is a candidate for the federal Liberal nomination in Mount Royal, Que.

Facebook in a time of war



Daniel Held

Throughout the weeks of Operation Protective Edge, I have been glued to my computer screen, pouring over articles, tweets, blogs and op-eds. I'd done this before. During previous wars, I had my finger on the refresh button of the *New York Times*, *Haaretz*, *Jerusalem Post*, and the *National Post*. I listened avidly to CBC's hourly radio news, and watched streaming clips on CNN. The need for instant information is overwhelming.

While this summer I still read those sites, tuned in to those broadcasts, and added the *Times of Israel* to my bookmarks, it was Facebook that really occupied my summer.

Before the war, Facebook had been a place to check up on friends. It was filled with pictures of the food they ate, the messes their kids made, and the places

they vacationed. These benign posts were occasionally interspersed with links to interesting articles or invitations to play candy crush.

During the war in Gaza, my Facebook timeline turned into a 24/7 news feed. Friends in Israel shared their personal experiences, selfies in bombshelters and updates on how their lives were impacted. Friends around the world shared links to articles they were reading, videos depicting the valour of the IDF, and infographics explaining the situation.

It was an endless torrent of Israel news and advocacy. By the third week of the operation I yearned for the return of cute baby pictures.

Facebook is a powerful media. It's instant, interactive and multimedia. The average young adult spends more time on Facebook than they do emailing, shopping or commuting. When the news from Israel passes through Facebook, it meets young people where they are and likely penetrates a broader audience.

At the same time, turning to Facebook for our news should raise alarm bells because Facebook encourages isolation

of thought.

News feeds are populated by articles shared by Facebook friends. A week into the war I realized that the breadth of opinion I was reading was narrowing. In the past, I turned to a wide range of news sources – some I agreed with and others that infuriated me. I was reading a variety of positions and making sense of them for myself. With Facebook serving as the curator, I was only reading articles that resonated with my friends' political views.

The narrowing of opinion pushes us dangerously toward confirmation bias. It reinforces our existing opinions and mitigates against new ways of thinking, which are essential in determining our own positions.

A second concern about our reliance on Facebook relates to a different form of isolation – an isolation of activism.

Throughout the summer I was amazed by the spectrum of Facebook friends who posted about Israel. Friends who seemingly had little connection to the organized Jewish community posted alongside those who are avid advocates for the State of Israel. Outside of their strength

on Facebook, however, I heard little from my peers. Our community's rallies, which saw thousands attend, didn't draw the strength of young adults; letters to the editor and missions to Israel fell flat amongst my peers.

I am concerned that some are so active on Facebook that they disengage from other forms of advocacy. While Facebook activism is an important element of 21st century advocacy, taken alone, it is insufficient. Facebook should be seen as a means towards a greater ends of activism and affiliation.

As a fragile calm persisted over Israel and Gaza, it became easy for the Facebook user to turn to the next timeline-occupying trend. If we allow our Facebook news feed to determine our agenda, however, we will float from Israel to the ALS icebucket challenge to the next fad, as if each were the latest music hit rather than serious issues that demand our attention and activism. If we are truly to take on the mantle of the Facebook Generation, then we must recognize both the profound power and limitations of the platform. ■

The Bible is a feast of viewpoints



Jean M. Gerber

Picking up my packet for a charity run (well, in my case, walk), I passed two nice young people handing out a small booklet – free of charge – entitled, *What Does the Bible Really Teach?*

Curious as to the answer, I took one and brought it home to study.

At the same time, I have been reading *The Bible's Many Voices* by Michael Carasik. Putting the two together has been an interesting exercise. Not surprisingly, they have practically nothing in common when it comes to Judaism. But they both attempt to help the reader come to terms with the foundational books of both Judaism and Christianity.

Admittedly, the pamphlet was produced by a particular sect and not one of the mainstream churches. Nevertheless, its message resonates within a Christian

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A divine plan for mankind

context. It looks at the Bible as a monolithic document producing one and only one message: a divine plan for mankind, beginning with the original failure of people to obey, and ending with redemption and an apocalypse promised in the last book of the Christian Bible. Thus the entire canon is woven into one seamless garment of truth.

Carasik's *The Bible's Many Voices*, on the other hand, describes a biblical conversation, sometimes a cacophony, each voice with its own worldview, none offering a simple, single message.

I mean no disrespect toward the authors of *What Does the Bible Really Teach?* nor to the young people earnestly offering passers-by a hand up to salvation. But I love the sheer variety of possibilities the Bible offers us: legal, theological,

feminist, ritual. The texts are a feast of viewpoints, a chorale of voices singing a contrapuntal extravaganza.

An example: the nature of mankind. "What is man that you are mindful of him? A little less than God, crowned with glory and honour" (Psalm 8:4.) Or maybe not: "A human is in no way superior to a beast; for all this is illusion. All came from one place; all came from dust and return to dust." (Ecclesiastes 3:19)

So what is it that the Bible says? Maybe we are like the animal, but we also retain the ability to act with human compassion and do the right thing, imitate the goodness of God. Or possibly it asks us to keep in mind at once both conflicting elements of humanity.

Theology, ah yes, there we come to the crux of the matter. As Carasik puts it, "Regrets... God's had a few." Samuel tells Saul that God has rejected him as king; no hope there for reconsideration, because "the Eternal One of Israel does not lie or have regrets, for He is not a human being, to have regrets." (1 Samuel 15:24.) But, going back to the beginning of Saul's dethronement, God himself is recorded

as saying "I regret that I made Saul king!" So the nature of God's "character" is a matter of, well, some debate.

And of course, as one goes into the theological spin in the books of Dvarim through Kings and Samuel, we get a very emphatic theology – if Israel sins, the nation will suffer. That is a contrast to the priestly view of Leviticus or Ezekiel: the land, the land is holy, Jerusalem the holiest place, the land will spit out a recalcitrant people. Carasik: "sin somehow defiles the land; like a spiritual Superfund site, it must be... purified before it is once again fit for human habitation."

So, which is more important: land itself or the actions of people? Carasik argues, "These are arguments that are still going on today, not least, but certainly not only, among the Jews."

"This is essentially the difference between [two biblical voices], a theological tension that still animates life in our century..."

Other biblical voices tried to reconcile the contradictions, and the Talmud often goes to extremes to do the same. For me, these tensions can only enrich our understanding of this, our foundational work. ■

Seeking to reconnect with my Judaism



Wendy Litner

I used to label myself a secular Jew. Then it evolved to non-practising Jew. And even that's not quite right.

I struggle to find a label that encapsulates both my general detachment from Judaism and the fact that I still pepper my sentences with Yiddish-isms and attend High Holiday dinners. I went to Associated Day School, graduated from the Community Hebrew Academy of Toronto 13 years later, met my husband at Camp Shalom. I walked with Israel every spring, and I danced every Yom Ha'atzmaut, dressed in blue and white, waving my Israeli flag high up in the air. In Grade 5, I won best Purim costume, and couldn't have been prouder.

But that was then.

My last foray into Judaism, outside my immediate family, was more than a decade ago. I wonder, now, if my link to Judaism has become too diluted for me to

find my way back in any meaningful way. Can one stray from the community too far, for too long, to ever rejoin it again?

I live now in a part of Toronto with one of the smallest Jewish populations, where tzatziki is far more common than hummus. I don't have children who attend Jewish day schools or summer camps. The synagogue I grew up in has long since felt like the right fit for my more secular views. Yet, the humanist Rosh Hashanah service I dragged my family to, where we sang *Blowin' In The Wind*, swaying hand-in-hand with our neighbours, missed the mark for me as well. My late mother's candlesticks, the ones she lit as I stood beside her every Friday night, sit candle-less in my home, purely ornamental. They are a decorative reminder of a past, lovingly scripted by my parents, in an effort to raise Jewish children.

I calculate what it cost my parents, year over year, to send me to a Jewish school and camp and I call my father to apologize.

"Do you feel like it was a waste?" I ask him, "to have worked so hard to send me for so many years, when I don't practise any of it?"

“

Can one stray from the community too far, for too long, to ever rejoin it again?

"Of course not," he says. "I made a choice for myself, to educate my children and expose them to Judaism so that they, in turn, could choose for themselves."

His words settle on my shoulders: he made a choice. I, too, must make a choice. My Jewishness will never again be a given. It is something I have to choose for myself. It is an effort I have to make, wherever I live, with whomever and whatever surrounds me. It is a faith I need to find and embrace in a way that accommodates the person I have become.

I retrace the steps that carried me away

from Judaism, the tip-toes upon tip-toes that have accumulated into this wide chasm.

Our best friends live across the street and my friend suggests we make dinner together Friday night. Like me, she is a former day school graduate also struggling with a Jewish identity.

"Why don't we try making Shabbat dinner?" she suggests.

Exhausted from the work week, my husband and I usually order in dinner on Friday nights, often too tired to boil water, let alone roast a chicken. Perhaps, though, this is how it starts: first with a state of mind and then with small tiny actions, one step back at a time. Perhaps we can start our own small community right here, exactly where we are, without any need for labels or cause for judgments. We don't need to have all the trappings – the siddurs and the Havdalah ceremonies and the talmudic debates – just us and our good intentions to carry on.

"Yes," I tell her. "I'll bring the challah." ■

Wendy Litner is a lawyer and writer living in Toronto. You can read more of her musings at SadintheCity.com.

News



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Thousands march on Bathurst against anti-Semitism

JODIE SHUPAC

jshupac@thejcj.ca

A sea of several thousand bodies, young and old, coursed up a dusky Bathurst Street the evening of Aug. 20, many carrying glowsticks, wearing blue and white or waving Israeli and Canadian flags in proud defiance of what much of the Jewish community feels is a resurgence of global anti-Semitism.

Organized by UJA Federation of Greater Toronto in partnership with the Centre for Israel and Jewish Affairs (CIJA), B'nai Brith Canada, JNF Canada, Canada Israel Experience and March of the Living Canada, the candlelit walk, titled "We Will Not be Silent: A March Against Global Anti-Semitism," began at 8 p.m. in front of Holy Blossom Temple on Bathurst south of Eglinton Avenue and concluded just south of Glencairn Avenue in the courtyard of Bialik Hebrew Day School.

Amid the crowd were a number of contingents from various Toronto synagogues bearing large banners.

Police lined the street and helped direct the mostly stalled traffic, though no counter-protesters were in appearance.

On the heels of two previous indoor rallies hosted by the federation, the march marked the third demonstration, and the first one outdoors, that the organization has co-ordinated since the outbreak of the war between Israel and Hamas. It aimed to be a peaceful, but powerful display for supporters of Israel and Jewish people in Toronto.

"There were two overriding motivations for tonight's march," explained Steven Shulman, campaign director at UJA. "One is that there's been an explosion of anti-Semitism



Ralliers approach Eglinton Avenue on their way north to Bialik Hebrew Day School.

ARIEH SINGER/UJA FEDERATION PHOTO

worldwide resulting from the [ongoing Israeli-Palestinian] conflict and the second is the demonization of the State of Israel... We believe it's important for the community to come together and be out on the streets in a very dignified way, but also in a strong way, to make a statement about these two issues of great concern."

He added: "These issues are of concern not just to the Jewish community but to the entire democratic world."

As the mass of marchers flooded into the Bialik lot at around 9 p.m., a short roster of speakers addressed the audience from a stage adorned with a banner bearing the slogan "We will not be silent."

The speakers included Israel's consul general to Toronto and Western Canada, DJ Schneeweiss; Holocaust survivor Bill Glied; Leora Nash, a fellow with the federation's Toronto Diller Teen Fellows Program; and journalist and documentary filmmaker Martin Himel.

Schneeweiss thanked the Toronto Jewish community on behalf of Israel for coming out to express opposition to hatred and anti-Semitism, and emphasized that Canadian Jews should take pride in their government's "clarion call" to challenge terrorism and anti-Semitism. He spoke about the fear held by many Jews that the current rise of anti-Semitism is eerily reminiscent of anti-Semitism in recent history. "The answer to this threat is to live our lives, not to be deterred or to give up our views and not to be defined by those who hate us... We march as the living and we march to be able to live."

Glied gave an impassioned address referring to the current rhetoric against Israel as "not anti-Israel but crass Jewish hatred."

He stressed that we cannot be "bystanders to evil... like those who stood by during the Shoah, and must bear the share of guilt of the Nazi perpetrators."

He called for the "silent majority of the world" to speak up against contemporary

anti-Semitism, and ended on a positive note: "The optimism that kept me alive through the [concentration] camps assures me the Jewish nation will live forever. We are an eternal nation. We've survived the Crusades, Hitler... we will survive in democracy and freedom forever."

Nash, a student at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto, talked about her recent trip to Israel as a Diller Teen Fellow, recounting the experience of hearing sirens and spending time in bomb shelters. "The summer was not what we expected, but it was an amazing experience," she said. "[The other fellows and I] made it our mission to spread laughter and joy everywhere we went."

Himel – a former Mideast correspondent for both CTV and Global – spoke last, addressing what he said is a lack of reporting on the anti-Semitism inherent in Hamas' doctrine, anti-Semitism among some involved in the Free Gaza protest movement and the "intimidation tactics" Hamas uses on foreign journalists. "I dare major news agencies to come out and at least admit they're intimidated," he said. "I'm not saying they're reporting lies but why not just say they're being intimidated?"

He also referred to what he said is a disproportionate focus on the war in Israel.

"Yes, war is sanctioned butchery, but this myopic focus on Israel? When Israel's pulling the trigger there's a civilian [death] count. When the U.S. or Britain is pulling the trigger it's the 'bad guys' against the 'good guys.' Not everyone [who criticizes Israel] is anti-Semitic, but there is definitely an undercurrent to this myopic focus that is anti-Semitic." ■

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Travel maven says Israel is safe for tourists

PAUL LUNGEN
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The rockets from Gaza may still be flying – although not to the extent they did a month or two ago – and there is no long-term ceasefire in place, but travel maven Ehud Telem says this is a good time to travel to Israel.

"Israel is 100 per cent safe, except for the areas surrounding Gaza," he said from his Thornhill, Ont., office. "They [Hamas] still have mortars and a primitive arsenal that was left, and the Iron Dome takes care of anything more serious out of there."

Telem, president and CEO of Peerless Travel, acknowledged there were plenty of cancellations of planned trips to Israel in the wake of the conflict with Hamas. "About half the people booked to go have cancelled," he said. "A lot left their deposits and postponed their trips."

Air Canada and El Al, the two air carriers who fly from Canada to Israel direct, have allowed postponement of the trip for up to six months without penalty, he said.

But the conflict – and the images portrayed in the media – has scared off many people. "We were getting calls from cus-

tomers that there are one or two people in their group who are terrified, but most still want to go," he said.

In some cases, half the people in family groups pulled out. But the other half went. As of early August, "there were four families in Israel on a family tour. They're still there. We managed to convince them to go and they're having the time of their lives," Telem said.

"We have lots of people in Israel right now. As we speak, we have 200 to 300 people in Israel who booked and went and are happy."

Peerless leads all tour operators and travel agencies in the number of people it books to Israel, Telem stated. "We send 10,000 people to Israel every year."

Prior to onset of the Gaza conflict, Israel's Ministry of Tourism was anticipating a record year, with as many as 3.7 million visitors to the country. Haim Gutin, the Ministry's New York-based Israel tourism commissioner for North and South America, told *The CJN* that number might now come in closer to 3.2 million.

Telem, an Israeli, is paying close attention to developments back home. Israeli forces have taken a "huge toll" on

Hamas, killing hundreds of their personnel. "Hamas, militarily, is more or less finished. Hamas leadership is hiding in bunkers. Right now, Israel has full control of what's going on," he said.

"I want to stress that from the security point of view, it's safe to go to Israel now. There may be a couple more rockets now, but everything is around the Gaza area," he added.

Telem said the biggest obstacle preventing visitors from travelling to Israel are the "sensational" images portrayed in the media, which "don't reflect what's really happening on the ground."

"A lot of people are scared. It's not rational, it's emotional," he said.

So are there any deals to be had if one travels now?

There are some, but don't expect radical discounts, Telem replied. "I don't think financial incentives are going to make the difference. People who want to come will pay the price. Yes, we can get better deals, but there's no closing down sale."

"Israel has experienced this kind of ups and downs in the past. There were two intifadahs, the Lebanon war, three operations in Gaza, and every time it hap-



Ehud Telem

pened there was a downturn in tourism, but it came back with a vengeance."

From 2000 to 2014, tourism almost doubled in Israel, he said.

"It slows down for a while, then it comes back. Nobody's going to panic and drop their prices to the ground."

Christian groups, which generally plan their trips for the fall, are waiting to see how things develop. Others are as well, Telem said.

"I think there will be a surge in the next couple of months of bookings and we'll get back to where it was before," he added. ■

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TTC employee suspended for anti-Israel rally remarks

JODIE SHUPAC
jshupac@thejc.ca



The off-duty TTC worker July 26 at Queen's Park. SUN NEWS SCREEN SHOT

A TTC employee who made hateful comments about Israel in a televised interview at last month's Al Quds Day rally at Queen's Park was given an unpaid, three-day suspension, a source close to the TTC has told *The C.N.*

The employee's personnel file was also flagged, and he was warned that a repeat of such behaviour would result in termination, said the source, who declined to speak on the record.

The unnamed, off-duty TTC employee, who did not identify himself on camera, but was wearing a shirt with the TTC's logo on its sleeve, told *Sun News*: "There should be a free Gaza, free Palestine. And if they continue, now we will go from here to there and we will kill all the Israel. And we will show the power."

Details about the disciplinary action were leaked Aug. 20, a day after the TTC board unanimously passed a motion to condemn the employee's remarks.

The motion was put forward by TTC board member and Ward 10 city councillor James Pasternak. It called on the board to "condemn in no uncertain terms the offensive and discriminatory remarks made by a TTC employee to the media at a rally at Queen's Park on Saturday, July 26, 2014."

It also asked the board to "affirm its view that Toronto is a city of respect and tolerance and that all TTC employees must be held to the highest standard," and it reiterated the commission's policy that all employees, both on and off duty "in issued uniform or clothing, equipment or TTC vehicle" are expected to "conduct themselves... in a manner that does not jeopardize the integrity and image of the TTC."

The motion concluded: "The TTC affirms its view that Toronto remain a destination of respect, tolerance and safety and that the importation of world conflict zones is contrary to these ideals."

Pasternak said he initiated the motion because "it was vital for us to send an unequivocal message that these kinds of anti-Semitic and despicable comments against Israel and the Jewish community are totally unacceptable. It is an embarrassment for the transit system and for the city of Toronto."

He added: "We do not buy into the fig leaf of free speech with regard to these

comments."

Pasternak lamented that the employee hadn't been fired, saying "immediate termination would've been ideal, but, unfortunately, [the employee] is protected by a collective bargaining agreement and a warning system, and he's been given the opportunity to apologize and keep his job."

Pasternak said he heard from a third-party source that the employee did express "remorse and regret" about his remarks.

TTC spokesperson Brad Ross said the matter was taken extremely seriously. He called the comments against Israel "repugnant" and stressed that they don't represent the views of the TTC. He maintained, however, that the commission has taken "appropriate disciplinary action," but "what that discipline is, is something we won't discuss."

Neither will the commission disclose the name of the employee or his role at the transit service, he said.

"We are careful about what we say publicly, because matters of discipline are typically grieved by the union and can go to arbitration," Ross said. "An arbitrator could rule against us, and that ruling could be because of comments an employer made publicly that may have prejudiced a particular decision on a case... and there are also privacy rights we need to respect."

Ross said disciplinary cases are dealt with individually and factors such as an employee's length of service, history and employment record go into any decision.

Following the incident, Avi Benlolo, president and CEO of the Friends of Simon Wiesenthal Centre for Holocaust Studies, wrote to TTC chair Maria Augimeri and urged that the worker be fired.

"It seems the TTC has taken the statements of this man seriously and disciplined him accordingly," Benlolo said of the suspension. "We remain concerned, however, that permitting anti-Semitic organizations to spew their hatred freely will only lead to further incidents of this nature. It's time for our elected officials and civil leaders to take the lead in combating anti-Semitism, and to let the Jewish community know in no uncertain terms that they stand with us against aggression, intimidation and threats of violence."

The union representing TTC workers could not be reached for comment. ■

Compassion and empathy made oncologist tick

SHERI SHEFA

sshefa@thecjn.ca

Marty Samosh was an oncologist and hematologist who dedicated his career to alleviating the suffering of others.

But to his wife of 30 years, Rosalie, and his three sons, Adam, 28, Jonathan, 26, and Daniel, 24, he was also a loving husband, father, a thoughtful Jew, and an avid athlete who lived his short life to its fullest.

When 56-year-old Samosh passed away suddenly from brain cancer in March, it was a heartbreaking shock to everyone who knew and loved him.

"It was very aggressive, and it's one of those diseases that doesn't show itself until it's far gone," Rosalie said, adding that they had just 3 1/2 weeks from the time he was diagnosed with brain cancer to the day he died.

Speaking to *The CJN* in the months following his death, Rosalie and her middle son, Jonathan, said that they want him to be remembered as kind, loving, dedicated, compassionate and thoughtful.

"[He] put his heart into everything that he did and... wanted to bring comfort to those who suffered," Rosalie said. "He was really an extraordinary person. I think it's a special story to be told."

If Jonathan had to sum up his father in a word, he'd use thoughtful.

"Essentially, any activity he'd pursue, whether it was being a doctor, teaching us how to run or cycle or play squash, or discussing politics, or anything like that, he was always just very thoughtful, measured and considerate, always," he said.

Born in Winnipeg to two Holocaust survivors, Samosh moved to Toronto when he was 10 years old. He attended Yeshivas Ner Yisroel and later completed an undergraduate degree at New York's Yeshiva University.

But what shaped his life more than anything was having witnessed paramedics tending to someone in need.

"When he was a little boy in Winnipeg, he heard a siren and ran to the window to see what was going on," Rosalie said. "He saw a paramedic caring for someone on a stretcher. At that moment, he had this strong desire to take care of people in distress. That was his life's dream and he spent a good part of his life getting to that dream and making it come true."

After graduating from the University of Toronto's medical school, he specialized in hematology at Queen's University. He spent the next 27 years working as a hematologist and oncologist in St. Catharines, Ont.

She said they chose to settle in St. Catharines because her parents lived nearby in Ni-



Marty Samosh

agara Falls, where her father, the late Rabbi Nathan Liberman, led the congregation at B'nai Jacob Synagogue.

"That is what brought us to the region, so that our children would be able to know their grandparents."

Rosalie said her husband was also an active member of the Jewish community, having been a former board member of Congregation B'nai Israel in St. Catharines.

"Because he was very learned and scholarly in Torah and Talmud and Hebrew language and Gemara, he was often honoured with and relied upon to read the Torah and do Haftorahs at shul without any notice. He could take on that role. He was definitely valued by the community in that way."

Jonathan said his father made the effort to impart Jewish values to his children as well.

"Because my dad had all this Jewish knowledge, when I was younger, I was interested in Talmud, so he bought me a beginner's guide to the Talmud and we sort of studied it a little bit together," he said. "This speaks to his character because he had me memorize two lines... that are basically about treating other people nicely and considerately. I think that spoke a lot... that those are the two lines that he made me memorize. They were important to him."

The importance Samosh placed on being kind and compassionate translated into his work, perhaps resonating even more with the value of empathy when he underwent his first battle with cancer at 42 when he was diagnosed with lymphoma.

"He was off work for a while, so when he was better and was able to return, his goal was to come back and dedicate himself to helping cancer patients and their families with their journey. It was particularly important to him because he had insight into the fears and worries of cancer patients," Rosalie said. "I also think it changed his perspective in terms of wanting to live his life to the fullest."

She said he decided he wanted to be a really good athlete. "He took up running. He ran half marathons and marathons, he was an avid cyclist... If the weather was good, he was out there on his bike. Often, all these activities would lead him to participate in fundraisers for cancer research and for the cancer clinic here in St. Catharines."

"[He] had so much more left to do and to give to this world and his life was cut short. It's such a profound loss certainly for our family and other people say to me that it has been for them as well."

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Toronto teen taken by Flyers in NHL draft

SUSAN MINUK
SPECIAL TO THE CJN

Eighteen-year-old Mark Friedman achieved his lifelong goal when he was drafted by the Philadelphia Flyers in the NHL Entry Draft earlier this summer.

"This has been my dream as long as I have been watching hockey on TV," said Friedman.

Friedman was drafted in the third round, 86th overall, on June 28 in Philadelphia, where the draft was held.

Growing up, the young Friedman laced up his skates like his father, uncle and grandfather had done years before.

"My late Zaide, Mark Friedman, for whom I was named, was an awesome athlete. My dad, Jeff, and my uncle, Bram, were fortunate that my grandfather turned his passion for sports and love of hockey into coaching. He coached both my dad and uncle at the Don Mills Flyers, the same minor team that I played for, growing up. Once a Flyer, always a Flyer," laughed Mark.

As a defenceman, Friedman admits that he's a bit undersized at 5-11 and 190 pounds.

"I don't let it bother me that I am one of the smaller guys, since I believe I am one

of the strongest, pound per pound, and I really use my speed and hockey smarts to my ability," he said.

"After minor hockey I knew there was something there."

Following his minor hockey years with the Don Mills Flyers of the Greater Toronto Hockey League, Friedman went on to play junior hockey in the Ontario Junior Hockey League with the North York Rangers. For the past two years, he's been living in Waterloo, Iowa, and playing for the Waterloo Black Hawks of the United States Hockey League, the highest tier junior league south of the border.

Excellent coaching, good advice along with focus and hard work have paved the way for Friedman's climb.

"Mark is going to Bowling Green State University (BGSU) on a full hockey scholarship in the fall and will be playing for coaches Chris Bergeron, Ty Eigner, and Barry Schutte," said dad, Jeff Friedman, with pride.

Lucky number 14 has become significant.

"Mark will be wearing No. 14 for the BGSU Falcons. Mark made his commitment when he was 14 years old. Mark was drafted in 2014, and will start his college experience in 2014 – and if that wasn't

enough, his coach Ty Eigner wore No. 14 when he played for BGSU," added Jeff.

Having suffered one injury – a concussion as a 16-year-old – from which he fully recovered after two weeks, Mark shares his message for aspiring hockey players:

"Never give up. I have been told that I wasn't good enough, that I wasn't big enough. You can never listen to the critics – you must believe in yourself. It comes down to hard work, determination, and believing in yourself. If you have these traits, you can do and have whatever you want in life."

Working with an athletic trainer and sports condition coach, Friedman keeps up a rigorous pace, training Monday to Wednesday from 9 a.m. to 1 p.m. He skates on Thursday and heads back to the gym on Friday.

"Weekends are my time off, but I usually get time for a skate, and I might go for a run," said Friedman.

With a 35-game schedule at BGSU, this will be one of the shortest seasons Friedman has ever had, with sufficient time to focus on his studies at school.

"The support of my entire family, including my grandparents, aunts, uncles, and cousins, has been tremendous, and has led



Mark Friedman on draft day last June

me to where I am today," he said.

"Both my mom and dad have sacrificed their free time for me to be successful. From early morning practices, to late-night sessions, to workouts – you name it. They have always been there for me, showing their support," said Friedman, with gratitude.

"The pleasure a parent experiences seeing a child prosper at anything is indescribable," said dad, Jeff. "My wife, Joanne, and I were a bit welled up when his name got called... and to Philly while in Philly. It was an experience we will never forget."

"Mark understands that this is a step along a path, and his journey to college and then to the NHL are steps along the way."



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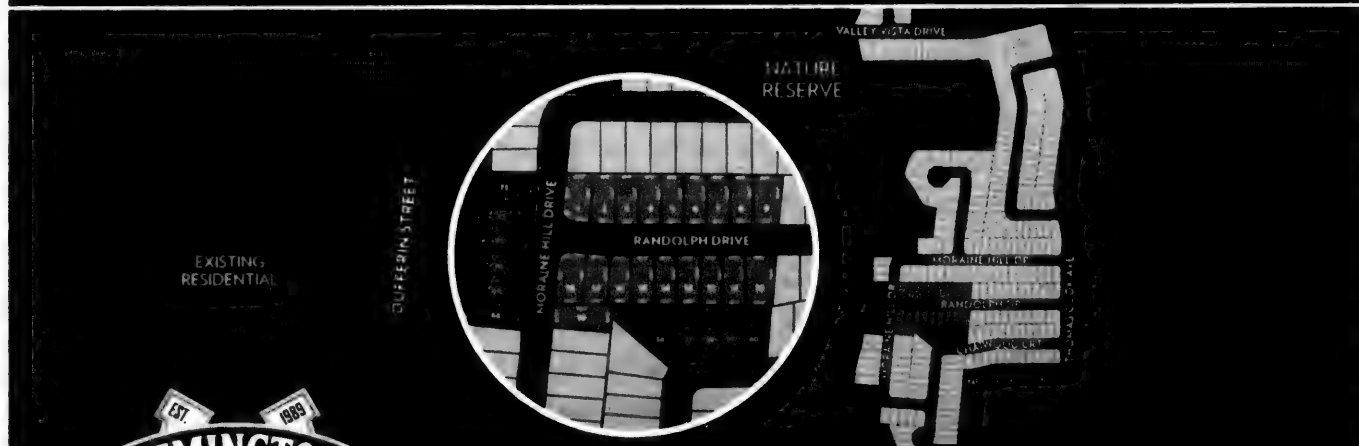
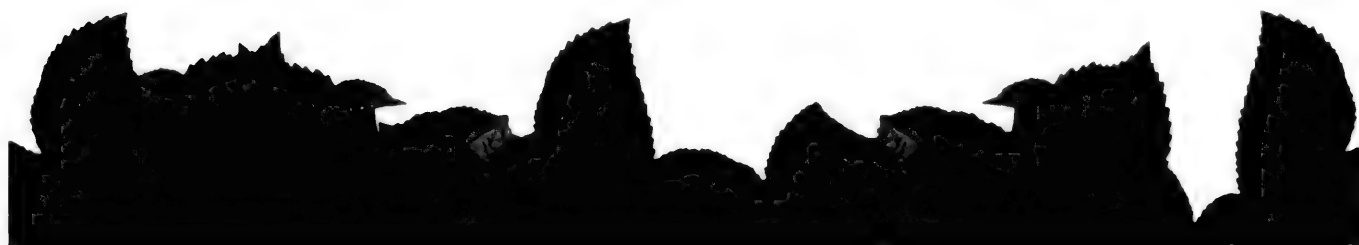
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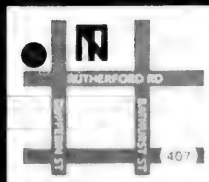
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Christians and Jews must stand together, gathering told

SHERI SHEFA
sshefa@thecjn.ca

Hundreds of Jews and Christians gathered in Toronto on Aug. 24 to stand in solidarity with Israel and pray for the safety and security of Israelis as the war with Hamas continues to rage.

Pastors, rabbis, community leaders and politicians spoke in support of Israel, and led the gathering in prayer at the Revival-time Tabernacle.

Charles McVety, the national director of Christians United for Israel and president of Canada Christian College, explained why it's important for Jews and Christians to stand together.

"We are bound together with an unprecedented unique bond... We have this bond because we fight against the same enemy," McVety said.

"More than 60 Israeli soldiers have died fighting Hamas in this recent conflict. The least we can do is pay tribute to them. They have died in our stead so that we can live peacefully... This is not just Israel's fight, this is the whole world's fight."

Israel's consul general to Toronto and Western Canada, DJ Schneeweiss,

thanked Canada's leadership for its unwavering support of Israel.

"I stand here as the representative of a country under fire, in a war not of our choosing. We do not seek to teach our children to have to bear weapons, we are forced to teach our children to bear weapons," Schneeweiss said.

"But the Jewish people are strong. We are strong in our partnerships with others including our wonderful Christian friends. We are not alone."

He said he wanted to bring a message of hope and encouragement to Israel supporters that "Israel is strong and remains strong and our moral compass remains true. We refuse to be defined by the sum of our battles. We are much more than what our enemies try to tell the world we are, and we are much more than what our enemies force us to do. We will defend ourselves, of course, but we will continue to build our country, to build our society, to make it strong."

Frank Dimant, CEO of B'nai Brith Canada, prayed for "the welfare of our soldiers, for the men and women who stand on the frontlines. We pray for the citizens of Israel who every

day face the missiles of the enemy."

As he thanked the Christian community for its support of the Jewish People, Dimant said that Jews must also speak out for Christian communities, such as the one in Iraq's largest Christian town, Qaraqosh, who are being murdered by the jihadist organization ISIS, the Islamic State.

"I have found it very strange, very troubling, that we hear about the Christians under attack... and the world seems uncomfortable defending them. Why are we not defending Christians?" asked Canadian Finance Minister Joe Oliver.

"It seems the only people supporting these Christians are the only people supporting Israel because we believe in life, we believe in freedom, and that people should practise their faith without fear."

In reference to Israel's war with Hamas, Oliver claimed that Hamas is more concerned with winning a propaganda war by using its citizens as human shields and forcing Israel to kill innocent people.

"That's why it is so important to stand up and deny them that victory," he said.

Conservative MP Mark Adler said it is not just Israel that is under threat, but all democracies, including Canada.



Joe Oliver

"It is our values, it is our freedom, liberty, the rule of law – that's what is being threatened here today," Adler said, adding that when Prime Minister Stephen Harper says he stands with Israel through fire and water, he is not only supporting Jewish and Israeli values, but also Canadian values.

"That's why it is important for all of us, whether you are Jewish or Christian, it doesn't matter, to just stand together." ■

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Rose's departure to leave void in Winnipeg community

MYRON LOVE

PRAIRIES CORRESPONDENT, WINNIPEG

Rabbi Neal and Carol Rose's pending departure for St. Louis is going to leave a large void in the Winnipeg Jewish community.

Over the past 45 years, the Roses have been an integral part of the community. As a community rabbi, Rabbi Rose has officiated at numerous weddings and funerals. He has filled in as spiritual leader at different times at the city's major synagogues when they have been between rabbis, in addition to his many years of teaching at the University of Manitoba. Most recently, he served as spiritual leader at the Simkin Centre before retiring last fall.

Rabbi Rose and Carol Rose, together, have created a long-lasting chavurah. Their annual Yom Tov Family of Roses service in the basement of Congregation Etz Chayim is just one manifestation.

"It's hard leaving," says Carol. "Winnipeg has been our home for the past 45 years. We've raised our children here. We have many close friends here. Winnipeg gave us the opportunity to be the best we could be."

Rabbi Rose said, "We feel like we grew up

here, too."

What they don't have there any more are their five children and 14 grandchildren. For the past few years, they have been spending the winters in St. Louis where their second-oldest son, Carni, and his family live, and where Carni serves as spiritual leader of Congregation B'nai Amoona.

The Roses originally came to Winnipeg from New York in 1967. Rabbi Rose had been recruited to teach in the Judaic studies department at the University of Manitoba. Carol Rose was just 21 at the time.

She notes that she actually first visited Winnipeg a few years earlier – when she was 16 – to visit Rabbi Zalman Schachter-Shalomi, who was the Hillel director and teacher there for 25 years.

"Right from the beginning, we worked with Zalman to start a community which became Bnai Or [later renamed Pnai Or]," she recalls. "We started by inviting students and faculty over for Shabbat and holiday meals, as well as including clergy from other faith communities. We had programs at Winnipeg Beach during the long summer weekends. We shared kosher meals together. We did Tashlich together over the lake. We got together for sed-



Rabbi Neal and Carol Rose MYRON LOVE PHOTO

arim, inviting students or people who did not have family in the city. We developed naming rituals for baby girls before it was done anywhere else.

"Our experiments in creating an intentional Jewish community here in Winnipeg... is the model for what became the Jewish Renewal Movement."

She also co-founded a long-running

women's Rosh Chodesh group, with which she was involved for more than 30 years.

Then there is their alternative yom tov service, which they have been leading for more than 30 years. The service, which generally attracted about 100 worshippers, included poetry, creative Torah interpretations, songs and original liturgy.

Some of the regular participants are talking about continuing the service with leadership being provided by volunteers.

The Roses were also greatly involved over the years in interfaith dialogue and consider many members of the interfaith community as their friends.

The plan, Carol notes, is for the couple to move to St. Louis for a year and see how it works out. They will be staying in a residence that is attached to a traditional shul.

Rabbi Rose will be teaching Yiddish at Washington University and working with Jewish seniors through St. Louis' Jewish Family and Children's Service. Both the rabbi and his wife will be involved with alternative Jewish education in that city.

Those who want to wish the Roses a fond farewell can drop in at Congregation Shaarey Zedek, where a goodbye party is planned for them on Aug. 30. ■

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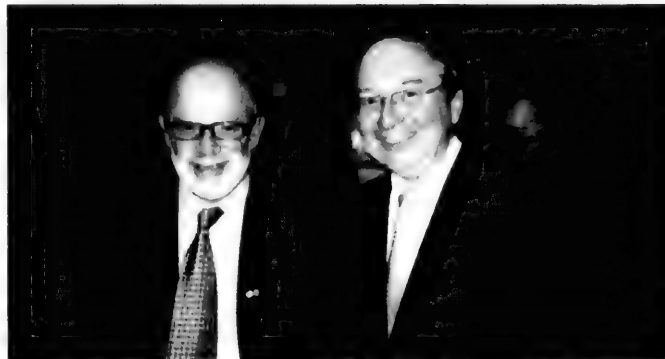
ATLANTIC CORRESPONDENT, HALIFAX

A couple of hours after Hamas prematurely broke a truce and once more started firing rockets into Israel, Israeli ambassador to Canada spoke to a Halifax audience at Shaar Shalom Synagogue.

Rafael Barak was on his first Atlantic Canadian visit since assuming the role last January. The Uruguayan-born diplomat, who emigrated to Israel at 18, cited the challenges facing Israel while later praising Atlantic Canada for its devotion to the Jewish homeland and the efforts being put forth economically and educationally to improve relations between Israel and Canada.

"On my agenda [as ambassador] is to extend that co-operation," he said Aug. 19. "Today I met with the premier [Stephen McNeil of Nova Scotia], mayor [Mike Savage] of Halifax, and other government officials. I invited them to come to Israel to see what is happening between our country and yours, and what we can achieve by working together."

On Aug. 18, Barak met with the editorial board of the *Halifax Chronicle Herald*, the



Michael Argand, left, president of the Atlantic Jewish Council, with Rafael Barak in Halifax.
MYRON LOVE PHOTO

largest daily newspaper east of Montreal, and with representatives of ZIM, the Israeli shipping lines that works extensively out of Halifax.

He scheduled a full Wednesday at Dalhousie University to meet with the president and other university officials. Dalhousie recently signed a memorandum of agreement with Ben-Gurion University

of the Negev in Israel for a joint ocean research centre.

"In the discussions, he'll build on that agreement that includes many of the universities in Israel, not just Ben-Gurion," said Marlon Lewis, chair of Dalhousie's oceanography department, which Lewis called No. 1 in Canada and "arguably one of the top three oceanography schools in the world."

During his keynote address at the Atlantic Canada kickoff of the 2014 UIA campaign, Barak talked of the volume of trade between Israel and Canada, and of conferences planned for Ottawa and Montreal in which Canada and Israel will be participating.

He reminded the 150 attendees of the Middle East threats to Israel – from Iraq, Iran, the Muslim Brotherhood and al-Qaida – and how, each morning, Israelis wake up to media reports of changes caused by those threats.

"It's a reality for Israelis," he said. "Iran is probably the most dangerous with its development of nuclear bombs. It, too, is providing Hamas with weapons and supports Hezbollah in Lebanon. We're just trying to cope with that."

“

I invited them to come to Israel to see what is happening between our country and yours.

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Day camp offers unique program for special-needs kids

SHERI SHEFA
sshefa@thecjn.ca

When Yaffi Scheinberg was working toward her degree in education in Israel 10 years ago, she had no idea that working with special needs children would turn into her life's work.

The program she was enrolled in required her to do community service, and she was placed at a special needs preschool.

"I told the person in charge [of placements] that I don't do special needs and asked if I could please change my placement," recalled Scheinberg, co-founder and director of Camp Aim, a summer day program in Toronto for children with conditions such as autism spectrum disorder (ASD), cerebral palsy and Down syndrome.

She was encouraged to try it out, despite her apprehensions.

"I fell in love with it and I did it for the whole year, and I came back here and I saw that there was nothing really available for kids in terms of recreation and therapy in the summer. There are great schools, great services during the year, but when it comes to the summer, it can be a big let down for the kids," said Scheinberg, 28, who returned to Toronto where she obtained a

degree in applied behavioural analysis.

"They can go with a shadow to a regular camp and they can watch everyone else play baseball, and they can be in a program that has 45 minutes of free play and colouring, and tantrum their way through it and have someone keeping them safe, but in terms of effectively planning for a child in a wheelchair or a child with autism, there was nothing."

In 2008, a year after Scheinberg founded Project Aim, a registered charity under which Camp Aim runs, she was approached by a few parents who complained about not having options for summer programs for their children.

That summer, Scheinberg managed to get a group of 10 kids together.

"Camp Aim definitely was born out of a need. It was born out of seeing kids who are doing physiotherapy 10 months a year, and come June, they're taking too shaky, wobbly steps and the parents know that their kids have to go 10 weeks without any intervention and start again in September from not being able to take any steps," she said.

The camp, which is subsidized through grants and fundraising initiatives, such as an upcoming gala dinner Nov. 13 at the Park Hyatt in Toronto, runs out of the Beth



Yaffi Scheinberg with a Camp Aim camper

Jacob girls high school near Lawrence Avenue and Bathurst Street and serves 60 kids ages two to 14 per session on a one-to-one basis. It also includes a four-day overnight retreat at a campground in Burk's Falls, Ont., near Muskoka.

According to its website, Camp Aim is the only Jewish summer program in the GTA combining therapy and recreation exclusively serving children with special needs.

"We have at least 10 senior staff, a team of about 20 therapists, and equipment from here until the moon," Scheinberg said, adding that she has ambitions to acquire a permanent home for the camp so she can provide programming year round, rather than rely on community centres and synagogues to provide space for it to operate.

"We have a program infrastructure in place. It's a physical space that we want. We have beautiful equipment that has been donated or sponsored. We have an incredible sensory room that is worth \$15,000. I'm going to have to put that in storage... which is pathetic," she said.

Galit Levy, who has enrolled her 11-year-old son, Ethan, at the camp for the past six years, explained that her son was born with a rare genetic disorder that affects his fine motor, gross motor and communication

skills. She said when she was approached by Scheinberg in 2008 about enrolling her son in Camp Aim, she was unsure at first about whether it would be a good fit.

"Once we tried it, he had [occupational therapy], and these were all physiotherapists who were with him at Zareinu [Educational Centre], so that was our comfort level," Levy said.

"He's made such amazing progress in the last few years. I can't say anything without getting teary-eyed, because I don't know where we would go without them."

Scheinberg said many programs in the city open their doors to special needs children in an effort to be inclusive, but many facilitators may not understand the kind of support a special needs child requires.

"I'm not only talking about the kids who are highly aggressive or very low functioning or non-verbal. I'm talking about your typical high functioning ASD, hard-time-regulating type of kid. You try to put them in a regular program, and you tell them you want to do something in a certain order, and they go ballistic," she said.

Levy said the program has also had benefits for her and the rest of her family.

"It's given me respite. It's given me a belief that my child can do anything." ■

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Israeli brews ties with beer

DIANE KOVEN
OTTAWA CORRESPONDENT

There are many paths to peace and friendship – or at least many ideas – but perhaps one of the most pleasant is the one proposed by Israeli Ori Sagy. Following a quarter-century career as an Israeli Air Force pilot, Sagy was looking for something completely different for the next phase of his life.

"I love beer," said Sagy. "For many years, I travelled back and forth to many places where I learned to enjoy beer, but we didn't have a decent beer in Israel."

What began as a hobby has developed into a burgeoning business for Sagy. Although beer consumption in Israel is considerably lower than in Canada – annual consumption per capita is 15 litres versus 98.5 litres, according to the *National Post* – and beer production there is mainly in the hands of large, mass-producing breweries, Sagy is determined to bring a culture of fresh, craft beers to Israel.

He founded the Alexander Brewing Company, and over the past few years, he has slowly but steadily refined his techniques and improved the quality of his

brew. A couple of his beers have won international awards, including the Alexander Black, a robust Porter, which won gold in the 2014 World Beer Cup.

Although he is concentrating on increasing craft beer consumption within Israel, Sagy was in Ottawa recently to participate in the National Capital Beer Festival. Now in its third year, the festival, founded by J.P. Fournier of Turtle Island Brewing Co. and organized by Phillippe Dangerfield, has grown and expanded into a three-day event featuring 30 breweries, food trucks and musical entertainment. This year, it was held from Aug. 15 to 17 at Marion Dewar Plaza, Ottawa City Hall.

After the success of last year's event, Fournier was approached by the Israeli embassy to suggest a collaboration with Alexander Brewery as a way to showcase another side of Israel.

Fournier was happy to oblige and has formed a strong friendship and professional relationship with Sagy.

With side-by-side booths at the festival, the two companies and their owners appeared to be a team, including the fact that both of their logos have turtles. They are planning to collaborate on a new beer,



From left, Ottawa South MPP John Fraser, Ottawa Mayor Jim Watson, Ori Sagy (Alexander Brewery) and Israeli Ambassador Rafael Barak at the beer festival's media launch

“

I love beer, but we didn't have a decent beer in Israel

“something we both feel represents a combination of Canadian and Israeli culture and represents friendship,” said Fournier. He is hoping to travel to Israel to work on it with Sagy and then to brew and introduce it as a special offering in Ottawa bars.

“It won't leave a bitter taste in your mouth,” he said, with a chuckle. ■



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Family Matters

by
John Syrtash
B. A. (Hon), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator
for 32 years

Question: I am fifteen years old. I am currently living with my father and stepmother. I do not live with my mother because of a drug addiction she has had in the past and her failure to appear in court over custody of me. My mother has no custody of me, only visitation rights. I am truly unhappy living with my father because he emotionally abuses me, yet I do not want to live with my mother either. I would really love to live with my grandmother but I doubt it's possible. I have seen many counsellors and psychologists, yet nothing helps me. I have even contacted children's aid and they do not want to bother with my case either. I just need a place to live where I can feel safe and loved, which is why I would like to live with my grandmother. I feel like my feelings do not matter and I cannot understand why it is so difficult for me to just be happy. Please help me.

Answer: Youth between the ages of 12-17 who need their

own lawyers in certain family law situations or in criminal law matters can turn to Justice for Children and Youth, an agency of the Ontario Ministry of Children and Youth Services, by calling 416-920-1633 to see if they can help. They are very kind and helpful.

Question: I have court papers saying that I am allowed to have my son every second weekend. One day my son, who is 10, decided he didn't want to see me anymore. The last time I went to see my son he was not there. My ex told me that the next time I come I have to make an appointment to see him. I called him during the holidays and was talking to him for a few seconds, then the phone went dead. I called back right away but nobody picked up the phone. I pay a lot for child support. Why bother paying the support if I cannot see my son? Is there anything I can do?

Answer: In law, you are obliged to pay child support even if you are denied access. But I would recommend that you ask a judge to cite your wife for contempt of court for breaching the court order and threaten her with jail or a large fine if she continues to prevent you from seeing your son. The court could also ask a child therapist to investigate your son's true wishes.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6. John Syrtash can be reached at (416) 642-5410, Cell (416) 886-0359. Visit

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CIIA campaign touts Boycott app to help Israel

SHERI SHEFA

sshafa@thecjn.ca

In the wake of countless calls from the anti-Israel community to damage Israel's economy by boycotting goods made in the Jewish state, the Centre for Israel and Jewish Affairs (CIJA) is continuing to promote its BUYcott Israel campaign.

The initiative, which was founded in 2009 and has surpassed 5,000 members on its Facebook page, is a "social media-based campaign... [that allows members] to identify a product that is being targeted for boycott to ask for support for targeted purchasing," explained Sara Saber-Freedman, CIJA's executive vice-president.

"The message to the boycotters is if you are attempting to isolate Israel through this kind of activity, not only are you not going to isolate Israel, it's going to cause Israeli products to be better sold. It will have precisely the opposite impact."

CIJA's latest tactic to counter boycotters is to encourage Israeli supporters to download an app called Buycott, which helps users ensure that the products they purchase do not support a cause they oppose.

According to the website for the app, "when you use Buycott to scan a product, it will look up the product, determine what brand it belongs to, and figure out what company owns that brand... It will then cross-check the product owners against the companies and brands included in the campaigns you've joined, in order to tell you if the scanned product conflicts with one of your campaign commitments."

Saber-Freedman explained that CIJA has been promoting the app to help identify goods that anti-Israel boycotters are singling out as products CIJA wants people to purchase.



Sara Saber-Freedman

"We often get requests from people who want to know what they should buy... This campaign allows us to respond in a very tactical way. This really allows us to know exactly what it is they're identifying and to direct purchasing in that other direction," Saber-Freedman said.

"The Organization for Economic Co-operation and Development named Israel the fourth-most-attractive foreign investment target among its 34 members. It's the kind of information that signals to everybody that the people who are trying to target Israel for boycott are failing."

Saber-Freedman also pointed to another initiative that was recently launched in Toronto called Shop4Israel, which is being promoted by UJA Federation of Greater Toronto and a number of synagogues, schools, and Jewish community groups, that calls on Israel supporters to purchase Israeli products either online or at a local retailer.

For more information about the BUYcott campaign, visit www.cija.ca/services/campaigns/buycott-israel. To download the Buycott app, search for Buycott in the Apple App Store or in Google Play. ■

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Longtime JC&FS executive director retires

MYRON LOVE

PRAIRIES CORRESPONDENT, WINNIPEG

Emily Shane, the longtime executive director of Jewish Child and Family Service in Winnipeg, retired at the end of June.

"It has been a privilege to have had the opportunity to lead the JC&FS all these years," she said. "But I feel that it is time for someone else to take on this mantle."

Shane was just the third executive director in the agency's 62-year history.

JC&FS was formed in 1952 through a merger of the Jewish Orphanage, the United Hebrew Relief and the Jewish Family Service Bureau.

Shane said that Ed Moscovitch, who served as executive director for 27 years, from 1955 to 1982, made the agency what it was.

At the time, the agency was dealing mainly with refugees and the elderly. Moscovitch saw a need for family services and began expanding its activities accordingly.

Moscovitch was succeeded by Barney Yellen, whom Shane described as a superb administrator and good role model.

In 1996, Yellen gave a month's notice about his intention to leave. "We were in the middle of planning the soon-to-be opened Asper Jewish Community Campus," Shane said. "I interviewed for the position and was hired."

Shane is the daughter of Holocaust survivors who came to Canada from Israel when she was four years old. She received a Peretz School education and graduated from university with a degree in history.

"I got into social work because I was looking for a summer job and was hired by the Children's Aid Society of Winnipeg," she said.

After a few years there, she took time off to stay at home with her children and then went back to work part time with Family



Emily Shane

Services of Winnipeg.

She joined the staff of JC&FS part time in the early 1980s working to help resettle newcomers. Eventually, she became the clinical director supervising JC&FS counselling staff.

As JC&FS executive director, Shane led a staff of more than 30 whose responsibilities include addictions support, community mental health, older adult services, child welfare and adoption, newcomer services, family life education, financial and Pass-over assistance, student training and volunteer services.

"Over the past few years, our staff has become more professionalized, and we have received a greater acknowledgement of our contributions from the wider community," Shane said. "We have a lot of great people working here and serving on our board. Our staff and board members have a real sense of ownership."

"Winnipeg's Jewish community has always been very well organized for a community of our size. People are very supportive." ■

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Challah
Mohn Cookies
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Pan Roasted Potatoes

Green Beans Almondine
Challah
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Chocolate Brownies
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MENU #6

MENU #4

MENU #2

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MP quits over NDP's 'pro-Israel' stance

JANICE ARNOLD

jarnold@thecj.ca, MONTREAL

A Quebec MP has quit the New Democratic Party (NDP) caucus, citing her objection to the party's "pro-Israel" position on the Israeli-Palestinian conflict, in particular since the start of hostilities early in July between Israel and Hamas.

Tunisian-born Sana Hassainia, who represents the riding of Verchères-Les Patriotes, southeast of Montreal, announced on her blog Aug. 20 that she'll sit as an independent until the federal election next year and won't run again.

She complained about an "unclear" party policy that she said has been shifting since the start of the hostilities.

Later, Hassainia told the media that "as an Arab and a Muslim" she could not support the NDP position, as enunciated by leader Thomas Mulcair, which she feels is no different from that of Prime Minister Stephen Harper.

Mulcair reacted to her defection by saying that the NDP's two-state position is "thoughtful and nuanced" and no different than it was under his predecessor, the late Jack Layton, whom Hassainia refers to affectionately.

Hassainia blogged: "The first statement that the NDP issued [on July 22] is clearly despicable in my eyes. It said, more or less, that Israel has the right to defend itself against terrorist attacks by Hamas. Later, probably because of pressure from within and outside the party, the position evolved somewhat to something less clearly pro-Israel."

"Some press releases and a few tweets later, the official party position became that of wanting to save Palestinian children by taking care of them in Canada."

Hassainia, who was first elected in 2011, charges that the NDP is "trying to smooth its image somehow, by taking a less categorical position, but really it isn't deceiving anyone... Declaring that we are for peace in the Middle East is not a position; in fact, it's a non-position. It's a way to avoid the issue and postpone a discussion on a topic that 'angers'."

Hassainia, who says she was thinking of resigning for months, also cites personal differences with Mulcair, saying she feels she's fallen out of favour with him because she supported his chief rival, Brian Topp, for the party leadership in 2012.

She suggests that those in the NDP who hold opinions that are not in line with Mulcair's fear expressing their convictions. She said she left Tunisia in 2000 in order to have freedom of thought and speech.

At a news conference in Toronto immediately after Hassainia's announcement, Mulcair said: "The NDP has a long-standing position in favour of the two-state solution in the Middle East - a safe, secure state within negotiated borders for Israelis and a safe, secure state within negotiated borders for Palestinians. Sana in her note made it clear she doesn't agree with that."

The NDP now holds 55 of the 75 Quebec seats in the House of Commons, down from the 59 it won in May 2011 in a historic surge in popularity. The party had previously only ever elected two MPs in Quebec, Mulcair being one of them.

In his July 22 statement, Mulcair said: "Hamas is a recognized terrorist organization and Israel has the right to defend its citizens from these attacks, while doing its utmost to protect civilians... If it were as simple as saying one side is always right, the other side is always wrong, this conflict would not have already endured for generations."

In an opinion piece in the *Toronto Star* on Aug. 10, Mulcair spoke of "the bloody toll" to that date and stressed that Israel should avoid civilian casualties.

"Israel's right to defend itself comes with the responsibility to protect civilian lives and we have criticized the unacceptable number of Palestinian civilian casualties from Israeli Defence Forces attacks during this conflict."

He also distanced the NDP from the Conservatives' and Liberals' "one-sided approach," saying the Canadian government must pursue "a more responsible position - one focused on civilian protection and supporting international efforts for an immediate and lasting ceasefire."

Jeff Itcush, probably the most senior Jewish Quebec NDP member, took issue with Hassainia's assertion the party has wavered in its Middle East policy under Mulcair.

Icush, who describes himself as "a life-long Zionist," said Mulcair has been consistent in his belief that Israel has the right to exist and defend itself, since he entered federal politics in 2007.

Icush, who worked on Mulcair's by-election campaign that year, said he had a serious exchange with Mulcair on the Israeli-Palestinian issue at the time and con-



Sana Hassainia

cluded that "he and I see things very much eye-to-eye. And he has not deviated from that since then, come what may."

Icush said that does not mean that members with contrary views cannot air them, and he knows many in the NDP who have "dramatically different" positions on the Middle East.

"[Hassainia] could have discussed these issues in the caucus. The party says it's news to them that she felt this way," Icush said.

Shimon Fogel, chief executive officer of the Centre for Israel and Jewish Affairs, said that "Hassainia was widely viewed, both within the NDP caucus and within the political sector generally, as an ineffective, unengaged member of Parliament. The fact that she was present in the House of Commons for less than 10 per cent of the votes underscores her lack of commitment to the democratic process and the responsibilities entrusted to her by her constituents."

(Hassainia, 39, gave birth to two children during her three years in Parliament.)

Fogel said it was widely known months ago that Hassainia would not be running for a second term. "So the melodramatic statement represents little more than an effort to distract people from her personal record."

The CJN's efforts to reach both Mulcair and Hassainia were unsuccessful. ■

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U.K.-born Muslim is new B'nai Brith outreach worker

MYRON LOVE
PRAIRIES CORRESPONDENT, WINNIPEG

Once upon a time, British-born Pakistani Muslim Kasim Hafeez would have been on the front lines protesting against Israel. Once, he even considered going to Pakistan to train as a terrorist.

Today, Hafeez is B'nai Brith Canada's new education and community relations officer in Winnipeg. The 31-year-old Hafeez arrived in Winnipeg in March and took up his new position in early June.

On an earlier visit to Winnipeg in 2012, he described his transformation from anti-Israel activist to active Zionist. He was brought to Winnipeg to speak by Shelley Faintuch, community relations director at the Jewish Federation of Winnipeg and associate director of local partner services at the Centre for Israel and Jewish Affairs, after reading an article that Hafeez had written in support of Zionism and Israel. Hafeez was visiting friends in Toronto at the time and was able to arrange to come here.

In that speech, he pulled no punches. Anti-Zionism is code for anti-Semitism, he said. Wahhabism, the Saudi Arabian version of Islam, is little different than Nazism, he said. He also charged that Palestinian Authority President Mahmoud Abbas should be facing war crimes charges at the International Criminal Court.

His transformation came about, he said at the time, after he came across a copy of Alan Dershowitz's book *A Case for Israel*. "I figured it was just Zionist propaganda," he said of the book. "I thought I would read it and be able to refute it all."

Instead, Hafeez found that Dershowitz's arguments challenged all of the myths about Israel and the Jews that he grew up with. And, he said, he couldn't find any Muslim sources who could refute Dershowitz's points. He decided to pursue this new line of research and read books by Martin Gilbert and other pro-Israel authors. Then he went to Israel to see this "apartheid, fascist" and "racist" country for himself.

Not surprisingly – considering where he was coming from ideologically – he was immediately detained after landing at Ben-Gurion Airport. "Although I was held back for eight hours, I was treated with respect," he recalled. "The guard kept apologizing and offering me coffee and pastries. I understood that he was just doing his job."

After leaving the airport, he found that people were friendly and helpful. He contrasted his reception in Israel with the religious pilgrimage that he and some members of his family had made to Mecca some years earlier.

"I had never faced such racism before," he said of his Saudi experience. "Because of our skin colour, we were purposely ignored. At checkpoints, our group was held up in the heat longer than others. My aunt was pushed away from an ATM machine by a Saudi woman who told her that Pakistanis can wait. And if we had had Pakistani passports, our treatment would have been worse."

In Israel, Hafeez's epiphany came when he stood at the Western Wall. "I watched Christians, Muslims and Jews peacefully and freely going to their places of worship and I burst into tears. I finally realized



Kasim Hafeez

what Israel is all about – the only Jewish state in the world. It is about the survival of the Jewish People, their religion, culture and heritage. I fell in love with the place."

It's far from easy being a Zionist Muslim in England. Hafeez said he was marginalized by his community, and most of his family won't talk to him any more (his sister, an aunt and his mother being the exceptions.) For the past eight years, he had been working as a college admissions officer at New College in Nottingham. He said that he spoke frequently in support of Israel in an effort to educate students about the conflict.

He decided to come to Winnipeg, he said, because he was impressed by the reception he received here two years ago.

Since he began working at the B'nai Brith office, he has been meeting with rabbis and representatives of other Jewish organizations. He has been interviewed on local radio stations. He helped organize the community's memorial service for the

three Israeli yeshiva students who were murdered earlier this summer. He came up with the Blue and White campaign – encouraging people to dress in blue and white for two days to show support for Israel – a campaign, he said, that was copied in other communities across Canada. He spoke at a Christian Zionist conference in Washington. And he is working with Jewish university students planning campus activities for the fall semester.

He hasn't reached out yet to Winnipeg's Muslim community, he said, but it is on his to-do list. While he points out that most Muslims who immigrate to the West are seeking to better their lives and get away from the negativity and poverty that is the norm in most Muslim countries, he warns against the danger posed by Muslim extremists in the West.

"It's really bad in Europe," he said. "People are shutting their eyes to the danger they face from Muslim extremists. Out of a concern for political correctness and not wanting to offend anybody, they are allowing their democratic societies to be undermined. It's sad, really."

He says Canadians shouldn't become complacent. "In Canada, we are just 10 to 15 years behind Europe." ■

Notice is hereby given that the
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President and CEO, United Way Toronto
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Jewish life flourishing in Germany

JANICE ARNOLD

janarnold@thecjn.ca

Confident and here to stay. That was how the two young leaders of the Central Council of Jews in Germany (CCJG) who met with an international Jewish delegation in June described the status of the Jewish community today.

Founded over 60 years ago, the government-funded CCJG is the official umbrella organization of the 102,000 registered Jews in the country.

The heavy security one passes through to enter its headquarters in Leo Baeck Haus, as at all Jewish institutions in Berlin, indicates that Jews are not as safe as their representatives communicate. City police stand guard outside all buildings, and here visitors pass through airport-like scanners and baggage checks.

CCJG executive director, Daniel Botmann, said it would have been unimaginable not long ago for such a high-level Jewish group, sponsored by the Foreign Office, to be open to a discussion of Jews thriving in Germany.

For a long time, Jews who chose to live in Germany after the Shoah were regarded with disdain, said Michaela Fuhrmann, adviser to CCJG president Dieter Graumann.

"The Shoah should always remain present when you think of Germany," said Fuhrmann, 31, the Cologne-born daughter of Romanian parents. "But my wish is that you take back home not only an image of the past, but of the vibrant, prosperous Jewish future that we are building..."

"We feel we are standing for the six million. The best way to pay tribute to those we lost is to have a flourishing Jewish life in Germany again."

The goal of rebuilding Jewish life in Germany has become "something normal," they insist, pointing to the fact Berlin will host the European Maccabi Games next year, welcoming 3,000 Jewish athletes. They expect German Jewish youth to proudly wave the country's flag.

When the CCJG was formed in 1950 by eastern European Holocaust survivors, there were only 15,000 Jews in Germany, she said. "They are our pioneers, courageous people who were determined to rebuild Jewish life." (There were over 500,000 Jews in the country before 1933. About half were able to flee before the war.)

Botmann and Fuhrmann stressed how inclusive and diverse, yet united, the CCJG is. "We don't care so much why someone sees themselves as Jewish, we



Michaela Fuhrmann speaks for the Central Council of Jews in Germany. JANICE ARNOLD PHOTO

“

The Shoah should always remain present when you think of Germany

embrace everyone," she said.

Most synagogues are "Liberal/Conservative," with Orthodoxy and, at the other end of the spectrum, full egalitarianism a relatively small percentage. Despite the proliferation of synagogues, attendance is not necessarily high.

Integrating the massive influx of immigrants from the former Soviet Union (FSU) continues to be a challenge, even though their numbers have dropped off dramatically since about 2005. After the reunification of East and West Germany in 1990, the government invited FSU Jews to "come home" and some 200,000 did so, but only about half registered with the CCJG.

Even those with only Jewish grandparents were fast-tracked, and full social benefits extended. Many, unable to resume careers, remained on welfare.

Their children, however, are well integrated, she said.

The ex-Soviets have shaped the community: they perceive themselves as victims, not victims, vis à vis Nazi Germany, Fuhrmann said. The CCJG commemorates, at their request, May 8, V-E Day, as well as the 1938 Kristallnacht and International Holocaust Day in January.

While the upwards of 25,000 Israelis in Berlin, attracted in large part by its artistic vibrancy, are not registered Jews, they do tend to send their children to Jewish schools, helping to sustain them.

"Is there a new German Jewish identity? Are we even allowed to have one?" said Fuhrmann, who feels fully German. The organization's very name – "Jews in Germany" – suggests a lingering ambivalence.

There are four million Muslims in Germany (500,000 in Berlin), and Fuhrmann regrets the Jewish community does not have greater rapport with them. "Sometimes it feels like a monologue."

Nevertheless, the CCJG advocated on their behalf as well as Jews, in the threat to circumcision that arose two years ago. She said the compromise made to keep brit milah legal in Germany, such as the training of mohels and hygienic standards, are ones CCJG can "live well with."

The CCJG stressed that Jews do not fear for their safety in Germany and are not hesitant to speak out on issues. "Polls show that at about 20 per cent of the population harbours at least latent anti-Semitism," she said. "But we do not feel a physical threat. There have been some minor incidents by Muslims motivated by anti-Zionism... But we never let anyone intimidate us. We do not hide our Judaism."

However, she concedes it cannot be "normal" when the first thing a child sees at their kindergarten is a police officer at the door.

Among most of the general population, pro-Jewish sentiment is strong, she feels, and the far-right party, the NPD, does not have the support similar parties elsewhere in Europe have.

For Germans today, now three generations removed from the Holocaust, remembrance of the past is "not about guilt; it's a responsibility to know this history and prevent its happening again."

And the government is doing all it can to ensure that Jewish life thrives, Botmann and Fuhrmann believe. "They want to show that Germany is different from what it was." ■

INTERNATIONAL

Hundreds mark death of four-year-old boy

JTA
JERUSALEM

Hundreds of people attended the funeral of four-year-old Daniel Tregerman, who was killed by shrapnel from a mortar outside his home near the border with Gaza.

"We were the happiest family in the world, and I just cannot come to grips with it," Daniel's mother, Gila Tregerman, said between sobs at the Aug. 24 funeral.

"We wanted to protect you but even the Code Red siren failed to save you. You would always run first and call your little brother [to the shelter], and then, in a second, it ended," she said.

Israeli President Reuven Rivlin attended the funeral.

"He was too young to cross the street by himself because it was dangerous, but old enough to know the Code Red siren means

because that too is dangerous," Rivlin told funeral-goers. "You are everyone's child. We are burying a child for whose sake we were fighting."

The Tregerman family reportedly had left their home in Kibbutz Nahal Oz during the first three weeks of Israel's operation in Gaza, but returned last week after security officials told residents it would be safe. But rockets began hitting the area again when the ceasefire was broken on Aug. 19.

The family had planned to leave the kibbutz later on Aug. 22, the day Daniel was killed.

The Israel Defense Forces (IDF) said in a statement on Aug. 24 that the mortar that killed Daniel was fired from a launching site located adjacent to the Jafar Ali Ibn Taleb School in the neighborhood of Gaza City, which currently is serving as a shelter for displaced Palestinians.



Daniel Tregerman's aunt breaks down as she reads her speech at his funeral. ISRAEL SUN PHOTO

Meanwhile, the *Times of Israel* reported that most of the families living in Nahal Oz had left by Aug. 23, and that most of those remaining were kibbutz employees. A mortar shell scored a direct hit on the kibbutz dining hall that morning.

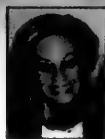
Defence Minister Moshe Yaalon said on

Aug. 23 in a visit to southern Israel that the IDF would provide assistance to civilians leaving the area. He had been scheduled to visit Nahal Oz, but his visit was cancelled by his security advisors due to the large number of rockets and mortars that struck the kibbutz over the weekend. ■

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OPINION

Accept my right to exist and I will fight for your free speech



Zohar Mandel

The information revolution has allowed us, in the last few years, to learn, read and listen to more opinions than ever before. We argue, we fight, we like, we post, and we share, all in the name of freedom of speech.

Israel is no exception. As a country proud of its democratic nature, we are an active part of this revolution, with the goal that it will help us grow as a modern country.

In recent years, the Israeli government has learned the difficult lesson of public opinion and its extraordinary power to influence the masses of voices surrounding the Israeli-Palestinian conflict. Voices that oppose Israel's right to exist, promote boycotting Israeli products, and call for the world to turn its back on Israel

have all become, seemingly, legitimate parts of today's public opinion battlefield.

Israel has been working to demolish the delegitimization network, a network that negates its right to exist and the right of the Jewish people to self-determination. The main question that we need to ask ourselves is: "Just what are we trying to achieve?" That is, do we seek to change hearts and minds? Are we trying to turn anti-Israel protesters into the leaders of the next Birthright group? Do we want them to agree with everything our government does? Is that what real freedom of speech looks like?

When launching the fight against delegitimization, our basic assumption should be that its purpose is to create a small but significant shift. It is almost impossible to turn an anti-Israel demonstrator into a strong supporter of Israel. Our fight should focus only on shifting that person from a delegitimizing into a critic of its government's policies. Turning him from someone who denies Israel's right to exist and who campaigns

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Voices that oppose Israel's right to exist, promote boycotting Israeli products and call for the world to turn its back on Israel have all become, seemingly, legitimate parts of today's public opinion battlefield.

against any attempt at Jewish self-determination into someone who accepts the notion of a Jewish state, but has his or her own thoughts, opinions, and critiques on the way it operates.

The fight against delegitimization should be the same as the fight for free speech. I will fight for your right to say what you think, feel, and believe. But this privilege also has certain boundaries. In order to judge me, to hate me, to be completely against everything I do, first you need to recognize my right to exist. Until you do, your words mean nothing.

For this exact reason, the fight against the assault of Israel's fundamental legitimacy is completely separate from Israel's political and legislative entities. This is not a "left versus right" struggle, nor is it right versus wrong. It's OK to disagree. This struggle is for the future of the state of Israel, for the future of the Jewish people, and, more than ever, a fight for a basic human right – the right to free speech. ■

Zohar Mandel is the external relations director of The Reut Institute

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Hamas aims to kill as many Israelis as possible

AVI ISSACHAROFF
JERUSALEM

The war of attrition that has developed in southern Israel shows no sign of ending. Hamas is hurt, exhausted and weakened but refuses to surrender, precisely because of this. It is firing rockets and mortar shells in large numbers at Israel in order to kill and cause damage, seeking to pressure Israel's decision-makers.

And along with the rocket and mortar fire, Hamas will keep trying to carry out other terror attacks in the next few days—all to show that it is still alive after the dramatic blows to its leadership in the recent Israeli strikes. The mass executions in Gaza of "collaborators" are another sign of the hysteria in Hamas caused by Israel's success in getting intelligence during wartime on the locations of its commanders.

In Jerusalem, meanwhile, Israel's leaders naturally refuse to agree to Hamas' ridiculous demands. The problem that Prime Minister Benjamin Netanyahu and the rest of the decision-makers will have to face in the next few days, however, is that the mediation channel of which they had hopes, the one involving Cairo and Ramallah, is closing.



Firefighters try to extinguish the fire at the site of where a rocket landed and killed Daniel Tragerman on Aug. 22. Hamas is seeking to kill as many Israelis as they can. FLASH 90 PHOTO

Palestinian Authority (PA) President Mahmoud Abbas and his team left Cairo on Aug. 23 after talks with Egypt's President Abdel-Fattah el-Sissi. His main ceasefire negotiators, intelligence chief Majed Faraj and Fatah official Azzam Al-Ahmad, have left Egypt as well.

Meanwhile, the rift between Abbas and Hamas political leader Khaled Meshal has never been clearer. Their last meeting in Doha before Abbas left, in contrast to previous meetings, featured bitter accus-

ations and complaints by Abbas to the effect that Meshal and his men are a bunch of "liars" who tried to bring down the PA and engineer a coup in the West Bank. Evidently, the Shin Bet's revelations last week that Hamas was plotting terror attacks against the PA as part of a wider plot to target Israel and topple Abbas were quite widely read.

Thus the PA is unlikely to renew internal Palestinian discussions with Hamas in the near future. The joint Palestinian delegation

to the Cairo talks will publicly, conveniently, claim that the negotiations will be renewed when Israel meets "Palestinian" demands. But all members of the Palestinian delegation know full well that the deadlock now is not with Israel, or even with Gaza, but with Doha. Meshal and his colleagues are refusing any flexibility and resisting the Egyptian formula, with its key provision for an immediate ceasefire and only then the negotiations on all the various issues.

Meshal and his people in Gaza are trying hard now to replace the Egyptian channel with one involving the Americans, Qatar and Turkey, and to maximize their military gains in the meantime—that is, to kill as many Israelis as possible, even if this means dozens of Gaza apartment buildings being blown up in Israeli air strikes seeking out those who are responsible.

In Gaza, the despair is acute, but Hamas certainly is unmoved by the sight of the bodies and the destroyed buildings. As has been stated before, Meshal is following the Muslim Brotherhood agenda, and he is prepared to fight to the last drop of Gaza residents' blood. ■

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Daniel Tregerman's



Daniel Tregerman, first Israeli child victim of Gaza rockets, visited the President's residence in Jerusalem two weeks before he was killed and was photographed drawing by one of the staff members. ISRAEL SUN PHOTO

DAVID HOROVITZ

So Hamas has its victory picture now. How proud it must be. Daniel Tregerman, aged 4 – sweet, innocent, angel-faced fan of soccer star Lionel Messi and crime-fighter Spider-Man. Too young to cross the road alone, but old enough to know to dash to the protected room at his Kibbutz Nahal Oz home. Except that on Aug. 22, with three seconds between the alarm and the fatal fall of a mortar shell outside, he didn't make it.

Daniel Tregerman is the inadvertent symbol of a war that has now lasted over 50 days – a seven-week harvest of hatred and bloodshed, courtesy of Hamas.

His heartbroken mother, Gila Tregerman, said, as she leaned on his small-child's coffin for support at his funeral on Sunday, that Daniel had "iron discipline" when it came to the rocket alerts. He was resolute and mature about taking shelter, because he knew that his little, loving family – parents Gila and Doron, younger sister Yuval and baby brother Uri – would be safe only once they reached that protected room.

There's symbolism there, too, of course – in a nation re-established too late to offer safe refuge to the Jews of Europe, and ada-

mant about ensuring safe refuge for subsequent generations. Because when all is said and done, that's all we want here: safe refuge. Peace and security in our historic national homeland, alongside, not instead of, the Arab peoples around us.

That's all we want. That's what was denied to four-year-old Daniel Tregerman. "We were the happiest family in the world," said Gila Tregerman. Until last Aug. 22.

Hamas has its victory picture, and is drawing further delight in Israelis' temporary abandonment of the kibbutzim and moshavim close to the treacherous border with its Gaza terror state. Israel stopped or evaded most of its thousands of rockets; Israel smashed most of its terror tunnels; so now it batters the south with barrages of shorter-range rockets and mortar shells – anything, everything, in the cause of our destruction.

Let no one doubt that Hamas ideology of destruction, or the evil cynicism with which it is pursued. Let no one be fooled by last weekend's claim by Hamas "political" leader Khaled Mashaal that it would kill "only" Israeli soldiers and settlers if it had more accurate weapons.

CONTINUED ON NEXT PAGE

war



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The killing of Daniel Tregerman underlines what we are up against and what we insistently strive for

and remind us of the Gaza death toll. Many, many children are indeed dying in Gaza. Hundreds upon hundreds. It is horrifying. And it was entirely avoidable. They are dying because Hamas is trying to destroy Israel, because it seized Gaza (with a good deal of Gazan support) and built a war machine in Gaza's neighborhoods, because it fires and fires and fires some more at Israel, and because it then awaits one of two results: an Israeli military response, aimed at stopping the attacks, bringing death and devastation to Gaza and world fury at Israel; or no Israeli military response, enabling further aggression with impunity. A win-win for Hamas. A lose-lose for everybody else.

The killing of Daniel Tregerman, his pure small life extinguished by pure evil, underlines what we are up against, and what we insistently strive for. As we have done since 1948, to quote from our Declaration of Independence, "we extend our hand to all neighbouring states and their peoples in an offer of peace and good neighborliness, and appeal to them to establish bonds of cooperation and mutual help with the sovereign Jewish people settled in its own land." Those words apply as well to Abbas, the Palestinian leader now reportedly planning his latest UN gambit to try to impose his terms for Palestinian statehood.

Were Abbas to abandon his obscene government partnership with Hamas, condemn Hamas for the vicious murder machine it is, and commit himself to leading his embittered people — indoctrinated and poisoned by decades of false narratives — toward recognition of the Jewish nation's legitimacy, he would have no need to attempt diplomatic extortion.

"We always said that you'd be the youngest world leader, who would bring peace," Gila Tregerman said through her tears at Daniel's funeral on Aug. 24. "So, if not in life then, we hope, in death."

Why would anybody with a heart deny Daniel Tregerman that victory? ■

Times of Israel
TimesofIsrael.com

CONTINUED FROM PREVIOUS PAGE

This, do not forget, is the organization that waged suicide bomber war on Israeli civilians throughout the country for years at the turn of the millennium. Suicide bombers are highly accurate weapons. They go precisely where their dispatchers tell them to go. Hamas sent them to kill any and all Israelis.

The charmless Mashaal's ludicrous charm offensive notwithstanding, Hamas considers all Israelis to be "settlers" on occupied land. The Hamas war against Israel "is not aimed at opening the border crossings," its spokesman Sami Abu Zuhri reminded cheering crowds at a rally in Gaza last week. Its goal, rather, is "the liberation of Jerusalem... resistance to the continued defiling our land by the occupier" — the elimination of Israel.

Let no one forget, either, that Hamas killed its own Palestinian people in seizing Gaza seven years ago, plotted the violent ouster of the Palestinians' own Mahmoud Abbas-run leadership from the West Bank in recent months even as it was solemnly signing a "unity" agreement with him, and killed more of its own people in sickening public executions just days ago.

That's worth remembering when Hamas' defenders scoff at Israel's grief over the death of a single four-year-old,



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Yiddish: the Neshomeh of the Ashkenaz Festival



AVIA MOORE PHOTO

EVELYN TAUBEN

This week, the 10th biennial Ashkenaz Festival in Toronto is in full swing, featuring more than 250 artists from over a dozen countries and highlighting the dynamic flourishing of Jewish culture around the world from Iraq to Germany to Israel to Argentina.

Artistic director Eric Stein asserts that Yiddish culture is the heart and the roots of the Ashkenaz Festival. His own career as a klezmer musician began while helping his filmmaker brother video-archive the 1997 festival. What previously seemed outmoded to Stein burst forth as innovative and energetic; he was inspired to create Jewish music himself.

He went from being a student at the annual KlezKanada retreat in Quebec (which concluded its 19th year last week) to teaching aspiring klezmer musicians there, to becoming the artistic director

in 2006 of one of the largest festivals of its kind and the only one to shine such a prominent spotlight on Yiddish culture.

"Find me one other presenting arts organization presenting this much Yiddish content and impacting Yiddish culture so broadly," Stein says.

Indeed, the Ashkenaz Festival remains a standard-bearer globally for Yiddish culture, both in traditional and experimental forms, and a significant outlet for artists inspired by the world of Yiddish.

This week there will be Yiddish song for children, Klezmer dance parties, Yiddish film and theatre (with English subtitles) such as the one-man show from New York's New Yiddish Rep, *Yosl Rakover Speaks to God*. Highlights include Forshpil from Germany and Russia with their mash-up of eastern European Jewish music and psychedelic rock; Alicia Svigals' new score to accompany the 1918 silent Polish film *The Yellow Ticker*; the raucous folk opera *Lilith, The Night Demon in One Leud Act*; and Yiddish-ophile Shane Baker's wacky vaudeville act, *The Big Bupkis*.

The idea for the Ashkenaz Festival formed in the early '90s when musician and arts impresario David Buchbinder "realized that there was so much going on in the new Yiddish world that it would make an incredible festival." Buchbinder observed that artists were moving their work "forward by connecting to the past in a way that was quite profound... People were finding amazing ways of bringing Yiddish and Yiddish culture into their contemporary work."

Over the years, though, the festival branding morphed from being dubbed a "festival of new Yiddish culture" to the current tag line: "North America's largest festival of global Jewish culture." This shift is mirrored in the program-

ming, which not only increasingly features the addition of Sephardi and Mizrahi influences but also eclectic cross-cultural collaborations such as the Jewish-Pakistani fusion of Sandaraa and the genre-defying blend of klezmer and Chinese music from violinist Steve Greenman and Gao Hong on the pipa, a traditional plucked Chinese string instrument.

Some may wonder why Yiddish continues to be featured as significantly as it does at the Ashkenaz Festival given the language's dwindling daily usage, while diehard Yiddishists may bemoan the expanded offering, seemingly diluting the festival's *raison d'être*.

Stein evokes a term coined by Jeffrey Shandler in *Adventures in Yiddishland* (2005): "postvernacular Yiddish", referring to the current state of Yiddish – no longer a lingua franca of Jews, the language continues to inform cultural efflorescence in outposts of "Yiddishland" around the world.

Stein explains that the festival is "not about bringing Yiddish back as a language, but the survival and vitality of the language are intrinsically connected to the survival of the culture. The Yiddish culture movement is about all the aspects of culture that spins out of the linguistic context."

Certainly while much Yiddish will be sung, spoken and heard at the Ashkenaz Festival this week, the focus is on creating a milieu that reaches back into a deeply rich cultural past, informing a Jewish present.

"I didn't have a strong sense of myself as a Jew until I found klezmer music," Stein shares, "It gave me a sense of history."



The unique setting of the festival offers the possibility for deepening both connections to Jewish tradition and to many communities in multicultural Toronto. Ultimately, diversifying the programming is about diversifying audiences, which is very much in keeping with the original vision for Ashkenaz.

Buchbinder wanted to "create a festival that was of the Jewish community but was for the whole city," asking: "How do we use this gift we have to open a conversation with wider Toronto in all its diversity?" Anticipating his Juno-winning *Odessa/Havana* project performance on Aug. 30, Buchbinder says that broadening the festival content beyond Yiddish is "essential and necessary."

Czech-born, Toronto-based composer and musician Lenka Lichtenberg, a mainstay at the Ashkenaz Festival, exclaims: "It's fantastic that it's evolving in many new directions that will bring in new audiences in terms of Jewish culture."

Still, she wanted to play a role in keeping Yiddish at the forefront of the festival and is launching the Yiddish Song Circle sing-along on Sept. 1. Lichtenberg is also premiering her own

CULTURE

אָפּעסטייוואַל פֿון ד

ASHKENAZ

אָפּעסטייוואַל



From left, The Klezmer Company Orchestra, The Yiddish Swingtet and Zalmen Mlotek. The Ashkenaz Festival runs until Sept. 1

Jewish fusion project: a collaboration with acclaimed Iraqi-Israeli musician Yair Dalal called Lullabies from Exile.

Indeed, the festival programming mirrors the evolution of Yiddish cultural expression itself over the last

three decades. According to Stein, the Yiddish scene was "smaller and more focused in the '80s and '90s. There was more of a revivalist mentality. In the last decade, there is less of a sense that Yiddish culture might disappear," which allows for the kind of adventurous experimentation we see today.

ous experimentation we see today.

This weekend, Toronto's Harbourfront will become a Yiddishland again, where past and present, traditional and contemporary, local and global juxtapositions mingle in a perfect mishmash - what a *mechayeh!* ■

A proud Yiddish speaker, Evelyn Tauben is an independent producer, curator and writer with a focus on contemporary Jewish arts and culture. www.evelyntauben.com

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Celebrating 10 years of Sonshine & Broccoli

SUSAN MINUK
SPECIAL TO THE C.J.N.

Musical duo Lisa Sonshine and Brock (Broccoli) Burford are celebrating a decade of success as the entertainers of choice for kids in the two to seven age range.

Sonshine & Broccoli's focus of singing, movement, and music have earned them a following of young screaming kids who rock it out at their sold-out concerts.

In celebration of their 10th anniversary, Sonshine & Broccoli will perform on Sept. 21 from 10 a.m. to 12 p.m. at St. Michael's College Centre for the Arts in a kick-off event for Toronto's Mount Sinai Hospital's inaugural Rock 'n' Stroller walk, with a portion of all proceeds supporting high-risk births at the hospital.

"We are having a special guest appearance, lots of fun activities, a full band, and a choir made up of Sonshine & Broccoli's biggest fans – the kids – who will help me sing the *Frozen* song," said Sonshine.

"Moms, dads and their kids who have been with us throughout our 10-year journey will join us on stage to rock out and jam," added Burford.

Inspiring kids to think about the world in new ways, Sonshine & Broccoli have skilfully crafted original songs into entertaining and educational concerts that reinforce concepts such as kindness, respect, literacy, anti-bullying, environmental and safety issues.

"We aspire to engage children, have fun through entertainment, and build self-esteem without sacrificing the integrity of the music," Burford explained.

As best friends, they have been writing and singing together for 15 years.

"Writing our own material is natural because we put ourselves in the role of a child. It is all about discovery, imagination and beautiful lessons. Kids respond to our singing in the first 30 seconds. It is such a gift at the end of the day," said Sonshine.

Sonshine and Burford have combined their musical talent, infectious enthusiasm, and love of children.

When they were fresh out of the musical theatre program at Sheridan College, Sonshine asked Burford, who played guitar, for a little help with her first "Mom and Tot" music class.

They wrote the *Welcome Song* and *Good-bye* song and the kids responded enthusiastically. "From there, Sonshine & Broccoli was born," explained Sonshine.

Establishing a community-wide name for themselves, Sonshine & Broccoli decided to cut their first album, *Sonshine*



“

Moms, dads and
their kids will join
us on stage to rock
out and jam.

and Broccoli Jam, in 2004.

"We recorded it very grassroots and it was a huge hit. People went crazy. To this day we hear from parents: 'Sonshine & Broccoli Jam is the kids' favourite music to listen to in the car,'" said Sonshine.

Building on its success, Sonshine & Broccoli recorded its second album *Feel The Beat* in 2009.

"That time, we recorded in an amazing studio working with top engineers," recalled Sonshine.

Fans can look forward to Sonshine & Broccoli's third album, *It's a Beautiful Day*.

The entrepreneurial duo continue to offer interactive music classes for moms and tots, birthday parties and shows that incorporate program themes such as lesson plans or educational messages including Jewish content about Shabbat and holidays.

"We have developed a music program for older kids seven to 12 years of age called Pop Stars, where kids write and record their own songs. Pop Stars introduces the basics of songwriting: melody, rhythm, chorus and verse.

"Kids are honest. They will let you know if they like your music or not. That is how we have created the music and performances that we do," said Burford.

Touring festivals across Canada, Sonshine & Broccoli have been featured on Rogers Television, MuchMusic and MenschLife TV.

"We belong on stage," added Sonshine. "That's our happy place." ■



For more information, visit www.sonshineandbroccoli.com. To purchase tickets, go to www.brownpapertickets.com, or call 1-800-838-3006.

Eye on Arts

by Bill Gladstone

FILM TELLS STORY OF JEWISH COMPOSER OF *STRANGE FRUIT*

Billie Holiday's heartbreaking 1939 rendition of the song *Strange Fruit* became a powerful emblem for African Americans in their long civil rights struggle. The song was written by **Abel Meeropol** (1903-1986), a Jewish schoolteacher from the Bronx who was also the adoptive father of the young sons of **Julius and Ethel Rosenberg**.

Director **Joel Katz's** 2002 documentary *Strange Fruit* paints a powerful portrait of the songwriter and those volatile times, testifying to the unique power of music to unite people and inspire change. The Toronto Jewish Film Society, partnering with the United Jewish People's Order, screens the film with a discussion by music educator **Jonnie Bakan**. \$15, \$10. Miles Nadal JCC, Al Green Theatre, Sept. 21, 4 p.m. and 7:30 p.m. Box office opens one hour before screenings.

Simja Dujov Concert: Pushing the limits of contemporary world beat, Buenos Aires-based musician-composer **Simja Dujov** blends Latin Cumbia, Balkan and Jewish music into a high-octane blend that has transformed clubs and theatres all over the world into roiling dance-halls of celebration and revelry. Dujov performs a free concert in Harbourfront Centre's Brigantine Room, Saturday Aug. 30, 11 p.m. as part of the Ashkenaz Festival. Co-presented by the Koffler Centre of the Arts.

Israeli Artists at Koffler: The Koffler Gallery opens its fall season with *Pardes*, a group exhibition showcasing pieces by Israeli sound and multimedia artists **Nadav Assor**, **Ira Eduardovna**, **Amnon Wolman** and **Nevet Yitzhak**. The four artists investigate notions of mysticism, heresy and the occult from secular perspectives, as they relate to contemporary society.

"Through a variety of media and artistic approaches, *Pardes* broadly explores the myth of concealment and mystery, the search for heroic figures, and the need to belong to a collective intellectual realm," reads the Koffler's notes to the show, which was curated by Toronto-based, Canadian-Israeli curator **Liora Belford**.

Artscape Youngplace, 180 Shaw St. Opens Thursday Sept. 18 with a free reception, 6 to 9 p.m. Continues to Nov. 30. www.kofflerarts.org

Between Stages: As the winner of the

2013 Canadian Jewish Playwriting Competition, *The Girl Rabbi of the Golden West*, by **Jennifer Wise**, receives a "Between Stages Play Reading." The play focuses on **Rachel Frank**, the Californian woman who made history by serving as rabbi of Congregation Emanu-El in Victoria, B.C. in 1895.

Hosted by the Miles Nadal JCC, the reading is directed by **Liza Balkan** and features **Heather Marie Annis, Aurora Browne, Jessica Greenberg, Natasha Greenblatt, Adriana Ravalli, Tracey Erin Smith and Julie Tepperman**. First Narayever Congregation, 187 Brunswick Ave. Sept. 14, 7 p.m. PWYC, suggested donation \$10. 416-924-6211, ext. 606.

Names in the News: With a first novel in hand, iconic Canadian filmmaker **David Cronenberg** headlines PEN Canada's annual benefit at the International Festival of Authors. Cronenberg's debut novel, *Consumed*, tells the story of two journalists whose entanglement in a French philosopher's death becomes a surreal journey into a global conspiracy. Tickets are \$100, with all proceeds going to PEN Canada, available from the IFOA box office (416-973-4000) or through ifoa.org. Harbourfront Centre, Fleck Dance Theatre, Oct. 23, 8 p.m.

Arts in Brief

• The Civic Light-Opera Company presents **Meredith Willson's** classic Broadway musical *The Music Man*, with a cast of 23 including **Joe Cascone** as Harold Hill, **Judy Gans** as Marian and **David Haines** as Marcellus. *The Music Man* follows fast-talking salesman Harold Hill as he cons the people of River City into buying instruments and uniforms for a band he vows to organize even though he doesn't know a trombone from a treble clef. \$28. Zion Cultural Centre, North York, Sept. 3 to 21. 416-755-1717.

• **Naomi Jaye**, director of *The Pin*, speaks about the challenges of making the first Yiddish film in Canada. Yiddish Vinkl, Free Times Cafe, 320 College St., Sept. 4, noon. \$20. RSVP to yiddishvinkl@yahoo.ca

• Opera educator **Iain Scott** presents a four-part series on Four "Jewish" Operas (*Nabucco*, *La Juive*, *The Tales of Hoffmann* and *Samson et Dalila*). \$60 for series, \$18 drop-in per session. Miles Nadal JCC, Mondays 1:30 to 3:30 p.m., Sept. 8, 15, 29, Oct. 6. Register at 416-924-6211, ext. 0.

• Unusual Occurrences in the Diaspora, a collection of works by Oakville artist **David Borochovitz**, explores how historical traumas like the Holocaust are experienced by later generations. Miles Nadal JCC Gallery, Sept. 6 to 28. Opening reception, Sept. 11, 7 to 9 p.m. 416-924-6211, ext. 250. ■

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Anti-Semitism spurred math prof to paint

CAROLYN BLACKMAN
cblackman@thecjn.ca

A conversation with an anti-Semitic man in Germany was the impetus behind *Sisters in Resistance*, a series of 13 paintings of World War II female resistance fighters by Toronto artist Harry Tiefenbach.

The child of Holocaust survivors, Tiefenbach, 67, said he began painting full time after a 26-year career as a math professor at Centennial College. "I had always wanted to be an artist, but my parents wanted me in a safe career. They thought artists were vulnerable."

It was when he moved to Germany for two years with this wife and three children, where his wife was going to teach, that he went to art school and also befriended his mechanic, who "influenced" his career.

"I met this man in Heidelberg when he was servicing my old car, and we had lots of good conversations," he said. "One day though, he warned me that the 'Jews were going to rise up again.' All of a sudden all my bottled up feelings came out. I didn't interrupt him, because I needed to understand what my parents had gone through."

"I didn't tell him I was Jewish, and I never saw him again, but it was an important event. Thirty years later, I still think about it often. Maybe I should have said something."

That man is the reason Tiefenbach paints female resistance fighters, he said. "He was influenced by his heritage, and I have to counter that by being influenced by mine."

He created the series of paintings, done in oil on canvas, from photographs, he said. "I usually knew about the woman I was painting, but I saw one image of a rather intense looking woman who I could find nothing about."

He contacted Ellie Gotz, part of the Sarah and Chaim Neuberger Holocaust Educa-

66

If she, or people like her, hadn't stepped up, the world could be different.

tion Centre's Holocaust survivors speakers' bureau, who sent him the information that he wanted, but also added in a photo of another woman, Sara Ginaite-Rubinson, taken in 1944.

Tiefenbach had already found her picture on the Yad Vashem website, and had made plans to paint her.

"Was it a coincidence that Ellie sent me her picture?" Tiefenbach asked. "Am I reading something into it? I am a math professor, so I do have a rational side, but this was confirmation to me that I should be [painting] these images."

Ginaite-Rubinson, now 91, is a teenager in the picture, holding a rifle. "It is a very powerful image to me. She is a seductive young woman but [the rifle tells another side of the story.] She is in the prime of her life, but she arms herself and protects her values," he said, explaining that his notion of heroism comes from that picture. "It is when ordinary people step up in extraordinary circumstances. It fills my heart to know that Sara did what she had to do."

When Tiefenbach first met Ginaite-Rub-



Harry Tiefenbach with his painting of Sara Ginaite-Rubinson. [Carolyn Blackman photo]

inson, she told him to not call her a hero.

"She doesn't exalt herself. She did what she had to do. More of us should do that," he said. "If she, or people like her, hadn't stepped up, the world [could] be different."

Ginaite-Rubinson stayed in Lithuania after the war and became a professor of economics. She moved to Canada in 1983 and joined York University as an adjunct professor.

An exhibit of the paintings was held in March at the Miles Nadal Jewish Community Centre, "and when Sara spoke at the opening, you could hear the people

listening. They were so moved, there wasn't a sound," said Tiefenbach.

Ginaite-Rubinson will be the guest speaker at a meeting presented by the National Council of Jewish Women of Canada, Toronto Section. It takes place on Sept. 8 at 8 p.m. at the Council House, 4700 Bathurst St. ■

Tiefenbach's series, *Sisters in Resistance*, will be on display at the Council House from Sept. 8 until Sept. 11. There is no charge for the event. Call 416-633-5100 or email reception@ncjwc-ts.org.

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Busy Day Cooking



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SPECIAL TO THE CJN

My favourite quick dinner idea involves my favourite small appliance, the slow-cooker. It does take hours for the food to cook, but the preparation and cleanup are quick. You don't even need a recipe, and the meal doesn't require constant monitoring while cooking. Put a roast or a whole chicken in the Crock-Pot with chopped carrots and potatoes and simple seasonings like onion soup mix or Italian dressing mix and set it to auto-shift before you leave the house in the morning. Let it cook for 8-10 hours and viola! Come home to a ready-made dinner. Soups do great in the Crock-Pot too. Just add a salad and bread and you have a meal.

Another option is to have things like lasagna or baked ziti in your freezer. I never make one pan of lasagna or baked ziti.

As long as I'm making it, I make two and freeze one. If I know I'm going to be away from home all day, I can take one out of the freezer in the morning before I leave the house and just zap it in the microwave when I get home.

For the busy family, there is no shortage of quick dinner ideas that allow for fast, easy meal preparation. Cooking can be fun, and need not be stressful if life becomes too busy to prepare involved meals each evening.

Quick Meal

When I cook chicken breasts, I always cook two or three extra. Then, I cut them into small chunks and freeze in separate containers. For a quick meal, I add one container of the cut-up chicken to a bag of frozen vegetables and a stir fry sauce or soy sauce. In less than 15 minutes, our main course is ready. You can also add leftovers from the fridge. ■

Busy Day Cobbler

- ▣ 1/2 cup sugar
- ▣ 1/2 cup flour
- ▣ 3/4 tsp. baking powder
- ▣ 1/8 tsp. salt
- ▣ 1/3 cup milk, water or fruit juice
- ▣ 1/4 cup butter, margarine or coconut oil
- ▣ 2 cups fruit drained (or raw fruit or berries can be used)

Melt butter in small baking dish. Mix everything else but fruit to form batter. Pour batter over butter. Do not stir. Spoon fruit over batter. Do not stir. Sprinkle 1 tbsp. sugar on top. Do not stir. Bake at 350 degrees until crust rises to top and is brown.

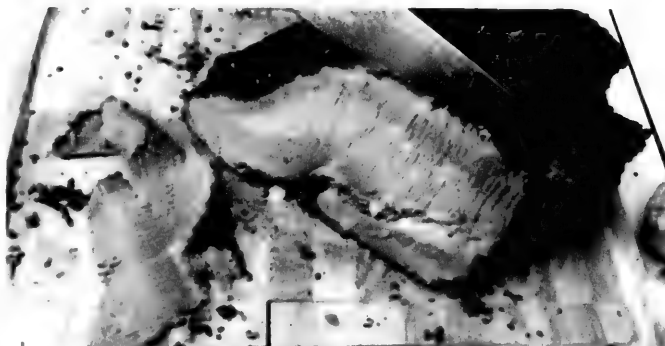
* If you use fresh fruit, add 1/4-1/2 cup sugar to the fruit and stir. Let it sit before adding to the cobbler dough.

Easy Ravioli Casserole

This dish is always a big hit. If you have the ingredients on hand, it takes but minutes to put together and about a half-hour to bake.

- ▣ 1 jar (28 oz.) spaghetti sauce
- ▣ 1 package (25 oz.) frozen cheese ravioli, cooked and drained
- ▣ 2 cups small curd cottage cheese
- ▣ 4 cups shredded mozzarella cheese
- ▣ 1/4 cups grated Parmesan cheese

Spread 1/2 cup spaghetti sauce in an ungreased 13 x 9 x 2-in. pan. Layer with half of the ravioli, 1 1/4 cups sauce, 1 cup cottage cheese and 2 cups of mozzarella cheese. Repeat layers. Sprinkle with Parmesan cheese. Bake uncovered at 350 for 30 to 40 minutes or until bubbly. Let stand 5 to 10 minutes before serving.



Delicious meat

This impressive brisket, prepared by Michael Collis, took first prize last week at the Great Meat Competition, a fundraiser for Mazon Canada.

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THOMAS (MINUK) ALI

What's New

AUGUST 28 - SEPTEMBER 3

by Lila Sarick

Thursday

Friday

Saturday

Sunday

Monday

Tuesday

Wednesday

Songs, stories and reflections by Zalman Mlotek and Family

Begin rehearsing with Wagman Centre Entertainers

Thursday, Aug. 28

TRIBUTE TO CHANA MLOTEK

Annual summer Yiddish concert featuring songs, stories and reflections by **Zalman Mlotek and Family**, presented by Ashkenaz Foundation, UJA Federation Committee for Yiddish, Toronto Workmen's Circle and United Jewish People's Order, 7:30 p.m., Temple Sinai, \$15 at the door. www.ashkenazfestival.com or 416-979-9901.

TRUTH ABOUT ZIONISM

Peace of Mind Canada presents "The Truth About Zionism" with guest speaker **Michael Coren**, author, journalist and television host, 8 p.m., Beth Emeth. Purchase tickets online, www.pomcanada.com or call **Felicia**, 416-433-6617.

COMING EVENTS

VOLUNTEERS NEEDED

- Reena is looking for administrative volunteers to share their office/computer skills at 927 Clark Ave. W., Thornhill. Call **Millie Chadwick**, 905-889-2690, ext. 2112.
- Shores Jewish Environmental Programs is looking for volunteers and interns to help in its community garden programs. Email yehuda@shores.ca
- Baycrest Health Sciences Centre is looking for volunteers to work with clients. Training will be provided. Call 416-785-2500, ext. 2572, or email volunteer@baycrest.org.

CAMP AND SCHOOL REGISTRATION

- Beth Shalom Hebrew School registration for preschool to Grade 7 is now open. Call **Karen Goodis**, 416-783-6103, ext. 225, or email karen@bethsholom.net

Deadline Reminder:

The deadline for the issue of Sept. 11 is Sept. 1. All deadlines are at noon. Phone 416-391-1836, ext. 269; email whatsnewcjm@gmail.com



Rock stars visit Mount Sinai

Gene Simmons, left, and Paul Stanley, third from left, from the rock band KISS, recently visited Mount Sinai Hospital's David & Stacey Cynamon Mother and Baby Unit in support of Rock and Stroll, the hospital's inaugural fundraising walk, Sept. 28, in support of high-risk births.

- Registration is now open for Chabad of Markham's Hebrew School and Torah Tots programs. Call 905-886-0420.
- Registration is now open for Beth Radom Congregation Hebrew school - preschool to bar/bat mitzvah. Call **Cindy Joseph**, 416-636-3451 or email cindy@bethradom.com
- Registration is now open for Oraynu Children's School, preschool to bar mitzvah. Call 416-385-3910 or info@oraynu.org.

VENDORS WANTED

Beth Avraham Yoseph of Toronto Congregation is looking for vendors for their youth fair, Sept. 21. If you have a product, service or program for kids or teens, contact **Rich Winkler**, 905-886-3810, ext. 135 or email rich@bayt.ca

SISTERS IN RESISTANCE

National Council of Jewish Women presents a series of oil paintings, *Sisters in Resistance, Women Resistance Fighters of World War II*, with guest speaker

Sara Ginalte-Rubinson, Sept. 8, 8 p.m., 4700 Bathurst St. No charge. RSVP 416-633-5100.

GENERAL MEETINGS

- JVS Toronto holds its annual general meeting and awards presentation, Sept. 17, Beth Torah Synagogue, 7 p.m. Guest speaker will be **Per Scott**, vice-president of human resources, Royal Bank of Canada. RSVP by Sept. 10, AGMRSVP@jvstoronto.org or 416-649-1633.
- Jewish War Veterans of Canada holds its annual general meeting, Sept. 21, 4600 Bathurst St. Breakfast at 9:30 a.m., meeting at 10 a.m.

CALL FOR ART

O-ma-noot Gallery at Beth Jacob Synagogue, Hamilton, invites artists of all faiths to submit work for the next exhibition, titled *Pomegranate*. Register before Sept. 2 by visiting www.bethjacobsynagogue.ca/O_Ma_Noot

WRITING WORKSHOP

David Bester leads a creative writing workshop starting Sept. 7. Register by emailing agol@shaarshalom.ca

EMPLOYMENT WORKSHOP

JVS holds employment workshops every Thursday at 10 a.m. Call 416-649-1688.

WAGMAN CENTRE ENTERTAINERS

The Entertainers of the Wagman Centre will start rehearsals for this year's show, *Jukebox Saturday Night*, on Sept. 2. For more information, call **Judith Ross**, 416-733-0580.

ADULT CHILDREN OF SURVIVORS

Baycrest is offering support groups for adult children of Holocaust survivors. Call **Shoshana Yaakobi**, 416-785-2500, ext. 2271, or **Judi Cohen**, ext. 2322, or email syaakobi@baycrest.org.

SPOUSAL BEREAVEMENT GROUP

Spousal bereavement group for men and women over 55 starts in October at Baycrest. Call **Shawn Fremeth**, 416-785-2500, ext. 2986.

SUPPORT FOR ABUSED WOMEN

The Legal Information Service of Act to End Violence Against Women offers legal support and guidance to Jewish women who have experienced abuse. Free. Call 905-695-5374 or email info@acttoendvaw.org.

MORASHA CLASSES

Morasha classes at Beth Emeth, beginning Oct. 22, registration open to the whole community. **Rabbi Torczynier** will teach six Wednesday morning classes, "The Jew at War," 10-11 a.m. **Dr. Seymour Epstein** will teach two Wednesday mornings, Oct. 22 and 29, "Human Sexuality in the Biblical Narrative." Call **Loretta**, 416-789-7400 to register.

MEMORIAL LECTURE

Eitz Chaim is hosting the annual Sam and Sarah Kerzner memorial lecture,

CONTINUED ON NEXT PAGE

Sept. 8, 8 p.m. BAYT Congregation. Guest speaker is Rabbi **Paysach Krohn**, who will talk about "Enhancing our Image - Living a Life of Elevation and Inspiration."

JF&CS Groups

GROUPS AND WORKSHOPS

Registration is required for all programs. Classes are open to all members of the community. Fee reductions available. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or visit www.jfandcs.com. All classes at the Lipa Green Centre, 4600 Bathurst St., unless otherwise noted.

► **Effective Parenting:** A 4-session group to help parents with children aged 2-10. Starts Sept. 30, 7-9 p.m.

BEREAVED JEWISH FAMILIES

Bereaved Jewish Families of Ontario provides 8-week self-help groups to bereaved parents. Call **Beth Feffer**, 416-638-7800, ext. 6244, or email bfeffer@jfandcs.com

SHAAR SHALOM SYNAGOGUE

Day trip to Niagara-on-the-Lake, Oct. 19. \$99 for members, \$100 for non-members, includes ticket, bottled water and kosher snacks. Contact **Anna**, agol@shaarshalom.ca; sessions with **Rabbi Steven Schwartzman**. Learn the themes, prayers and foods for Rosh Hashanah and Yom Kippur. Daytime sessions, Sept. 10, 1:30-3 p.m., Sept. 17, 1:30-3 p.m. Evening session, Sept. 11, 7:30-9 p.m., Sept. 18, 7:30-9 p.m. Call 905-889-4975

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Rabbi Mosheh Lichtenstein, Rosh Yeshivat Har Etzion, Alon Shvut Israel, will speak on "Confronting Criticism: Modern Orthodoxy and Biblical Criticism." Sept. 7, 7:30 p.m., Yeshivat Or Chaim. No charge. info@torontotorah.com

For Seniors

Adath Israel Congregation.

Wednesday afternoon socials. Bridge, mah-jong, Rummikub, 12:30 p.m. Call **Shella**, 416-665-3333, or **Marcia**, 416-932-1229.

► **Shaar Shalom.** Play duplicate bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

► **Beth Emeth.** Experienced mah-jong and Rummikub players meet Mondays and Wednesdays, 416-633-3838.

► **Temple Har Zion.** Play mah-jong Wednesday afternoons. Email bevmichaels@gmail.com

► **Beth Tzedec Synagogue.** Play bridge Thursdays 1:30-4, mah-jong, 2-4 p.m. Call **Maureen**, 416-781-3514.

► **New Horizons** is a Jewish Hungarian

seniors club meeting three times a week. Call 416-256-1892.

► **Bernard Betel Centre for Seniors** 416-225-2112. Aug. 28, lecture on "Conditions treated with naturopathic medicine," 1:30 p.m. Sept. 4, 1:30-2:30, lecture about arthritis. Evening lecture, Sept. 3, 7-8:30 p.m., "Reflections in the Hall of Mirrors - Part 1," with Kevin Courrier. \$3 members, \$6 non-members.

► **Chabad of Markham** offers lunch and learn classes for seniors with **Rabbi Meir Gitlin**, Wednesdays at 10:30 a.m. for women; Fridays at 10 a.m. for men. Call 905-886-0420 or email Rabbig@chabadmarkham.org.

► **Charming Earl Bales Seniors Club in the Park** (60+). **Valerie**, 416-395-7881. Barber/hairdresser, Sept. 11, 10 a.m. Call to register. Tuesdays, chair exercise, 10 a.m.; Thursdays, social bridge, 12:30 p.m.

► **Adult 55+ Miles Nadal JCC.** **Eve Goldberg** presents "Songs of the Folk Revival," Sept. 11 and 18. Doors open at 1 p.m.; program starts at 1:30 p.m. \$4. Email lisar@mnjcc.org or call 416-924-6211, ext. 155.

► **Active 55 Fitness.** Active Aging Month launches Sept. 2, 9 a.m. with a two-hour fitness marathon. A month-long series of events will be held including group exercise for beginners, weight training fundamentals and couch to 5K training. Learn to play Pickleball, a cross between tennis, badminton and ping-pong. Free demos, Sept. 4, 9:30-11:30 a.m.; Sept. 7, 10:30 a.m.-noon. Drop-in Thursdays starts Sept. 11, 9:30 a.m.-11:30 a.m. Email colimb@mnjcc.org or call 416-924-6211, ext. 526.

► **Entertainers of the Wagman Centre.** Rehearsals starting for **Jukebox Saturday Night**, Sept. 2. If you love to sing and want to stay active, call **Judith Ross**, 416-733-0580.

► **Sunday Nighters.** Bowling and social group starts Sept. 7, Playtime, 7 p.m. Activities also include theatre, dinners, parties. Singles and couples welcome. Call **Al** or **Ros Federman**, 416-635-0563 or **Hanita Chencinski**, 416-922-1400.

► **Bereavement Group.** Spousal bereavement group for women and men 55+ starts October, Baycrest (Terraces/Wagman Centre.) Contact **Shawn Fremeth**, 416-785-2500, ext. 2986.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com. To register for programs call ext. 4235.

► **Join Kevin Courrier** for "Visionaries: The Follies of Epic Cinema," Sept. 3-Oct. 1, 1-3 p.m.

► **Yoga Cares**, a program for teens and

adults with an intellectual disability, meets Tuesdays starting Sept. 30, 7 p.m.

► **See Man of La Mancha** at Stratford, Sept. 7.

► **Explore the creative process in Mix it up with Media**, starting Sept. 4, 1-4 p.m.

► **Osna Lipa** presents "The Genius of Michelangelo," Oct. 7 and 14, 1 p.m.

► All levels are welcome to join a ceramics course. Classes offered days and evenings

► **Bridge**, levels 1 and 2, starts Oct. 6. Beginners at 10 a.m., intermediates at 1 p.m.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org

► Register for fall programs for kids, families, music appreciation, pottery, Hebrew and more.

► **Vessels of Song: Faces of New Yiddish Music**, photos by **David Kaufman**, is on display in the gallery until Sept. 3.

► **Iain Scott** presents a 4-part series on how Jewish culture has been portrayed in opera, Mondays, starting Sept. 8, 1:30 p.m.

► **Michael Bernstein Chapel** holds

services Thursdays at 7:15 a.m.; Sundays at 8 a.m. Call **Coleman Bernstein**, 416-968-0200.

Schwartz/Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821. To register for programs, call ext. 3025

► The JCC Reads book club discusses *The Cookbook Collector* by **Allegra Goodman**, Sept. 30, 7 p.m.

► Get back to your artistic roots with "Accessing and Encouraging Your Creative Voice," (adults 25-45), Oct. 6- Dec. 15, 8 p.m.

► **Spirituelle Divas** holds an information meeting Sept. 4, 7:30 p.m. Connect with like-minded women through spiritual awareness.

► **See Man of La Mancha** at Stratford, Sept. 7.

► **Four Spadina Museum:** historic house and gardens, Sept. 17, 11 a.m.

► All levels are welcome to join a ceramics course, Wednesdays starting Oct. 1 at 1 p.m.

► Discuss the situation in Israel at **Viva Thornhill Woods**, Sept. 17, 2-4 p.m.

► **Learn watercolour printmaking**, Oct. 21-Nov. 1, 7-9 p.m. ■

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BRIDAL REGISTRY

Ask Ella

The news has an effect on your children



Ella Burakowski

eb@thecjn.ca

Dear Ella,

My husband has been glued to the TV ever since this latest turmoil in the Middle East started. We have a television in our bedroom, but the main one is in our family room. Our two kids, aged six and nine, often stop to sit on the couch, usually playing on their iPads and I never thought about what they are seeing until my six-year-old daughter had a nightmare and came crying into our room describing a horrific image she had seen. Not sure how to handle this. It must also affect my son, who is older, but he hasn't said anything. Are there guidelines?

Too Much News

Dear Too Much News,

This current Middle East war is being fought not only in Israel and in Gaza, but in our own homes. It's in the news, on TV and

radio and in newspapers. It broadcasts on all social media outlets like Facebook, Twitter, YouTube and everything else. People discuss it all the time, and everyone has an opinion. Children identify with real life, with images of families and other children, which is why seeing human suffering on a 42-inch screen in your own home can be completely devastating for a child.

The clips being shown are horrific, even for adults, so your husband is going to have to be more sensitive. I understand why he needs to be glued to the news, especially now, but he should watch it on his bedroom TV, or record it and watch after the kids have gone to bed. You, as parents, should serve as a buffer.

You can't shelter your children completely, so you need to monitor and control what they see as much as possible. Explain to your kids in simple terms, on their level, what they are seeing and hearing. Your six-year-old will need a different approach than your nine-year-old. Make sure to consider their individual emotional and intellectual limitations.

At six, your daughter needs to know she is safe. She may have trouble separating images on TV from her daily life. She can

identify with an image of a mother crying or a bloodied child. She may be frightened by the sound and sight of an explosion. Comfort her by letting her stay with you if she has a nightmare. She views these images on personal terms, and she shouldn't be exposed to them. She can't understand the concept of war, as it's not part of her life. But an image of a mommy and child is, and she can understand when someone is crying or hurt. Tell her this is happening very far away and make sure she feels secure.

Your nine-year-old, however, is able to understand more complex information and is capable of logical thinking. Create an open dialogue with him. Find out what he already knows about what's going on in Israel. You'll get a good idea of how he has analyzed the information he's seen and heard.

Most boys his age have been exposed to violent images through video games and regular television shows and may be desensitized to violent images, but at nine, he also knows the difference between reality and fiction. Pick and choose what you allow him to watch and read. Scout out articles you feel are appropriate and discuss them. Or record a few broadcasts and watch the

appropriate ones together, pausing and talking about what you see. He needs accurate information from you to be able to form an opinion about something that may have been shown out of context.

He should understand that not everything he sees should be taken at face value, that there can be many views on one situation. Give him the tools he needs to think through what he is watching. Censor the gruesome images if you can. Most importantly, talk at his level. He is not an adult, he is still a child living in difficult times, but because he is Jewish, even living far away in Canada, he is still affected. This is an opportunity to instill some understanding and thoughtful analysis.

Do something concrete to help. Tell your son about some of the charities available that he can identify with. People have been donating pizza, underwear and socks to the IDE. Go through the process with him and let him contribute.

These are not easy times, and this war has far-reaching effects. Be mindful. ■

Ella's advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.

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Parshah

Shoftim | Deuteronomy 16:18 - 21:9



Maharat Abby Brown Scheier argues the Torah inspires us at home and outside
Rabbi Denise Handlarski examines the source of Jewish social responsibility
Rabbi Yirmi Cohen explains what it means to appoint judges "in all your gates"



Maharat Abby Brown Scheier

The Torah imposes a set of limitations on the king of Israel's possessions. He is instructed not to have too many horses, wives, or gold and silver. However, there is one item that he is to possess in seeming excess: he is to own two copies of the Torah. What is the purpose of this law? Does having two copies of the Torah really mean that the king will refrain from straying from the values of the Torah?

The Talmud in Sanhedrin (21b) explains that each of the two copies of the Torah served a unique purpose: "One which goes in and out with him, and the other to be placed in his treasure house." The Talmud further explains that the former is almost a miniature Torah, written in the form of an amulet and fastened to his arm.

The full-size Torah that is placed in the treasure house serves for the entire population. It reminds everyone where the riches of the kingdom come from and what is their ultimate purpose – not for the king's personal use, but to inspire the king as he governs the people. It reminds the king to govern with values of the Torah, and it keeps rulers and leaders from abusing their power.

The personal, smaller Torah, conveyed a very different message. The king moved about with this Torah, and it allowed him to feel constant divine protection while outside the palace walls. This small Torah also helped the leader maintain his personal integrity, which power can threaten to corrupt.

From these guidelines legislating the Torah's presence in the king's life, we learn how the Torah inspires in two areas of life: as we encounter the world outside of our homes and "palaces", and as we seek to protect the "treasures" of our personal integrity and faith. ■

Maharat Abby Brown Scheier is a Judaic studies teacher in Montreal, where she lives with her husband and four daughters.



Rabbi Denise Handlarski

Toward the very beginning of Shoftim is the famous line "tzedek tzedek tirdof" ("justice, justice shall you pursue"), which bespeaks the Jewish commitment to social justice and ethical behaviour.

Many of us cite the legacy of Jewish social responsibility as one of the reasons we are proud of our Jewish heritage. We should be mindful that we not only pay lip service to justice, but actually work for it in our communities. Sometimes we need to ask ourselves tough questions about how we are practising our ethics. Do we profit, whether through our work, our investments, or our governments, from environmental destruction, class stratification, and/or the oppression of others?

If so, what are we doing to address those problems? Do we take seriously the task of tzedakah – both charity and justice? Do we give freely and willingly to causes we believe in, but also try to challenge the social and political causes that create the need those causes address? Is there more we can do? This is the challenge of this parshah.

One form of justice to which this parshah pays attention is environmental justice. The people are told that they cannot destroy the trees of a people they are conquering, but must leave them intact (20:19). This is the proof-text for the rule of *bal tashchit*, or the rule not to destroy/waste natural resources. We are the people of ha'aretz, our relationship with the land (of Israel and also the earth itself) is inextricable from our cultural/religious practices. The Torah itself is referred to as *etz chaim* (the tree of life). The earth provides material sustenance for our physical bodies, and Torah feeds our minds and hearts. We need to take both seriously. May we all work harder to pursue justice in our homes, our Jewish communities, and our civil society. ■

Rabbi Denise Handlarski is assistant rabbi with Oraynu Congregation for Humanistic Judaism in Toronto.



Rabbi Yirmi Cohen

Parshah Shoftim begins with the mitzvah to appoint judges "in all your gates."

So, in addition to the Temple, a small Sanhedrin helped enforce the law of the Torah in every city. This was in Temple times, but even today we can learn a special lesson from this law.

"Gates" are openings. Our faces have many "gates": the eyes, ears, mouth, and the nose. They also need "judges."

Our eyes should be used for seeing good things. We must always use good judgment regarding what we choose to see. Is it beneficial?

We must allow our ears to hear only nice things and not allow them to hear lashon hara (evil talk).

Our mouths need a judge, too. Before any food or drink enters one's mouth, it must be checked to ensure it's kosher, and a blessing is said before it's eaten.

God didn't create the mouth for useless, rude or unpleasant speech, but for words of Torah, wisdom and positive and friendly speech.

With the recent crisis in Israel, we witnessed an unprecedented time of unity among the Jewish People. Here's a story I was told: people from all over sent little packages to the brave Israeli soldiers. One soldier who was lying on the ground near other soldiers felt hungry, so he opened a package of candies sent to him by a boy.

Inside was a note that said: "thank you for protecting us. Please say a brachah before you eat the candies."

The soldier didn't know the brachah, so he crawled over to an observant soldier and asked him what brachah to say.

At that moment, an explosion occurred exactly where the soldier had been lying. The brachah had saved his life!

By placing "judges" at all our "gates," we become worthy that God judges us favourably as we approach the New Year, inscribing us in the Book of Life for a healthy, happy, and sweet new year. ■

Rabbi Yirmi Cohen is rabbi of Ohalei Yoseph Yitzchak Congregation in Toronto.

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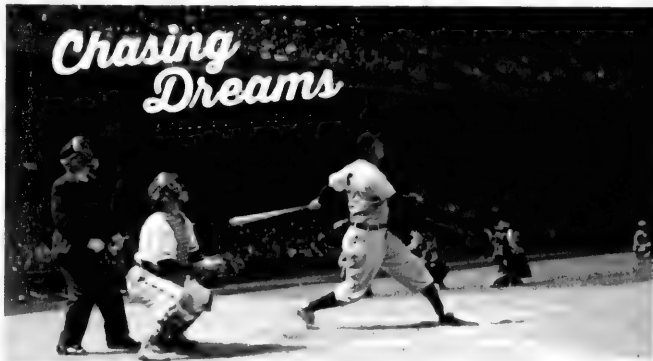
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Exhibit knocks one out of the ballpark



The exhibit *Chasing Dreams* illuminates that most American institution, baseball. It runs in Philadelphia until Oct. 26

NANCY WIGSTON
SPECIAL TO THE CJN

A window onto Jewish America opens with *Chasing Dreams*, the lively and sometimes surprising exhibit in Philadelphia's National Museum of American Jewish History (NMAJH).

The exhibit illuminates that most American institution, baseball, showcasing and educating about the "barrier breakers and change-makers," according to publicist Ilana Blumenthal, from 1908's *Take Me Out to the Ball Game* (music by Albert Von Tilzer, son of Polish Jews) to the heady days of major leaguers Hank Greenberg and Sandy Koufax.

Although rooted in the particulars of the Jewish experience with the game, *Chasing Dreams* is universal in its appeal, with its themes of marginalization and belonging that apply to all immigrant groups. The number of museum visitors has climbed significantly since *Chasing Dreams* opened on March 13.

"We're seeing people who don't always go to museums," says Blumenthal.

In addition to ballpark heroes like Greenberg and Koufax (neither would play on Yom Kippur), the show pays homage to several non-Jewish barrier breakers: Jackie Robinson, Joe DiMaggio, Roberto Clemente and Ichiro Suzuki.

Baseball is not just a game, but also a metaphor. It's "the national pastime," and a pathway to becoming American that was almost instantly recognized by newcomers or their children.

In 1903, the *Jewish Daily Forward* editors warned that immigrants who didn't give their children balls

and bats risked raising them as "foreigners" in their own country. Six years later, American philosopher Morris Raphael Cohen wrote, "Baseball is a religion and the only one that is not sectarian but national."

In the 1910s, Rabbi Solomon Schechter allegedly told his rabbinical student, "Remember this, unless you can play baseball, you will never get to be a rabbi in America."

By the end of the 20th century, the game had become so firmly entrenched in the American Jewish experience that a character in the Coen brothers' cult hit, *The Big Lebowski*, joked: "Three thousand years of beautiful tradition, from Moses to Sandy Koufax."

The NMAJH exhibit heralds pioneering Jewish names like batting great Lipman "Lip" Pike who began playing for the Philadelphia Athletics the day after his bar mitzvah in 1866, and went on to become one of the game's first professional players. Behind the scenes was Broadway actress Helen Dauvray (born Ida Gibson). She funded the first World Series Trophy (the Dauvray Cup) in 1887.

Much of the pleasure in this exhibit comes from nuggets about players like Moe Berg, an anti-Nazi spy for the U.S. government, a highly educated man who some said was "a better spy than a player." Among the highlights are Jewish summer camp photos (Koufax is there); a bizarre Omer Counter made from Louisville Slugger bats; baseballs signed by rabbis; photos of an all-girls Orthodox team in the Bronx and the cover of Bernard Malamud's 1952 debut novel, *The Natural*.

Yet baseball would be nothing

without fun, and the exhibit supplies plenty of it with its interactive games. I do modestly well catching imaginary balls from famous pitchers playing the interactive game called *Catching History*. On the concourse level, space is devoted to Koufax on the Concourse, where, after donning a reproduction Koufax jersey, players stand on a pitcher's mound, doing their best to pitch like the legendary Dodger. Visitors can also choose their dream team of players from digitized baseball cards, then email their team to family and friends.

Rare photographs and memorabilia have been culled from the public through the micro-blogging site Tumblr. "This is my favourite," says Blumenthal, as we pause before a 1948 photograph of smiling hot dog vendor Esther Schimmel at her stand outside Sportsman's Park in St. Louis. The little boy at the left is her nephew. Look again and you'll see that Schimmel's hands are not touching the non-kosher hot dog - she's using a fork.

A major theme in the exhibit focuses on overcoming persecution. The arrival of Jackie Robinson in the majors was a great event, not least for the Jews who identified with his struggle. During our tour Blumenthal confides that in the 1950s, her aunt picketed that other Philly institution, *American Bandstand*, until it, too, was integrated.

In the *Chasing Dreams* book, edited by curator Josh Perelman, one particularly dramatic moment comes to life. It's 1947. "Hammer-in' Hank" Greenberg and Robinson collide at first base, during a time when anti-integrationists were seething. "Thousands of fans gasped," the book describes. "Greenberg held out a hand and

treated Robinson with empathy and respect." Legend has it that Greenberg told Robinson he knew it was tough, but to stay in there, and keep his head up. After the game Robinson told reporters, "Mr. Greenberg is class, it stands out all over him."

It was Greenberg's final year of a 17-year career, and Robinson's first, but Greenberg had long been a hero, especially to his Jewish fans. Actor Walter Matthau's words sum it up: "I was delighted to know that there was somebody like Hank Greenberg around, and that I didn't have to wind up as a presser, a cutter, or a salesman in the garment centre."

If Greenberg was a role model and a hero, Koufax was a heart-throb. As Jane Leavy writes in the *Chasing Dreams* book, "Koufax didn't just challenge batters; he challenged stereotypes of Jewish beauty and toughness and athleticism."

After the exhibit, I wander down to the museum shop, where a woman is purchasing sets of Jewish players' baseball cards for her grandkids. My choice is a T-shirt with Koufax's retired Dodgers number "32" on the back, and the excellent *Chasing Dreams* book, with its myriad of contributions from ordinary fans (with extraordinary connections to the game) to cultural icons, such as Philip Roth and Billy Crystal.

This is a grand slam of an exhibit, guaranteed to enrich your next trip to the ballpark. ■

Chasing Dreams is on show until Oct. 26, when it will embark on a national tour.

If you go: Visit www.visitphiladelphia.com and www.NMAJH.org.

Panel report expected in March 2015

CONTINUED FROM PAGE B

When will you start your inquiry and when do you think you'll issue the report?

The resolution asks us to submit the report in March of 2015 and we're still waiting for the final composition of the commission to be established and once we do, we'll begin in earnest and we'll present a report in March of 2015.

I really do want those who read this

interview to understand that I'm not, as has been charged against me in some of the Israeli media, ducking the questions. But there have been serious questions, as you know, raised about my impartiality. It's one thing to have made statements before the commission was created, but once the commission is created, I don't answer those questions. And to expect me to answer them is to put me into a trap where I would be demonstrating a lack of impartiality. So I can't do that.

Let's talk about the perceived bias on your part. I've read several commentators who call you an avowed foe of Israel based on your previous comments. Are you a foe of Israel or is that wrong?

Explain to me what a foe of Israel means. Does a foe of Israel mean you have made statements critical of the current government of Israel? Do you have to be a supporter of the current government of Israel to be a friend of Israel, or can you take another view about what the government of Israel should do?

Explain to me what it means to be a foe of Israel, because I have nothing against Israel. I've visited it frequently. I love the people there. I love the country. I don't have any opposition to Israel.

You've called for the prosecution of both Prime Minister Benjamin Netanyahu and former president Shimon Peres. You've said they should be brought before the International Criminal Court. Mr. Netanyahu is still the prime minister. Doesn't that suggest you are biased against Israel and that you should recuse yourself from the inquiry?

No. I've done this many times before and I don't really need to elaborate upon it. People can read my answers elsewhere on the Internet if they want to read them.

Do you expect Israel to co-operate with the inquiry?



Prime Minister Benjamin Netanyahu
FILE PHOTO

I don't know. I think it's in Israel's interests to co-operate. Let me remind your readers that Israel didn't co-operate in the past, for instance in inquiries done by the Goldstone commission and, as you know, Judge [Richard] Goldstone said a year or two later that after learning things he'd obtained from the government of Israel, he said, "If I'd known what I know now, my report would have been different."

It seems to me Judge Goldstone was ultimately saying that if Israel had come to the commission and given them evidence and material that they withheld... then the report would have been different.

So that suggests that it was a mistake by Israel in 2009 not to co-operate with the Goldstone Commission, and I would say it would be a mistake this time. It's in Israel's interests to explain itself and get its version out and to co-operate with the commission. ■

Schabas in the media

- Speaking in New York at the Russell Tribunal on Palestine in late 2012, Schabas said it was his "profound belief, that international law can be used to demonstrate and underscore the violations committed by the state of Israel, and moreover can be used to hold accountable individuals who have perpetrated international crimes against the people of Palestine..."
"I would have been inclined to talk about crimes against humanity, war crimes, and the crime of aggression, all of which I think can be shown have been perpetrated at various times during the history of the state of Israel."
- Also at the Russell Tribunal, Schabas said, when speaking about western leaders that should be placed before the International Criminal Court (ICC): "My favourite would be [Bibi] Netanyahu in the dock."
- In a 2009 interview in the academic *Intellectum* journal, Schabas said: "I think that when we look at all the crimes committed in Gaza during the conflict at the end of 2008-2009 we find that they are probably not, on a Richter scale of atrocity, at the top... that there are many places in the world where worse crimes have been committed... I think the reason why many people in the world are so upset by the atrocities in Gaza is not because of the bombardment of facilities in Gaza in January and in December of the last year but... because the people of Palestine are still being denied their right of self-determination... we mix our dissatisfaction with the situation of the Palestinian people in Gaza and the West Bank where we have this terrible wall that has been built and the settlements which continue being built even if Obama has told Netanyahu to stop."
- In a television interview on Aug. 13 with Israel's Channel 2 station, Schabas responded to anchor Danny Kushmaro's question of whether the international community has a double standard regarding Israel's military conduct: "There are a lot of double standards in the United Nations and lots of double standards on the international level. The fact there haven't been inquiries into some atrocities in the world is explained by political balances.... That's an unfortunate situation, but it's a fact of life... Many people think there's a double standard in the UN Security Council, because Israel gets off rather light [there]. The fact there's no inquiry into Russia or the U.S. is explained by the fact those countries dominate not only the Security Council but have huge political influence in bodies like the Human Rights Council."
- In the same interview, in response to Kushmaro asking if he considers Hamas a terrorist organization, Schabas said: "It would be inappropriate for me to answer a question like that given what I said about having to basically start with a blank sheet and study this question in as neutral and objective a manner as possible."
- When Kashuro asked him about a prior statement that former Israeli president Shimon Peres should stand trial before the ICC, Schabas said: "I expressed opinions about political leaders in the past. Is there a human being in Israel who has not expressed opinions about political leaders in Israel?" ■



Richard Goldstone, left, in Gaza in 2011. ISRAEL SUN PHOTO

If I forget you, Oh Mendelssohn's Jerusalem

Backstory

JONATHAN L. MILEVSKY

Next month will mark the 285th year since the birth of Moses Mendelssohn, philosopher, exegete, and key figure in the Jewish enlightenment. Unfortunately, many of his accomplishments have been all but forgotten. Full emancipation for the Jews in Germany, a goal he tirelessly worked towards, would only come almost a century after his death; his philosophical notions were eventually overshadowed by those of his contemporary, Immanuel Kant; and few nowadays study the *Bi'ur*, Mendelssohn's Bible translation and commentary.

This development can be ascribed not just to the fact that the *Bi'ur* was rejected by a number of prominent rabbis of his day, but because of his subsequent reputation in the circles of (what would later be known as) Orthodox Judaism. As Shmuel Finer and others have argued, this is

a misnomer, one which would be very hurtful to Mendelssohn, if he were alive today.

Mendelssohn's Judaism was not reformed in any sense. Although he lived at a time of enlightenment and wanted Judaism to be one that engaged with the world – which would require a better knowledge of German but a more impressive knowledge of Hebrew at the same time – that never came at the expense of Jewish practice and tradition.

Interestingly enough, it his Jerusalem, his theological-political treatise, which best reveals how traditional he truly was. In his introduction to it, Alexander Altmann notes that the book is in part a Jewish composition, but that much is obvious: The first part of the book is about the separation of Church and State, the second part is about the limits of ecclesiastical power, and Judaism is their unmistakable referent.

At the same time, a close reading of the work, which includes discussions of such topics as contracts, oaths, language, revelation, and eternal damnation, reveals rabbinic overtones. A number of exam-

ples will follow:

Mendelssohn writes that natural law was not sufficiently enlightened in Hobbes' day, and that rights and duties are now a part of language. He also adds that, to prove him wrong, the point would have to come from the doctrine of natural law. This only makes sense in a halachic context. Mendelssohn is saying that, since there is a precedent for a new understanding of natural law, it can no longer be applied in another fashion. This is of course a halachic notion that subsequent rulings need to be mindful of previously accepted rulings, unless they can challenge the grounds for those rulings.

Further, in proving a point about severing temporal from eternal concerns, Mendelssohn cites the rabbis' saying that this life is a preparation for the next. If this is just a philosophical or political argument he is making, it would not make any sense for him to use a rabbinic saying for support. This must be an argument from an internal, traditional standpoint.

Mendelssohn also phrases a number

of dilemmas as questions, such as what is to happen in a case of a marriage between devotees of two different religions, or what a teacher or mohel should do if he suddenly finds himself doubting his religious beliefs, all questions of the sort found in halachic responsa. Finally, Mendelssohn makes blanket statements, such as that all men's duties are obligations to God, or that nothing can free Jews from obedience to the law. Again, this only carries weight, or even makes sense, from a rabbinic standpoint.

Although Mendelssohn famously said that "they will stone him" on account of his Jerusalem, that is because it advocated for less ecclesiastical power and a rejection of the idea of excommunication. Whether one agrees with this position or not, it should be clear that Mendelssohn cared deeply about Jewish tradition, which explains why, knowingly or unknowingly, his magnum opus resonates with halachic tenor. ■

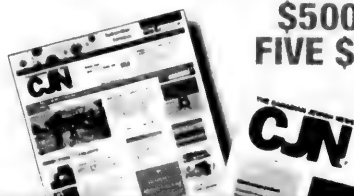
Rabbi Yirmiya Milevsky is the spiritual leader of Congregation B'nai Torah in Toronto.

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Stephen Cooper	Aug 10/14	6 Chumleigh Crescent
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Arthur Majer	Aug 11/14	1101 Steeles Ave. West
Magdolna Volgyesi	Aug 12/14	175 Cumberland Street
Anita Rosen	Aug 11/14	184 Bradley Place
Gertie Lutsy	Aug 15/14	6521 Erin Mills Drive
Joy Lynne Herman	Aug 16/14	1200 Don Mills Road
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Youth in the care system empowered by the "Just Us League"

JODIE SHUPAC
JSHUPAC@THECJN.CA

Twenty-one, the age the Ontario Ministry of Children and Youth Services cuts off funding for youth in the foster care system, is too young to be thrust into total independence.

Such is the view of Jewish Family & Child (JF&CS), which feels many youth coming out of the system would benefit from extended programming or supports.

"Particularly for youth in educational programs, they need more time to finish school [before becoming financially independent]," said Jeff Mintz, a psychotherapist and direct service manager at JF&CS.

"Many of the kids in care have special needs...[ending all support at 21] just isn't a realistic time frame," he added.

JF&CS has been partnering with the Children's Aid Foundation, which provides additional funding to Toronto's four children's aid societies, to seek private funding for initiatives that could help ease the 21 to 26 cohort's transition from the foster system to independence.

The "Just Us League," a JF&CS pilot project launched about a year ago by social

workers at the agency, Jodi Rishikof and Felicia Finkelstein, is one such initiative.

Supervised by Mintz, the program has received some private funding, but is very much in its early stages of development.

Comprised of 10 youth aged 17 to 21 who either live in, or have recently left, a group or foster home, the Just Us League formed as a grassroots platform for its youth members to develop and test out programs to ease their own – and their peers – transition to adulthood.

"We're trying to empower them to contribute to the community – both for their own development and to help develop programs for [other] youth in care...to feel part of something, take ownership of it," Mintz said.

So far, the group has, with Rishikof and Finkelstein's guidance, gone on social outings, volunteered in the community, brainstormed potential programs for youth in and recently out of the care system and held meetings to discuss issues particular to youth in care as well as what Mintz dubbed "normal teenage stuff."

Some Just Us members are spending the summer working as counsellors-in-training or staff at a camp that serves as a kind

of treatment program for troubled youth.

Some of the other group members recently took a road trip to visit them, and spent part of the day developing programs for youth in the care system.

Though they haven't yet procured the funds, JF&CS is exploring the idea of putting on a kind of Birthright trip for the Just Us group.

Mintz said JF&CS currently wants to keep Just Us at 10 members, because, "we want to give them enough time to feel like this group is really theirs."

But he said that, by next year,

JF&CS will likely look into starting a spin-off group and giving the initial group more of a leadership role.

"We really want to empower them, give them hope. These are things most kids who grow up with their families get – the idea that they can be supported and have people behind them. The goal of Just Us is to make these youth feel they have a home, a community, that they can dream and that we'll help them." ■



Just Us members cheer at a Toronto Maple Leafs Game, one of the outings the group has taken.

Miles Nadal **jcc**

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Moving past addiction

SUSAN MINUK
SPECIAL TO THE CJN

Dependence, habit, obsession, enslavement – all these are symptoms of addiction.

It could be alcohol, cocaine, OxyContin, prescription drugs, mind-altering substances, gambling. No matter what the source of the addiction, the result always equates with devastation as the user's world inevitably comes crashing down.

Alex G., a child of Holocaust survivors, was introduced to crack cocaine as a late bloomer at age 50-plus.

"I was a white picket fence story, a professional with a life partner, dog and cat.

"While I was in my 40s, my mother passed away, my company went into bankruptcy, I was diagnosed with bipolar disorder, and I separated from my partner," he recalled.

At that time, Alex began to drink more, and was offered crack cocaine. Within six months he was hooked and was a user for seven years.

Cocaine is a powerfully addictive stimulant that makes users feel euphoric, ener-

getic and mentally alert.

"I invested all of my life savings on crack and was eventually arrested with possession of the drug. My introduction to Cocaine Anonymous (CA) saved my life," he said.

Founded in Los Angeles in 1982, CA is a fellowship of men and women who share their experience, strength and hope with each other so that they may solve their common problem and help others to recover from their addiction. There are no dues or fees for membership.

CA is located throughout the United States and Canada, with groups now forming in Europe.

Southern Ontario Cocaine Anonymous began in 1987 – there are 59 active groups – and is open to all persons who state a desire to stop using cocaine, including crack cocaine, as well as all other mind-altering substances.

Meetings are held every night of the week, with attendees as young as 15 years old right up to some in their 70s.

"Our common problem is that once we start, we can't stop using. No matter how

bad things get as a result of using, we still cannot refrain from picking up that first drink or drug," said Cameron F., archivist and member of Cocaine Anonymous.

Kim C., a member of CA, and this year's public information chair for the Cocaine Anonymous 2014 convention, said, "CA has helped thousands of people to recover and stay happily free from drugs and alcohol, including those people for whom treatment centres, prescriptions and therapists have not worked."

"Within our GTA meetings there are between 80 and 100 Jewish members, which works out to about 10 to 15 per cent of our actual membership," she said. "These members [are from all streams of Judaism.]

Cameron said the disease of addiction does not discriminate by age, race, creed or sexual orientation. "In fact, we have in our memberships religious leaders from various faiths including priests, ministers and rabbis."

The recovery program at CA uses the Twelve Step method, which involves service to others as a path towards recovery from addiction.

"We feel that one addict talking to another can provide a level of mutual understanding that is hard to obtain through other methods. A bond emerges among us that transcends all other social boundaries," said Kim.

Dr. Vera Tarman, medical director of the Renascant Drug Rehab Centre, said "from an addiction medical point of view, the Twelve Step Program has tremendous staying power. It is very consistent 24/7, successful, available and free."

"We were those people you saw sleeping on park benches, [who] you cross the street [to avoid] and don't want to be around. CA has given us a whole new life and it's free," said Kim.

Alex has turned the corner: he is back with his partner, employed, sponsoring other members at CA and clean for the past seven years.

"The first step was the hardest: admitting there was a problem. Thank God I never have to use again," said Alex.

"Addiction doesn't just affect the person using – it affects the entire family," said Kim. ■

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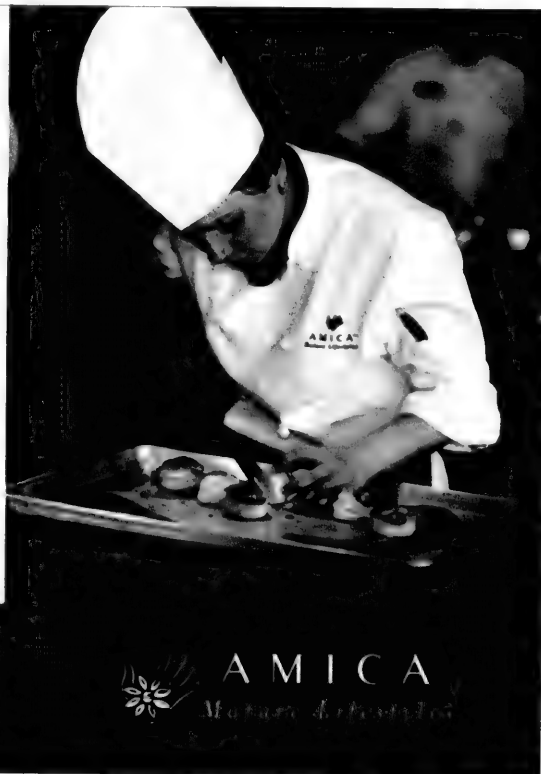
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David Letterman's sidekick on his 'dream job' and Jewish upbringing

ROBERT GLUCK

JNS.ORG

A Jewish upbringing taught Paul Shaffer, David Letterman's musical director and sidekick for 32 years, the value of giving back.

After the Sept. 11, 2001 attacks, Shaffer served as musical director for *The Concert for New York City*, and in 2012 he accompanied Adam Sandler in *12-12-12: The Concert for Sandy Relief*, a fundraiser for people affected by Hurricane Sandy. He was also the national spokesperson for Epilepsy Canada.

"My mother taught by example," Shaffer said in an interview with *JNS.org*. "She was a great supporter of Israel. She was a great supporter of local charities and gave her time for Hadassah, as well as the ladies auxiliary at the hospital. Growing up I watched this, so it just came natural to me. Getting involved in charities and fundraisers myself became a great opportunity for me to use my musical talents to do some good."

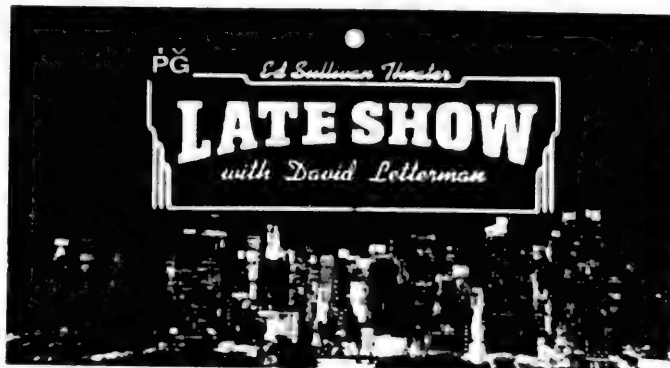
In April, Letterman announced his intent

to retire in 2015 around the time when his contract with CBS expires next August, meaning the end of the line for the *Late Show with David Letterman*. What's next for Shaffer?

"I'm going to try to find something which is as much fun as this has been, but it is not going to be easy because it really has been the dream job for me," he told



Paul Shaffer



JNS.org. "Getting to play every day, have my own band, do comedy, go up against the quickest, smartest guy in the business – it's not going to be easy, but I'm still going to play the piano. I'll be looking for more ways to do that."

Shaffer's parents, Shirley and Bernard, introduced him to the piano when he was growing up in Fort William (now Thunder Bay), Ont. He went on to work as the musical director for the Toronto production of *Godspell* in 1972. Two years later he played piano for *The Magic Show* on

Broadway and became a member of the house band on NBC's *Saturday Night Live* from 1975 to 1980.

"My parents said, 'That kid is going to play the piano and that's the way it's going to be,'" said Shaffer. "Playing the piano was obligatory, but I enjoyed it and still do. There was always music playing in my house. My mother with her Broadway show tunes as well as classical tunes. My dad played the great jazz singers of his era. I had music always ringing in my ears."

CONTINUED ON NEXT PAGE

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Day of Rock presents music with comic twist

CONTINUED FROM PREVIOUS PAGE

From his role as musical director for John Belushi and Dan Aykroyd whenever they recorded or performed as The Blues Brothers, to his appearances with Adam Sandler, Shaffer has fond memories of the SNL comics.

"It was a time when they were making this stuff up and inventing it for the first time and figuring out what kind of show SNL was going to be," Shaffer said. "It was going to represent the youth culture. It was going to break down the barriers. I got to be there and watch this happen and develop. I spoke with [SNL creator] Lorne Michaels a few years ago and I said in watching some of the musical parodies, 'These guys are better now than we were.' Lorne said, 'You can only be first once.' By that maybe he meant that the first cast laid down the pattern and showed how this was to be done."

Shaffer has played and recorded with many famed musicians, including Ray Charles, B.B. King, Donald Fagen, Diana Ross, Carl Perkins, Robert Plant, Billy Joel, and Bob Dylan. His own album, *Coast to Coast*, was nominated for a Grammy in 1989. Soon he will broadcast his 2,500th

segment of Paul Shaffer's *Day in Rock*, a radio show that illustrates the daily history of rock and roll. The daily vignette draws on Shaffer's vast musical knowledge and his ability to offer expert commentary on the history of rock.

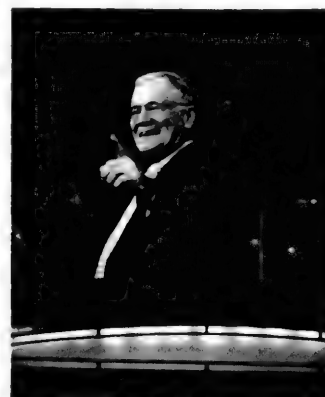
"It's what I love," he said. "I have a huge compendium of fun facts and comic rock trivia. Everything we talk about is accurate but we present it with a comic twist. Sort of like what John Stewart does with the news [on *The Daily Show*], we do with rock trivia."

In June 2006, Shaffer received a star on Canada's Walk of Fame. Still, whatever his other personal achievements are, he will forever be connected to David Letterman. Asked to describe Letterman's legacy, he called him "the guy that all the other talk show hosts looked to, to figure out how to behave in times of stress."

"Right after the 9/11 attack comes to mind," Shaffer said. "He stayed off the air initially. He went back on, then everyone else went back on. He said, 'It's time to start going back to our normal lives and laughing again.' Everyone else said, 'Yes it is.' That's his legacy. An intelligent guy on the spot. A real intelligent man behind the desk who really knew how to run a show



Paul Shaffer



David Letterman

like that. Interviewing the craziest clown or comedic performer up to the leader of the free world and doing a great job no matter who it was."

Reflecting on his Jewish upbringing, the 64-year-old Shaffer said, "Judaism is certainly a blueprint to bring up your kids, and if you follow that blueprint, you can be assured that they are going to be great,

that they will carry on the tradition of their parents."

"My parents were the greatest," he said. "They brought me up that way. Not all that observant, but there was only one synagogue in town which was Orthodox, so my education was Orthodox. It gives me something to fall back on spiritually, that kind of background." ■

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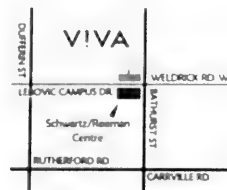
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Senior swimmer a master of his sport

PAUL LUNGEN

plungen@thejc.n.ca

These are pretty heavy," said Ami Tauber, as he arranges his most recent haul of medals as a competitive swimmer.

He slips the sky blue ribbons carrying the medals around his neck – a couple of them are gold. There's a silver one, a bronze and several made of a greyish medal awarded those who finished anywhere from fourth to tenth.

They're weighing him down, but he can handle it. Though 75, he's in great shape, a finely tuned and top-conditioned athlete, who competes with the top swimmers in the world.

Tauber, who recently returned from Montreal where he participated in the 15th FINA World Masters Championships, is pretty pleased with his haul. Even in those races where he finished outside the top three, his performances set Canadian records.

A Canadian and Ontario champion in several freestyle swimming distances, Tauber was up against former Olympians at the FINA-sanctioned championships in Montreal.

One of them he knew from a different time and place. The guy who beat him in the 50-metre race in Montreal, American William Van Horn, did the same in 1960 at the Rome Olympics when Tauber was swimming for his native Israel.

Tauber brought home the silver medal in the 50-metre, along with a fourth place finish in the 100-metre freestyle, fifth in the 200, fourth in the 400, fourth in the 800 and a gold and a bronze in two relays. "I did better than I expected in only the second year competing after a 50-year hiatus," Tauber said. "After university in 1965 I did not swim until August two years ago."

The event that precipitated his return to the pool actually took place four years ago during a visit to Israel. Friends from his days as a competitive swimmer invited him to participate in an exhibition that pitted the 1960 Rome Olympic relay team against the 2008 Beijing team.

Tauber consented but when he got to the pool, a friend suggested he also race in the 50-metre freestyle, after another competitor pulled out. Tauber agreed to give it a try.

It turned out he still had what it took, winning the race, as overweight and unprepared as he was.

The race got his competitive juices going and for a couple of years, he mulled over the thought of getting back to competitive



Ami Tauber

swimming.

Two years ago, he hurt his back golfing and his doctor recommended swimming as the perfect exercise to keep him fit.

It seemed like karma, or perhaps it was bashert, but since then, he hasn't looked back. Tauber has joined the Canadian Masters program and he swims at three local pools, at least three times a week – more when he's preparing for competitions. When he's in Florida for the winter, he works out at a club in Fort Lauderdale.

His friend, Tom Bacher, who heads Maccabi Canada, suggested he swim for Canada at the 2013 Maccabiah Games. Tauber took him up on his suggestion.

Returning from Israel, Tauber upped his training regimen. It paid off at the Ontario championships in Windsor last April, when he won gold medals in the 50-metre, 100-, 200-, 400- and 800-metre races, setting Canadian championships in his age group in the 200, 400 and 800 distances.

At the Canadian championships in May, he finished second in the 50-metre and 100-metre races, but he won the 200-, 400- and 800-metre races.

"It took two hard-working years" to get to where he is today, Tauber said.

"I feel much younger. I feel my memory is better. I feel better. I'm very active," he said.

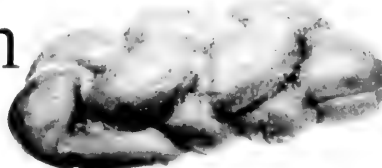
"My wife, Marsha, is 15 years younger but she has a tough time keeping up. She says I'm 75 going on seven," Tauber joked.

Swimming is a sport for everyone, regardless of ability. "It's something you can develop at any age," he said.

Even if you've been away from it for 50 years, he might add. ■

Challahs for chayalim

NORENE GILLETZ
SPECIAL TO THE CJN



On July 31, 75 women, men and children gathered at Toronto's Beth Tikvah Synagogue to participate in a symbolic tribute to the Israel Defence Forces with a program called Challahs for Chayalim.

Carmela Grover, who came up with the idea for the program, said "we're a community blessed with a lot of people doing individual acts of generosity for the well-being of Israel and of the IDF. What was lacking was a community effort, an opportunity to make a statement together and strengthen each other."

several braiding techniques, including three, four and six braids.

Each person or family decided what shape they wanted to make. One four-braided challah was formed into a circle, and then surrounded with a coiled rope, forming a kippah-shaped dome in tribute to the Iron Dome that protects Israel.

Another challah was shaped into a Magen David using six strands of dough, first making a three-strand triangle, then topping it with three more strands which were interwoven to make a Star of David. ■



Marcy Kroach



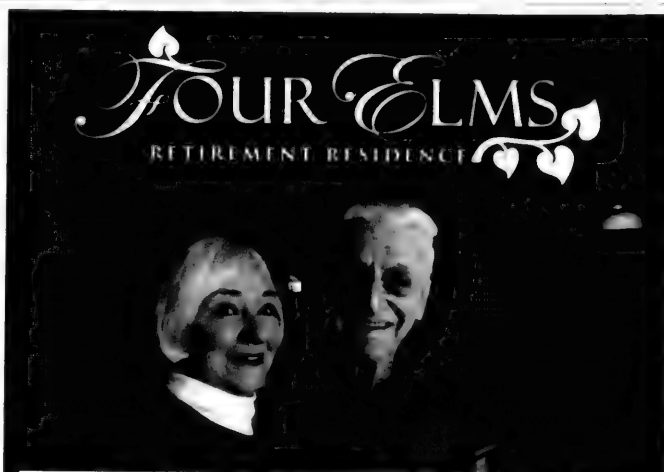
Lou VanDelman

"I came up with the idea and a proposed date, and my husband [Rabbi Jarrod Grover, of Beth Tikvah] encouraged me to put it together immediately."

"Within one afternoon, I got Norene Gilletz on board, put together the advertisement, bought the supplies, sent out the email, and in 24 hours we were at full capacity."

Grover talked about the various ingredients and the mitzvah of challah, and its connection to Israel. "My husband did a Torah study, and Norene was there to teach kneading and braiding techniques, making sure that everyone had a beautiful challah to take home. We said the prayer for the IDF and composed postcards to offer the soldiers some moral support."

After shaping the strands of dough into long ropes, Talia Meltzer, aged 10, helped organizers braid them into different-shaped challahs while participants



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United Chessed like a
guardian angel

JODIE SHUPAC

jshupac@thecjn.ca

When her marriage broke up over a decade ago, Lisa (not her real name) now 52, was confident that she would be able to support herself and her four children.

She had a job she loved and the pay, she said, was good.

But after being injured in two separate accidents, Lisa's ability to work was impaired, and, for the past five years, she has been unable to earn a living.

She's currently a recipient of Ontario Works, and is in the process of applying to the Ontario Disability Support Program.

"I was starting at ground zero...my parents have passed away and I have a sibling who helps what little she can, but otherwise, it's just me and my children," Lisa said.

Her sense of alienation has, however, been partially allayed by the ongoing support she's received from Toronto charity, United Chessed, which she heard about several years ago through word of mouth.

With a mandate to provide urgent, short-term assistance to families and individuals in crisis due to poverty, United Chessed uses its network of supporters and donors to obtain necessities like extra money for rent or food, furniture or help with basic services for people in a pinch.

Lisa says the organization, and particularly its manager of client services, Bernice Chaplin, has been instrumental to helping her stay afloat in a sea of bills.

For example, when she needed to move her family to save money, she opted to rent a basement apartment close by, rather than uproot her kids from the neighbourhood and school they knew.

"Consistency is very important to children," she said firmly.

Still, she said she would not have been able to secure the place without the help of United Chessed, which stepped in and helped her pay the \$1,500 she owed the new landlord for first and last months' rent.

If a month has been particularly tough, United Chessed has given her a \$100 gift card to buy groceries.

When, several years ago, she con-



veyed to Chaplin that buying gas was a real hardship, the latter sought donations and presented Lisa with a \$500 gas card.

"It was amazing. To me, that's like winning the lottery. That's how much it meant to me and how much it helped our family," Lisa said.

Every Passover, United Chessed drops off two boxes at her home, each stocked with goods for the holiday.

"There's no way I could afford food for Pesach...but every year they give me everything I need for me and my family to keep Passover."

A few months ago, the organization held a toiletries drive, and presented Lisa's family with a box full of toothbrushes, deodorant, razors and other hygiene supplies.

"It had all these things you need that are expensive, but that most people don't really think about," she explained.

Lisa has immense gratitude both for the support United Chessed has provided and for the kindness and dignity with which they have treated her.

"Bernice has given me her cell number," Lisa said.

"She's met me places after work, because I needed money then and there for groceries or whatever. She goes above and beyond her job description...and she never judges me."

Lisa is proud of everything she's endured so far and is enthusiastic about sharing her story of resilience. She has no shame regarding the help she has received.



Bernice Chaplin

"There's no way I could've gotten by without [United Chessed and its network of supporters'] help. I probably would've had to go to a shelter," she said.

"There are so many good people doing so many wonderful things for the community and helping people like me - a person who never thought I'd be in a position to need help."

Most of all, she is grateful for Chaplin.

"I call her my guardian angel. If I ever slip to fall, she's there to catch me and to help me for the next week, or the next month, or until the next cheque." ■

United Chessed is at www.unitedchedsed.com



From left are Shirley Hanick, Mandy Fleischer and Sharon Grossman

Having fun and raising funds for good causes

CYNTHIA GASNER
SPECIAL TO THE C.J.N.

A love of mah-jong has brought together three women who give lessons and donate their time and fees to three charitable groups: Baycrest, Hadassah and DANI, an organization for young adults with physical or cognitive challenges.

Mandy Fleischer, Shirley Hanick and Sharon Grossman met while taking mah-jong classes at the Nancy Dover Fleischer School of Mahjong, which was held at Baycrest as a fundraiser.

"It's been a wonderful friendship," Hanick says. "We also helped out with the teaching at the school."

"Three years ago, Nancy Fleischer decided to hang up her organizer's hat and a natural progression took place. The three of us decided to keep up the tradition and continue organizing mah-jong lessons and donating our time and the proceeds to charitable organizations."

Hanick, who sells National Mah Jongg League cards as a fundraiser for Baycrest, notes that "Baycrest is a leader in aging brain health, research and care, and mah-jong is a game that constantly challenges the brain to find new and different ways of making hands."

Over the years, the trio added Hadassah and DANI (Development and Nurturing Independence) to Baycrest as recipients of funds raised.

"We donate our time to teach for the love of the game and for the camaraderie that these new friendships nurture," Hanick says.

She adds that students range in age from 20 to the mid-80s.

A Games People Play event will be held on Oct. 27 at Baycrest.

The next series of five lessons will run from Sept. 2 to Sept. 11 from 7 to 10 p.m.

The cost is \$150 for the five lessons and students will receive a charitable tax receipt, this year from DANI. ■

To reserve a place in the class, email Shirley Hanick, shiap1@sympatico.ca or call 416-707-7858.

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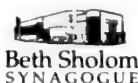
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Programs perfect for spe



From left: Ryan Weizenberg, Danny Laszlo, Joshua Kadysiewicz

SUSAN MINUK SPECIAL TO THE CJN

Joshua Kadysiewicz, 26, is having the summer of his life and owes it all to DANI (Developing and Nurturing Independence.)

He has participated in excursions to Centre Island, Wild Water Kingdom, disability sailing at Toronto's waterfront, trampolining, laughter yoga, overnight accessible camping, baking, and packing food boxes for Tomchei Shabbos, an organization that delivers food to people in need.

Kathy Laszlo, co-founder and director of DANI, said that Joshua was to go to Israel on a Birthright trip this month.

"This trip took two years to organize. Ten young adults [were to] participate from DANI this summer accompanied by our staff, which made their parents very happy," said Laszlo.

Joshua was born with extreme medical challenges which he has worked hard to overcome. Developmental disabilities followed, necessitating many years of private therapy, both occupational and speech, as well as tutoring.

His mother, Brenda Kadysiewicz, said,

"Cognitively, his understanding is at a much higher level than his output because of a speech delay. Joshua is a very social, caring, and happy individual who thrives on spending time with people. He loves to talk. You can't make him stop asking questions. He is our street yenta."

DANI was co-founded in 2006 by Laszlo and Susie Sokol, along with parents of children who have special needs.

"It started as a parent action group with seven like-minded families, all of whom had children in their late teens with special needs, who were approaching the end of their high school years," said Laszlo.

DANI is an incorporated, not-for-profit Jewish organization that focuses on Jewish values, such as leading morning prayers, learning about mitzvot and Jewish holidays, and serving kosher meals.

The organization is named after Laszlo's son, Danny. "The way you spell his name in Hungarian is Dani, and it stands for nurturing independence," said Laszlo.

DANI's mission is to create employment, training, and educational opportunities for adults who have cognitive, emotional and/or physical challenges. The program is designed so that these individuals may

cial needs young adults

Dani

Developing
and Nurturing
Independence

“

*If it wasn't for DANI I
don't know where my
son would be today.
We are so grateful.*

be financially empowered and given the self-confidence to participate fully as members of the community, enjoying a dignified independent life.

Three years ago, Joshua was put into emergency housing because Brenda and her husband, Harold, were unable to take care of him.

"My world dropped," said Brenda. "Our family was given one month of respite, and my health issues were going to last a lifetime. If it weren't for DANI, Joshua would have to have been declared homeless, and he would have been placed in a shelter."

Laszlo said, "Joshua was very vulnerable. Both of his parents were sick. It was a difficult time in their life."

Brenda said that DANI took the necessary steps to secure a live-in caregiver that allowed Joshua to go home.

"DANI orchestrated that for us. They were our lifeline and if it wasn't for DANI I don't know where my son would be today. We are so grateful," said Brenda.

DANI offers programming five days a week with three streams: life skills, bridges to transition, and vocational training. Joshua is in the latter program.

"The organization employs seven full-time staff, with the remainder made up of volunteers," said Laszlo. "Every student is about 70 per cent subsidized, and we have very little overhead."

Brenda said, "The DANI organization does not receive ongoing government funding. We pay our fees, and we have to fundraise on our own."

The DANI Centre is divided between educational and recreational programs, a catering kitchen, laundry facilities, a gift shop, a café and a greenhouse. Its board of directors consists 50 per cent of parents and 50 per cent of supporters who do not have children with special needs.

DANI encourages the community to visit its website and purchase items, such as baby, hostess, and thank you gifts, which DANI members have created. DANI can also cater an elegantly presented dairy meal for office functions or parties.

"It is a win-win for everyone," said Laszlo.

Brenda said, "Looking to the future, I want DANI to be my son's life. This is our goal. It is our dream," said Brenda. ■

Visit www.dani-toronto.com.



SHAAR SHALOM SYNAGOGUE



Dear friends,

I'm delighted to begin serving Shaar Shalom Synagogue as its rabbi, and there are a lot of very exciting things happening here. Shaar Shalom is an incredibly warm and welcoming community.

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Being part of a shul where people know you and where you can make a difference is what makes Shaar Shalom a very special shul.

May you be inscribed for a sweet and healthy new year!

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JIAS makes life easier for immigrants

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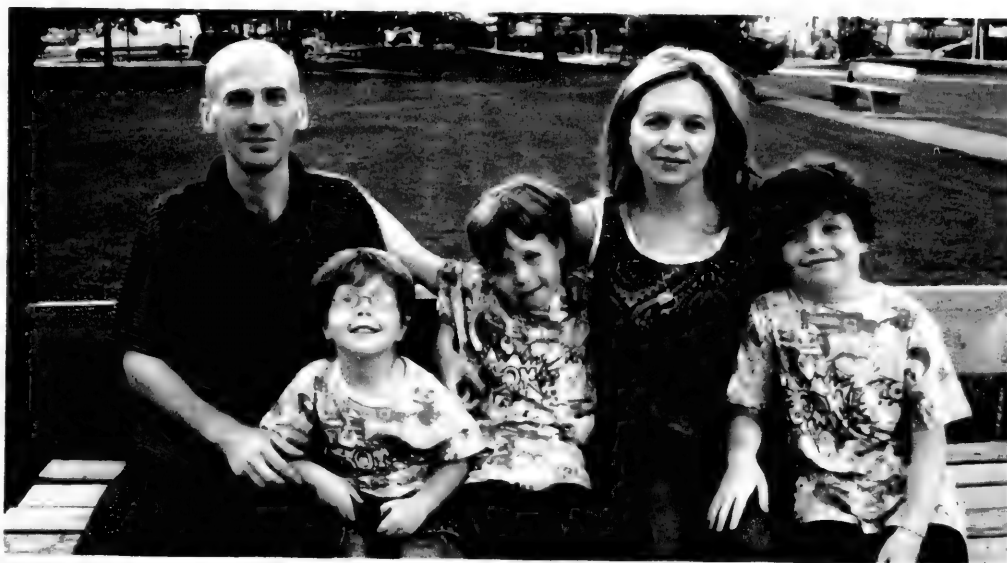
lsarick@thejc.ca

Maya and Edik Shvekher are worried they have left something out when they list the ways Jewish Immigrant Aid Services (JIAS) has helped their family since they immigrated to Canada two years ago.

There are the job workshops, English classes, daycare, tuition and summer camp subsidies. And don't forget, they remind each other, the wonderful Chanukah party, the regular phone calls from a volunteer to help them practise English, the food basket that arrived at Passover.

"It's the small things that make life easier. We don't take it for granted," says Edik.

But most importantly, has been the warmth of everyone they have encountered at JIAS. Edik recalls the first time he met the social worker and they spoke for 1 1/2 hours. "We spoke about my family, about her family, it was more than just business."



The Shvekher family, from left, Edik, Liam, Thomas, Maya and Donel. LILA SARICK PHOTO

CONTINUED ON NEXT PAGE



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Family and jobs were first priority for new immigrants

CONTINUED FROM PREVIOUS PAGE

Maya says, "Every time [you have a question] you have this phone number and you can speak to someone who can help you. It's not only a job for those people, you can feel it."

Maya and Edik, both 40, arrived in Canada from Israel two years ago, leaving behind successful careers in the financial industry.

Their application to immigrate had taken six years to process and by then they had both earned MBAs, were already well established, and had three little boys.

"It was a really, really hard decision," recalls Edik. "We wanted to open horizons for our kids. We knew Canada is a developed, democratic country."

They contacted JIAS about a week after arriving in Toronto and become one of the 600 newcomer families JIAS helps in Toronto each year. The agency stays in touch with families for about three to five years after they arrive, said Joanna Sasson Morrison, manager of outreach and community integration.

While many families, like the Shvkehers, are originally from the former Soviet Union and then Israel, other immigrants are arriving from South and Latin America. A small number of families are also coming from Hungary, Turkey and India.

For the Shvkehers, as for nearly all families, the first priority was finding a job. Edik participated in the JumpStart program, where he learned about writing resumes and cover letters and rebuilding his employment network. He found a job as a controller at a property management firm and is currently working on his Canadian chartered public accountant credentials, with the help of tuition assistance from a JIAS fund.

Maya took English classes while little Liam was in daycare, and the daycare immediately impressed her with its warmth and professionalism.

"It was above my expectations. You cannot overestimate the importance of this type of help for new immigrants with young children. It's psychological support for immigrants. The children are treated with heart," says Maya.



Jewish Immigrant Aid Services

“

You cannot overestimate the importance of this type of help for new immigrants

The family met their first friends in Canada there, people with whom they could share the joys and hardships of adjusting to a new country.

Their children's adjustment to Canada was made easier by spending four weeks at the JCC's day camp.

"It was very expensive and we have three kids. We would not have been able to give them this excellent experience without JIAS," said Edik.

"It was very important for their self-confidence. They will remember it for their whole life, their first Canadian summer," says Maya.

All the boys returned to camp this summer, again thanks to a JIAS subsidy.

Maya, who recently found a job as an accounts manager at a local bank, and Edik are now part of JIAS' speaker's bureau, and speak to donors and new immigrants about their experiences in relaunching their careers in Canada.

"If we wouldn't have met JIAS, we can not even imagine how it would be. Every step we were provided with help," says Edik. ■

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Trillium helps with 'the ultimate tikkun olam'

RITA POLIAKOV
SPECIAL TO THE CJN

Maya Stern goes to the gym. For most people, that doesn't mean much. But for Stern, it's a big accomplishment, mainly because, around four years ago, she was bedridden, waiting to find out if she would get the heart transplant she needed.

When Stern was a baby, she was diagnosed with cancer and went through chemotherapy treatment, which affected her heart. At 14, she was diagnosed with cardiomyopathy, also known as heart muscle disease, which often leads to heart failure. For two years, Stern was able to control her condition with medicine.

"It didn't affect me until I was 16. I got a clot in my arm. I was visiting my brother in university and my arm went cold, white and numb. That's when I first realized that something was happening."

At 21, while in her first year of university, Stern was told she would need a heart transplant.

"It's kind of devastating. I just wanted to be away from home and partying with my friends. I realized I wasn't going to live a normal life," she said.

That's where Trillium Gift of Life came in. Trillium is a non-profit organization connected to the government of Ontario. The group co-ordinates donor transplants, provides support to donor families and those on the waiting list, and takes both parties through the often complicated process of organ donation.

"Trillium does everything. They match you, prepare you through the whole process, help you with everything that you need. They help the donor families as well. They do a lot," Stern said.

While waiting for a transplant, Stern spent most of her time in bed, watching television.

"My parents moved me onto the main floor of the house, so I didn't have to walk



Maya Stern was diagnosed with cancer when she was a baby.

up and down stairs every day," she said. "At that point, [doctors] had me kind of stabilized, but I don't know how long I would have lasted."

Stern was one of the luckier patients. She only had to wait for 10 days before getting a phone call.

"That it happened is pretty crazy. When they call you, it may be a false call, so I wouldn't let myself believe I'd actually be getting [a new heart] until I saw my sur-

“

There's no higher value than saving a life and here you have a great opportunity in helping this along.

geons," said Stern, who, about four years later, is doing well and working on getting her master's degree in public health.

Rabbi Reuven Bulka, spiritual leader of Congregation Machzikei Hadas in Ottawa, and chair of Trillium's board, understands that there are still misconceptions about organ donation in the Jewish community.

"People are still surprised to hear we're not only OK with it, but we think it's great," he said of the Jewish community. "For generations, when a person died, the next thing that happens is a person is buried. Now you're saying, before that, let's take stuff out from the person that can save [other] individuals. It's a new way of going about things."

For Bulka, organ donation exemplifies an important Jewish value.

"We're big into lifesaving. There's no higher value than saving a life and here you have a great opportunity in helping this along," he said.

"I am involved with Trillium because anytime there is an endeavour that is lifesaving, we have an obligation to jump in with both feet."

Joanne Shinwell would agree. Last year, she lost her husband, Irwin Igra, to a sudden brain aneurysm. About 20 years ago, the couple both decided to register as organ donors, meaning Igra's kidneys and cornea were donated, as well as tissues for research purposes.

"I think it's the ultimate tikkun olam," Shinwell said, adding that Trillium was with her throughout the entire process.

"Trillium was amazing," she said. "They explained the process. Once we donated organs, they reached out to me just to make sure I was OK."

For Shinwell, the organ donations helped with her grieving process.

"His spirit is living on in these people [he helped.] As terrible as it was, it was almost moving forward. You're paying it forward," she said. ■



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Sports media school prepares students for the real world

PAUL LUNGEN

plungen@thejn.ca

There was a time when the availability of sports news, talk and even live games was limited at best. Sports news seemed almost an afterthought for broadcasters, taking a distant backseat to news and weather.

Football games were broadcast once a week, and even hockey games aired only on Saturday night. Times have changed. Over the years, shows dedicated to sports were added. Then came radio and television networks devoted only to sports.

It turns out the public's appetite for sports entertainment is pretty much insatiable. TSN, for example, has gone from one channel to two and is soon to offer five. Sportsnet has come on the scene as well, and on radio, Toronto's Sportsnet 590 The Fan now faces competition from TSN 1050.

Which leads to the question: where can these outlets get the on-air talent and crews for behind the scenes? David Lanys asked the same questions and came up with his own solution. A longtime veteran of the sports media wars, Lanys is president of the College of Sports Media, a private facility in the heart of Toronto. In



David Lanys

operation for six years, it attracts students from across the country eager to acquire the skills required in the quickly changing media landscape.

With annual tuition of \$17,000 for a two-year program, the school targets people serious about a career in sports broadcasting. Lanys says it offers them a practical education from veterans in the field, using state-of-the-art equipment, with exposure to all elements of sports reporting.

Apparently, there's no shortage of interested students. "We're full," with 44 students registered in the first year of the program and 34 in the second year, said Lanys.

A key selling point is the college's record in preparing young people for the work world, he said. Some 75 to 85 per cent of

graduates are working full time in the industry, the vast majority in sports media.

"Our level of expectation is extremely high," Lanys said. Under the guidance of veteran journalists, students produce frequent shows and receive regular feedback on their performances, as well as guidance on possible career paths. "We say, the skills you learn here are completely transferable" to non-sports journalism, Lanys added.

Seventy per cent of the new students come in "expecting to be the next superstar on-air talent," Lanys said. "By the end, it's down to 25 per cent," after students get realistic exposure to the job and experience other aspects of radio and TV reporting.

Lanys himself has had a variety of on-air positions. After graduating from York University, he attended a one-year program at Humber College in radio arts. He started his career working the overnight shift at The Fan alongside colleague George Stroumbouloupoulos. Part of his job was the now obsolete task of cutting VHS tape.

He later worked briefly in North Bay, then for 2-1/2 years in Brockville, where he was fired for calling his news director "a bleeping bleeping idiot" - he really was, said Lanys - but quickly got a job with TSN Radio when he returned to Toronto.

He was on air four times an hour in Toronto, Winnipeg and Montreal with market-specific sports updates, a job requiring good organizational skills and effective time management. He also spent time on air on community access TV, which "got me comfortable in front of the camera."

Despite a much better relationship with his boss at TSN, Lanys moved on to The Score for 1-1/2 years. While covering a media scrum during the NHL playoffs, he saw other reporters asking "some of the silliest questions. I thought, 'Where did they learn to ask those questions?'"

Some interns he ran into also seemed clueless, despite four-year educations at well-known schools. He devised a plan for an alternative broadcasting school. A meeting with Howard Sokolosky, then owner of the Toronto Argonauts, solidified his view that he should focus on sports broadcasting. Angel investors who prefer to remain "under the radar kind of guys" bankrolled him, and with prominent names on his advisory board, he opened six years ago.

Lanys is providing them with the keys to success, which includes pearls of wisdom, such as don't burn bridges and don't call your boss a "bleeping bleeping idiot," even when he is. ■

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Small Wonders and huge accomplishments

RITA POLIAKOV
SPECIAL TO THE C.J.N.

When Joan and Daniel found out they had fertility issues, the couple felt like they were on their own.

"One of the major challenges of infertility we faced was that family, friends and colleagues don't have an ability to understand," said Daniel, who, along with Joan, didn't want real names used. "It can feel overwhelming and very isolating."

The couple had been trying to conceive for nine months before they found out there was a problem. While seeking help, Joan was able to conceive naturally, but the pregnancy wasn't viable. That was when the two turned to in vitro fertilization, or IVF, a treatment that, according to Joan and Daniel, can cost about \$10,000 to \$15,000 per cycle. The couple knew early on they would need to try multiple cycles.

"For us to be able to afford not just one, but multiple cycles, became a challenge we weren't sure how we were going to overcome," Daniel said.

It was around that time a friend introduced Joan and Daniel to Small Wonders, an organization serving those in the Jewish community who have issues with fertility. The group supports couples through fertility treatment and includes elements like counselling, rabbinical support and a friend-to-friend network. Small Wonders also provides financial assistance for fertility treatments like IVF.

"Small Wonders was incredible. We applied for funding one time, and yet another time, and another time. Each time we weren't sure how they would respond, and for every cycle, we were rewarded with payment towards our expenses," said Daniel. "That allowed us to push through our goal of going through IVF multiple times."

For Joan and Daniel, Small Wonders offered more than just financial aid.

"They also can make accommodations for you on Shabbat if you have an appointment," Joan said. "Fertility happens 24 hours a day, seven days a week."

CONTINUED ON NEXT PAGE



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for infertility support group

CONTINUED FROM PREVIOUS PAGE

According to the couple, Small Wonders is an inclusive organization.

"It's non-denominational. You don't have to be religious," Joan said. Even so, the organization has one requirement.

"Small Wonders has no strings attached. They give you the money, there's no interest, no loans. The one thing they do ask is if you go to a mikvah," Joan said. "I really enjoyed the mikvah experience. I actually liked it. I haven't missed a cycle. I enjoy the idea that it's purifying myself in some way."

Joan was surprised when she made friends with Rifkah Sonenberg, the woman who took her through the mikvah process.

"It was pretty special. She's an amazing person. She was great to learn from. She had us over for Shabbat dinner, and our friendship is pretty genuine and sustained," Joan said. "So that was a really nice, serendipitous, unexpected outcome."

While Small Wonders offers a slew of services, Joan and Daniel were pulled in after reading the Small Wonders website. On it, a statement reads, "You do not need to go through this alone."

"That intrigued us," Daniel said.

"There isn't a doubt in my mind that any couple and individual that has experience infertility understands. Even with the passing of time, it's something that stays with you, almost like a scar."

"We have found friends in the community we can share these stories with. Generally, if you haven't experienced this kind of emotional pain or trauma, it's very difficult to have a conversation [about infertility]."

For Joan and Daniel, who are hopeful about their treatments, Small Wonders is an important part of the Jewish community.

"I just think that the community needs to support each other with whatever anybody's going through. There's support for cancer, poverty, homelessness," she said. "We live in a wonderful, strong community, and infertility is part of that." ■

“

We live in a wonderful, strong community and infertility is part of that



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Thurs. Sept. 11 and Wed. Sept. 17

A bus will depart from the parking lot of the Lipa Green Centre, 4600 Bathurst St., at 10 a.m.

The bus will make a stop at the parking lot of the Betel Centre, located on Steeles Ave. W., at 10:15 a.m., to pick up passengers before proceeding to the cemeteries.

Entry to the cemeteries will not be permitted
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Still looking for new challenges at 87

CYNTHIA GASNER
SPECIAL TO THE C/JN

Marcia Koven, 87, has never refused a challenge—as a professional, as a volunteer, or in creating a Jewish museum in Atlantic Canada.

A former resident of Saint John, N.B., who now lives in Toronto, Koven still has her lifelong zest for trying new ventures.

She has been a resident at the upscale Russell Hill Retirement Residence for more than a year. When all the residents were asked on a questionnaire what might be on their "living list" of things they would love to accomplish during this period of their lives, Koven wrote, "I always wanted to take a ballet class."

Her submission was chosen, and arrangements were made to fulfil her wish.

She told *The C/JN* that as a child, she took ballet lessons and hoped one day she would participate in a ballet class again.

Her wish came true. Outfitted in the

appropriate slippers, wrap skirt and tights, the ebullient octogenarian participated in an adult ballet class at the National Ballet School.

A seventh-generation member of her family in Saint John, Marcia (Freedman) became a registered nurse. She married Jerry Koven, a retail business man, in 1948. He died four years ago.

Koven has four children—Diane in Ottawa, Charlotte in Toronto, Andrew in New York, Sherry Sheffman in Victoria—and eight grandchildren. She has no other family left in Canada. Toronto has become the central meeting place for her family to gather and visit.

After her youngest child was in high school, Koven, an avid professional volunteer who held every position in her shul sisterhood and her community, said, "I took every class I could, including belly dancing."

She went back to university, and at 55, she graduated with a degree in sociology.

Then her professor at the University of New Brunswick told her to "do something for your community."



Marcia Koven, 87, receives flowers after a ballet class.

In 1986, she accepted the challenge and began collecting memorabilia related to the Jews of Saint John.

"The material came in slowly,"

Koven said. "We had no money. We received \$1,000, and the Jewish Community Centre gave us the basement, which we converted into a museum."

Koven was founder and curator of the museum until she left Saint John. Today, the museum also houses Shaarei Zedek Synagogue and is popular with travellers and scholars from around the world.

What's next for the energetic and colourful Koven? Just challenge her. ■



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Reena in the News

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Street Academy kickstarts careers

LILA SARICK
SPECIAL TO THE C/JN

Damien Parry knew he needed a hand. He was homeless and wrestling with addiction when he heard about Ve'ahavta's Street Academy (VSA) three years ago.

The eight-week program, held at George Brown College, was just the kickstart he wanted. The program offered classes in communication and conflict resolution skills and provided an educational assessment. Most importantly, it gave him a bridge to further classes at George Brown.

He enrolled in a chef's program, graduated and has since found work as a cook. "I was chomping at the bit to get back into school, but I found the costs prohibitive," he said. "My situation was difficult, looking for traditional forms of education didn't work."

At one time, Parry, 51, had his own business in the computer industry. But as his substance abuse worsened, he eventually lost his business and finally found himself living in a shelter.

In fact, the first time he heard about the

Street Academy, he knew he wasn't ready to commit to the program. While some participants joined the program lured by the Metropass and lunches, he says he wasn't one to take advantage of it.

A year later, "I said 'yes.' I can get myself back on track, which is what I did."

Parry now lives on his own and teaches one of the sessions at VSA on making and keeping commitments.

He also returns to Ve'ahavta to participate in its programs for VSA alumni and to pack Kinder Kits, knapsacks filled with school supplies that are distributed locally and internationally.

Parry is a perfect example of someone who benefited from the program, which is now in its fourth year, says Robyn Segall, director of communications and operations.

"For individuals who have been out of school for a long time, it's very intimidating to come back to school," she said. "It's a transformative eight weeks for these people."

Ve'ahavta: The Canadian Jewish Humanitarian and Relief Committee itself has also come a long way, since founder, and C/JN columnist Avrum Ronsensweig

started the organization in his basement 18 years ago.

"He had a vision of meaningful, hands-on opportunities for members of the Jewish community to engage in tikkun olam," Segall said.

Ve'ahavta may be best known for its outreach van, which delivers warm clothes, toiletries and sandwiches to people living on the street. Over 1,000 volunteers have served on the van and gotten a fresh insight into Toronto's homeless population.

The non-profit group's mandate is to not only do tikkun olam, but to engage the community to participate, says Segall. "We're using it as a vehicle to teach empathy as a way of life."

The group also operates overseas, at one time sponsoring medical missions to Africa. Volunteers have also been dispatched after natural disasters in places like Haiti and the Philippines.

Recently, Ve'ahavta has joined forces with existing programs in Ethiopia to build schools and wells, and in Mali to aid with malaria prevention and treatment.

The newest program, Bri'ut (Hebrew for health), takes aim at the profound poverty



Damien Parry delivers a lecture at Ve'ahavta's Street Academy.

and health problems in seven Northern Ontario First Nations communities.

The program, which recently placed its first fellow on a reserve, will enable communities to assess their own needs and develop appropriate long-term initiatives.

As for Parry, with the stability of his job as a cook, he's now thinking of returning to university, or opening a business.

He recently reached another milestone. He no longer pays a subsidized rent, but has graduated to full market price.

"It's a big step from the other frame of mind." ■

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JHN connects students with health-care professionals

VICKY TOBIANAH
SPECIAL TO THE CJN

Jewish Health Network (JHN), which was launched two years ago, guides university students who want to work in the health-care field.

The network offers career counselling, mentoring, and help with applications. It also shares with students Jewish wisdom on topics such as medical ethics, clinical decisions and interpersonal relationships.

By pairing students with Jewish mentors working in health care – doctors, nurses, chiropractors, physiotherapists and more – the network hopes to help students as they start their careers, as well as deepen their connection to Judaism and the Jewish community.

"Many of the students we see don't think their Judaism is relevant to their careers

[in the health-care industry.] They don't think it will impede them but [also don't think it has] anything relevant to add to their career," said Michael Bloom, an anesthesiologist and one of the mentors of the program.

"But Judaism has meaningful things to say when it comes to medical ethics. Making Jewish values part of your life can actually help you in your career."

The program was conceived about four years ago by a physiotherapy student who participated in an Aish HaTorah Toronto student leadership trip to Poland and Israel. At the end of the trip, the students were asked to come up with a program that would inspire their peers to become more engaged in Jewish life. The program still receives funding from Aish but the student executive runs it independently.

"I want to introduce students to mentors who can enlighten them about the



Members of the Jewish Health Network

contribution that Jewish concepts and ideas have made to the medical profession," said Bloom.

Every semester, he estimates, they see about 100 new students, who are paired with a mentor in the health field.

JHN also hosts discussions on Jewish medical ethics, networking events, Shabbat dinners at the homes of health-care professionals, and panel discussions about balancing careers with other

responsibilities.

Bloom's wife is also a doctor, and every year she gives a talk about how to balance your career and family – they have four children.

"You can have best of both worlds," he said. "You don't have to give up your dream of having a rich family life if you also want to have a rewarding career."

CONTINUED ON NEXT PAGE

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CONTINUED FROM PREVIOUS PAGE

They also open their home to students, and regularly host Shabbat dinners. "They get to see how we balance our careers and our family and the tremendous benefit that Shabbat has on the lives of two busy medical professionals."

For Jeremy Halpern, a recent York University graduate, the network - Bloom was his mentor - has been integral in helping him learn more about the connection between his Jewish identity and the health-care field. He was also given practical advice for applying to medical school, which he is starting in September.

"It really helped me see how my Jewish values can be integrated into my career and that you can have a fulfilling career and be involved in your community," said Halpern.

"It was really great to have a mentor. We spent several hours going over interview scenarios and how to answer different types of questions. It's also great to see that they're both doctors and involved

66

It really helped me see how my Jewish values can be integrated into my career

in the Jewish community - I'm really inspired by them."

The JHN hopes to expand and reach more students, as well as encourage health-care professionals to get involved and become mentors. "It's something important," said Bloom.

"We're trying to get future leaders when they're young and instill in them the importance of being part of the Jewish community. [We want them to] stand up for Jewish causes so [later on] they won't forget about their roots." ■

SeeJN | Operation Protective Edge benefit evening



MOLLIE ROTHMAN PHOTO

Na'amat Canada Toronto held a benefit event at the Borochov Cultural Centre on July 24, with proceeds going to trauma relief in Na'amat's 240 daycare centres throughout Israel.

Pictured from left, Gerry Ankiewicz, Na'amat Toronto president; Irit Stopper, deputy consul general of Israel; and Orit Tobe, national president of Na'amat Canada and event chair.

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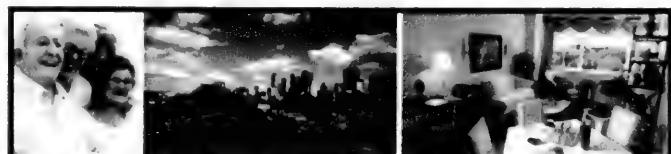
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L'Chaim is there when a world is shattered

DANIELLE KUBES
SPECIAL TO THE CJN

Marilyn was 35 when she got her breast cancer diagnosis.

She already had enough to cope with — she was living in uptown Toronto with a husband, two children and a busy social life — but cancer, of course, doesn't discriminate.

"Your whole world shatters. You don't know if you're going to live or if you're going to die or what's going to happen to your kids — it's very very scary," she says. "Especially for a young person."

Although her synagogue, family and friends were supportive, Marilyn still found it hard to talk to them about some of cancer's more gruesome and unwelcome effects.

"I spoke to my family and friends," she says, "but there's certain things sometimes you don't want to burden your family and friends with — how scared you are, or how bad the side effects from the treatments really are."

Marilyn first saw pamphlets on L'Chaim Cancer Support Group For Jewish Women at Sunnybrook Hospital and at her mikvah. Members of her community also recommended she get in touch with the group, so she decided to look into it. She had already been attending another support group, but she felt that one geared toward Jewish women would be helpful in a unique way.

"The programs at the hospital are also very well done but I think there's just this extra layer of the Jewish connection which is really special and beneficial," she says.

“

Sometimes you don't want to burden your family and friends



L'Chaim was founded in 1999 by two Jewish women undergoing cancer treatment, Elizabeth Erlich and Marci Tannenbaum, who saw a need in the Jewish community for a cancer support network aimed at their demographic.

Not only do some Jewish women have genetic tendencies toward certain cancers — there is a high prevalence of the "breast cancer gene" BRCA1 and BRCA2 among Ashkenazi Jewish women, but they also may have special needs like dietary restrictions.

When a woman first joins L'Chaim, she is given a gift bag that includes a binder of extensive resources available online and in the Toronto area.

Included in that is content specific to Judaism including a list of genetic testing centres for Toronto, non-denominational prayers and some kosher recipes.

But L'Chaim's main service comes in the form of weekly telephone support chats.

"It's just someone who's ahead of you in their cancer treatment. They try and match you with someone who had the same type of cancer as you, and they try to match you, if possible, with someone of the same age . . . and someone who understands you and who can talk to you about your concerns, your fears, your questions. It's very helpful," says Marilyn.

She would know. After receiving her diagnosis about a decade ago and successfully undergoing treatment, she trained as a volunteer for L'Chaim and now helps other women going through their cancer journey.

She says that the telephone buddy system can work better and be more helpful than meeting in person for some.

"At the beginning when you're first diagnosed it's overwhelming. You have so many appointments and when you're also first going through treatment, you don't always have the energy for the in-person visit," she says.

The relationship with your buddy can certainly grow and expand into an in-person friendship though, and coupled with monthly social events, many special relationships have the potential to blossom.

"There's a certain honesty that takes place . . . you can really be yourself," Marilyn says. "And it's like a sisterhood that you feel part of." ■



JVS recognized for groundbreaking work

The Ruderman Family Foundation on Monday announced the recipients of its third annual \$250,000 Ruderman Prize in Inclusion, which "honours organizations worldwide who operate innovative programs and provide services that foster the full inclusion of people with disabilities in their local Jewish community."

This year's five winners, who will each receive \$50,000, are Jewish Vocational Service (JVS) of Toronto, JewishCare Big Brother Big Sister of Sydney, Australia, Bar-Ilan University of Israel, Jewish Family Services of Houston, and the St. Paul Jewish Community Center of Minnesota.

"By recognizing our passion and commitment for including people with disabilities in our programs, the prize provides huge encouragement to continue our groundbreaking work," JewishCare CEO Claire Vernon said. Lorie Shekter-Wolfson, president and CEO of JVS Toronto, called the award "a special recognition for the staff who work with [our] students every day and who make the world a better place for them."

"It is our hope that these awards will inspire Jewish organizations around the world to embrace the inclusion of people with all abilities in our community," said Jay Ruderman, president of the Ruderman Family Foundation, which is headquartered in Boston and Israel. ■

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Legal service helps abused women

CAROLYN BLACKMAN
cblackman@thejcj.ca

When Sharon (not her real name) became frustrated with the family lawyer who was handling her divorce, she turned to Act to End Violence Against Women's legal information service.

Started a year ago, the legal service helps women in the Greater Toronto Area who have experienced domestic abuse navigate Ontario's legal system, by providing legal support workers, community education, pro bono summary advice, referrals to lawyers and extensive legal resources.

The legal support workers help women understand the family law process, explore their rights and remedies, identify their legal issues and needs, while providing moral and emotional support.

Sharon said that, from the start, she felt the lawyer she had hired was not sensitive to her issues, and didn't understand abuse. "He didn't respond to my requests in a timely manner, and I felt he was not working toward a resolution."

She approached the legal information service, she said, and asked if she could fire her lawyer. "They helped me draft a

letter to him. Then they recommended lawyers who are familiar with domestic abuse. Together, we compiled a list of questions that I could ask potential lawyers, and a worker came with me to interview three of them."

Penny Krowitz, executive director of Act to End Violence Against Women, said a number of clients still live in abusive relationships but want to explore their options. "They hear about us through a number of [channels] including Jewish Family & Child, rabbis or word of mouth."

One woman who has three children and is a stay-at-home mom had already asked her husband to leave, Krowitz said, "but up until she came to see us, there had been no signed agreements, and no agreement for support."

Her husband financially abused her, Krowitz said, by putting different amounts of money in the bank each month so that his wife could never depend on how much she was going to get. "He was also inconsistent with his access to the children. He would tell them he's coming to see them Friday night, and would cancel at the last minute."

"The important message here is that

abuse doesn't necessarily stop when the husband leaves the house. He just exerts his power in different ways."

When a woman comes in, Krowitz said, a worker "helps them unpack their stories and identify their priorities. [This woman's] priority was to get some signed agreements."

She said, however, that husbands do not necessarily heed agreements, and it is then that the legal information service helps get the Family Responsibility Office (FRO) - part of the Ministry of Community and Social Services - involved. The FRO collects, distributes and enforces court-ordered child and spousal support payments.

Krowitz said the service helped get an appeal process started when a woman was denied legal aid. "We helped her write a letter of appeal, and we were able to get the refusal reversed."

"She is on Ontario Works and has a disabled child. She's under a lot of stress, and is always anxious. She phones our office two or three times a day because she knows we're there to listen. We have created a safe space for her."

Another woman was separated, and her

**act^{to}
end**
VIOLENCE AGAINST WOMEN



Penny Krowitz

husband was not providing full disclosure of their assets. She worked with the service and her lawyer to gather together her financial information.

"She was a mess. She was always crying, and she couldn't pull herself together. Now, her home has been sold, they've divided their assets, and our legal support worker is helping her get her life on track. She is taking courses, doing volunteer work, and we're encouraging her to find people to go with her to shul."

In just one year, Krowitz said, the legal service has helped women change their marital status, get medical benefits, change utility bills to their own name, gotten child protection services involved, and helped clients obtain a get.

"When we started up, we knew there was a need, but we had no idea how great the need was. Every story is different, and we never know what the day will bring." ■

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Torontonian to be one of Yachad's new Communal Leadership fellows

JODIE SHUPAC

jshupac@thejcn.ca

Naomi Gofine speaks about inclusion in a way that's practically poetic.

"Inclusion is an attitude, it is a way of being and it is contagious," the 22-year-old native Torontonians conveyed eloquently in an email to *The CJN*.

Gofine's sense of maturity, her active community involvement and her strong belief in the value of making all individuals feel welcome make it hardly surprising that she was recently selected to be one of three fellows in Yachad's new Jewish Communal Leadership Fellowship, held next year in New York City.

Yachad, an international program of the Orthodox Union's National Jewish Council for Disabilities, facilitates social, educational and recreational programs to bring individuals with learning, developmental and physical disabilities into Jewish community life.

Chosen from a pool of 37 applicants, Gofine and her co-fellows will spend a year working out of Yachad's national office in Manhattan as full-time staff of the organization.

"Each fellow will be assigned to work with two different departments within Yachad, but they'll also have their own special project to carry out and implement," said Yachad's associate director Eli Hagler, who will supervise the fellows.



Naomi Gofine

"They'll have the support of Yachad, but we want them to have something that's theirs, and the experience of working on something they feel passionate about. This could be related to fundraising, planning Shabbatons, running events and programs or being exposed to the clinical side of things, like administering psycho-social supports."

Gofine's interests in community work and leadership were piqued at a young age. As a high school student at Ulpanat Orot in Toronto, she volunteered with the Special Olympics and got involved with the Toronto Yachad chapter, volunteering with them during the week and attending various Shabbatons they organized throughout the year.

As a university student at Stern College in New York, she joined the school's NCAA Division III basketball team and served as

66

We want them to have something that's theirs, and the experience of working on something they feel passionate about.

captain for two years.

"During this experience I definitely grew as a person and came to understand how to act as both a team player and a leader, when to work collaboratively and when to take initiative," she said.

"One of the most valuable lessons I learned as captain was the meaning of inclusion...it's about making people feel their contribution matters, that they are a vital and integral part of the team."

Gofine also credits her parents for instilling in her the value of inclusion. Her father is a psychiatrist who works with people with intellectual disabilities and mental illnesses, and her mother's work with the UJA Federation and volunteerism makes her, "a strong advocate for people with disabilities," Gofine said.

When looking for opportunities for the year after college, Gofine read about the

Yachad fellowship and felt it would be a good fit.

"I know how the organization enhances the lives of people with disabilities as well as their families, and I wanted to be part of it. I felt I had relevant leadership and organizational experience that would enable me to contribute to the work they do," she said.

Hagler said the selection criteria included an interest in Jewish communal work particularly surrounding working with people with disabilities, as well as passion and an interest in making a difference. Clearly, Gofine fit the bill.

She hopes to get involved in Yachad's advocacy and education departments, and specifically, to work on the self-advocacy skills workshops that the organization runs for individuals with disabilities.

Considering pursuing either a joint degree in law and social work or a career in education, Gofine hopes the expertise she gains in the fellowship will help inform her choice.

Further, she wishes to "gain a deeper understanding of the challenges that people with disabilities face and how they may be addressed," and learn how to "generate and promote an attitude, a culture, of inclusion."

Upon completing the fellowship, she would like to apply her newfound skills to "furthering causes such as disability inclusion both in the Jewish and the greater community." ■

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Jewish seniors staying connected

SUSAN MINUK
SPECIAL TO THE C.J.N.

The Association of Jewish Seniors (AJS), founded in 1970, is a collective voice that draws together organizations and clubs to address issues affecting the well-being and lifestyles of today's seniors.

"We have over 5,000 Jewish senior members in the Greater Toronto Area, including members in senior clubs and retirement residences. We are quite far reaching," said AJS president, Roslyn Harris.

She likes to keep her finger on the pulse of what's going on in Ontario, she said. She sits on the board of OCSCO (Ontario Coalition of Senior Citizens Organizations) and acts as chair of its education committee.

"AJS is very important to me. I am connecting with the Jewish people and contributing something to society. As long as I am learning something new, I am still very much alive. That's what really keeps me going," said Harris.

AJS gathers 200 active members to its monthly meetings and cultural programs, and does outreach to isolated and unaffiliated seniors. Its three main goals are advocacy, education and holiday programs.

"One of the things we try to ensure is that seniors are [aware] of what's happening in government because when there are changes being made that have to do with them they need to understand. Knowledge - information - is power."

"Two factors are contributing to our suc-



Roslyn Harris, president of The Association of Jewish Seniors

cess: our program topics are interesting with excellent speakers, and our members enjoy socializing and sharing ideas with friends," said Harris.

She said that new accessibility requirements came into force on Jan. 1 for the public sector and large Ontario businesses, and many seniors didn't understand what their rights were.

Arnold Foss, director of AJS, said that this year they had someone come in who informed the members, and advised them who to contact if they felt their rights were not being met.

Foss, who is also director of special projects at Circle of Care, said AJS is fund-

ed through Seniors Secretariat and the Ministry of Culture and Immigration; the Community Grants Program; and The United Way. Funding is also filtered through Circle of Care.

Foss said that "another time, some of the members were concerned for their adult children who were dealing with mental health issues. In an effort to help their children, [some parents] were experiencing depression [themselves.] We had someone come in to talk about their depression and what services they could access for both [themselves and their adult children.]"

All of the programming since AJS' incep-

tion has taken place at Shaarei Shomayim Synagogue.

"The synagogue is extremely good to AJS in terms of space, coffee availability, and being accessible for us. It has been very supportive," he said.

Foss, who works along with Harris, said "Roslyn is willing to fight for people. She has no qualms about calling any politician and asking for a meeting to discuss the issues at hand. She is resourceful and a very good speaker, and a good person to represent the organization."

At 75, Harris is one of the youngsters at AJS. "We are looking to bring new young Jewish seniors into our organization," she said.

Foss said, "Seniors are 55 plus. You can call them young seniors, older adults or zoomers who might now be a little indifferent, but in the future they will be dealing with whatever political decisions are made today," said Foss.

Membership fees are \$15 a year, with many events free of charge. A \$2 fee will be applied to non-members, who are always welcome.

"People are always bringing others along with them. We have become known that way," added Harris.

Foss said, "When AJS is discussing rights they are not only looking after their future but they are looking after the future that will come after them." ■

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bnaishalomnorth@gmail.com

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Programming & Administration
3845 Bathurst St., # 301 Toronto, Ontario
Tel: 416-630-0375
E-mail: cccrj@ccrj.ca
Website: cccrj.ca

The CCRJ and the URJ Canada Steering Committee represent 27 Reform Congregations and 15 community Affiliates, from Montreal to Vancouver with over 30,000 affiliated members.

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president@congregationbina.ca
Eliana Charikar, 905-940-4848
Ramona Abraham, 905-626-0055

The main objective of Congregation BINA, a non profit organization of Jews from India, is to assist, maintain, and promote traditional religious, social, cultural, and educational activities amongst its members. Each year, High Holy Day Services and social gatherings are held. A quarterly news bulletin, "Contact", is published.

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The Association of Jewish Seniors unites seniors groups and members at large within the

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Thurs Sept. 25, 2014	8:30 am	Rosh Hashanah (first day)
	7:00 pm	Arbuth
Fri Sept. 26, 2014	8:30 am	Rosh Hashanah (second day)
Fri Oct. 3, 2014	6:00 pm	Erev Yom Kippur
Sat Oct. 4, 2014	7:00 am	Yom Kippur
	3:00 pm	Minha
	6:00 pm	Neila
Thurs. Oct. 16, 2014	7:00 pm	Simchat Torah

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Teens bring home the hardware

Over 100 athletes headed to the JCC Maccabi Games in Detroit, and four swimmers captured 32 medals combined.

PAGE 18



Shira Herzog remembered

Columnist and advocate was feisty, passionate and deeply committed to a democratic and progressive Israel.

ESSAY PAGE 7, OBITUARY PAGE 26

CHAI LIGHTING, HAVDALAH TIMES

Halifax	7:25 p.m.	8:27 p.m.
Montreal	7:04 p.m.	8:08 p.m.
Toronto	7:28 p.m.	8:29 p.m.
Winnipeg	7:45 p.m.	8:51 p.m.
Calgary	7:54 p.m.	9:02 p.m.
Vancouver	7:28 p.m.	8:34 p.m.

BACK TO SCHOOL SPECIAL

- The agony of asking for a subsidy, pg. 8
- Securing schools, pg. 12
- School fees across the country, pg. 14
- Hillels ready for a new semester, pg. 15

Southern African Jews get their due

The Ontario Jewish Archives wants to document the achievements of immigrant community. **PAGE 16**

Human rights museum preview

A look inside Izzy Asper's gift to Canada and his beloved Winnipeg. **Page 28**

TIFF to feature many Jewish films

Two Israeli movies and several from Canadian directors set to debut in Toronto. **PAGE 39**



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Maccabi coach calls it quits, and a fashion faux pas**Zara channels the Nazis – again**

Cheap-chic Spanish fashion retailer Zara apologized last week for apparently inadvertently selling a blue-and-white striped shirt with a six-pointed yellow star on the chest. The shirt, for toddler boys, was identified on Zara Israel's website as a "striped sheriff T-shirt," but Israelis on social media called it everything from poor taste to anti-Semitic. The yellow star had the word sheriff cut out in small letters. The global retailer said it pulled the stock from its warehouses and would destroy it. The shirt also was available on its French, Albanian and Swedish websites. In 2007, Zara removed a handbag with embroidered swastikas. It was made in India and inspired by common Hindu symbols.

Soccer manager bails on team

Maccabi Tel Aviv soccer coach Oscar Garcia quit last week, less than three months



Perhaps not the best back-to-school choice

after signing a two-year contract, citing the security situation in Gaza. The 41-year-old Spaniard was on his second stint with the team, having left shortly after the end of the 2012-2013 season to be closer to his wife and kids in his homeland. "When we appointed Oscar as

coach, we did so knowing exactly what the club meant to him and that his heart was in the right place. And it was," said Mitch Goldfarb, the team's billionaire Canadian owner. "However, circumstances have led to a change of plan as such things do happen in life."

Silverman thanks her Jews

Comedian Sarah Silverman broke out a Jewish joke as she took home a trophy at the 2014 Emmy Awards last week. Silverman won for best writing for a variety show for her HBO comedy special *Sarah Silverman: We are Miracles*. She dashed onto the stage barefoot to accept the award and thanked her agents, saying, "Thank you to my Jews at CAA," referring to Creative Artists Agency. Another Jewish winner was Julianna Margulies, who won for lead actress in a drama for CBS' *The Good Wife*. It was her third Emmy. She won previously for *The Good Wife* and *ER*. ■

Gematria**38%**

Israeli Prime Minister Benjamin Netanyahu's approval rating in a Channel 2 poll released last week, down from 82 per cent at the beginning of the Gaza war

43

The number of UN peacekeepers, reportedly all Filipinos, kidnapped Aug. 27 by Syrian rebels on the Israeli-Syrian border

Quotable**“**

Most pensioners are pretentious. They've lived through lots of things.

— Filmmaker Martin Himel on Israeli seniors' response to the Gaza conflict. More on p. 50.

Correction

A Gematria item last week incorrectly stated that New York Rabbi Abraham Pollack was murdered in 2004. In fact, he was murdered in 1994.

Inside today's edition

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Letters to the Editor

Jews for Judaism responds

I applaud Frank Dimant, B'nai Brith Canada's CEO, for many years of selfless service and commitment to the betterment of Canada's Jewish community. It is, therefore, distressing to read his shameful and cynical accusations against Jews for Judaism. ("Jews for Judaism criticizes B'nai Brith ad," Aug. 14). Even though Dimant admitted that Jews for Judaism may have been correct in pointing out that The Friends of Israel Gospel Ministry is an organization targeting Jews for conversion, it was unfortunate that he felt compelled to viciously attack the messenger.

Alleging that Jews for Judaism sought to "destroy Jewish unity" and "profit" from B'nai Brith's mistake is simply outrageous. Jews for Judaism's concern was simply to set the record straight and ensure that innocent Jewish community members not assume, based upon the B'nai Brith full-page advertisements, that groups like the Friends of Israel Gospel Ministry have altruistic aims and are totally reliable friends with our best interests in mind.

Jews for Judaism has been closely monitoring groups such as Friends of Israel Gospel Ministry for decades and has extensive files on them. Many Jewish organizations in Canada and throughout the world routinely consult with Jews for Judaism to assess Christian groups who may be potential partners in worthy projects. I would suggest that in the future, B'nai Brith also avail themselves of Jews for Judaism services.

Michael Hart
Thornhill, Ont.

Jews and Christians co-exist

As a Christian who has worked with B'nai Brith and other Jewish groups, as well as the International Christian Embassy in Jerusalem and Christians for Israel in a limited capacity, it's disheartening to hear that an ad promoting a common interest, namely access to Muslim holy places such as Mount Moriah, is being seen as a Trojan horse to infiltrate the Jewish community.

In the Concordia University theology department, as well as in Israel, Christian scholars work with rabbis to arrive at their own unique and/or common understandings of the Bible and God. Our identities are not conflicted. To make it seem there are ulterior motives to these co-operative ventures does a disservice to the decades

of hard work and ideals for which both parties have struggled and yearned

Stephen Machnik
Montreal

In defence of the JDL

The Jewish Defence League's belief from the time of its inception was that the deep problem of anti-Semitism was not being addressed by the Jewish establishment. Its original members were not hardened toughs. They were young professionals and businesspeople, supported silently and financially by many in the Jewish establishment who wanted their names kept secret ("Is the JDL filling a void in street-level Jewish activism?" Aug. 21).

The JDL organized flamboyant events confronting anti-Semitism in Toronto, and stunts that drew international media attention to the plight of Soviet Jewry when so many in the early days of the movement wanted the *sha-shitil* attitude and to not make any waves.

The JDL believed, and still does, that many in the community are lax in realizing the terribly worrisome situation the Jewish world finds itself in today. To see them and so many supporters of Israel stand proudly waving Israeli and Canadian flags in front of the Israel Consulate and facing huge crowds of anti-Semitic

and anti-Israel protesters may not be "sophisticated," but they give me strength and make me very proud.

Judy Feld Carr
Toronto

Greens actually do take sides

With all due respect to Colin Griffiths ("Greens Don't Take Sides," Aug. 21), he is showing that he and his party already have.

Perhaps the two furthest apart, polar opposite cultures/nations on the planet are Israel and the Palestinians. Any attempt to equate them, their actions or their intentions, on any level, is the western world's primary method and tool of undermining Israel and calling into question its fundamental rights for anything it does, vis-a-vis the Palestinians or in its national self-interest. It's scrutiny that is not bestowed on any other nation on the planet.

Joseph Hendel
Dollard-des-Ormeaux, Que

For more letters this week, please see cjnews.com.

Letters to the editor are welcome if they are brief and in English or French. Mail letters to our address or to cjinfo@gmail.com. We reserve the right to edit and condense letters, which must bear the sender's name, address and phone number.

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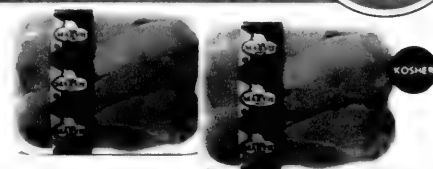
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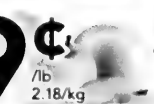
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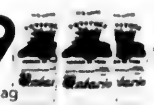
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RABBI LISA GRUSHCOW

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Rabbi Korobkin: As you and I and Jewish clergy throughout the world prepare for our "busy season," the High Holidays, what do you do in the days and weeks before the holidays to prepare both yourself and your congregation for these Days of Awe?

Rabbi Grushcow: I find that my preparations for the High Holy Days begin as soon as we blow the shofar at the end of the previous Yom Kippur. Throughout the year, there are Jewish texts and pieces from the news, and, most of all, stories from people I am privileged to encounter, and I carry those with me into the Days of Awe. Just this morning, a passage jumped out at me from the prayer book for a Rosh Hashanah sermon.

There is always a feeling of inadequacy: who am I to speak in front of the congregation over those days? What can I say that could share the depth and breadth of our tradition in a way our congregants can take with them into the world and into the new year? I take it seriously, and never take it for granted. I try to write sermons I would want – or need – to hear.

In terms of the congregation, we pay attention to Elul and the weeks leading up to Rosh Hashanah in the music we choose and the teachings we offer. The more preparation, the better. Our Slichot services, for example, have grown into a beautiful opportunity to engage with the essential themes of the Days of Awe.

We are constantly trying to do what Rav Kook describes as "making the old new, and the new holy." Our task – and it's a big one – is to make those days matter to everyone who comes through our doors.

Rabbi Korobkin: Both your main points resonate with me: the events of the past year have to play

prominently in our thoughts and prayers for the coming year. I sometimes wish that in the front of the shul we could have a multimedia screen spooling the images of both natural and man-made disasters and celebrations of the past year. Especially when we recite the *Unentaneh Tokef*, if we can at least imagine in our own mind the "Year in Pictures" for 5774, including all who died and all who were born, images of the Gaza war and all that's going on in Israel, the prayers would be so much more impactful.

And we as clergy have the great responsibility of inspiring ourselves before we can hope to inspire others. Empty vessels, as they say, cannot fill other vessels. To that end, I try to get out of the office more and commune with nature, talk to God, and spend more alone time in meditation to come back to myself and reassess if I am the person God wants me to be. It's difficult work, but it's the first step in trying to help reignite others' sparks during those few hours in shul.

I think your congregation is fortunate to have you, because I know other rabbis that serve congregations with the "once a year" crowd who use their High Holiday sermons to talk about Israel and world events, instead of inspiring people to become better people. What a lost opportunity.

Rabbi Grushcow: I think "opportunity" is the perfect word. The High Holidays are an opportunity for us to connect with our congregations, for our congregants to connect with one another, and for each of us to try to connect with our inmost selves and with God.

Ultimately, that's what carries me through these days. Each moment is pregnant with possibility. Our charge is to connect and change, to reflect and grow. I know I've given a worthwhile sermon when it opens conversations.

Years ago in New York City, a neighbour in my apartment building said to me, with utter seriousness: "Rabbi, I can only go to my synagogue for 15 minutes on Yom Kippur. Which 15 minutes should I choose?"

I replied: "Go at the end. See the people coming from services, and see how they go out into the world." These days are meant to transform us. ■

How to reach us

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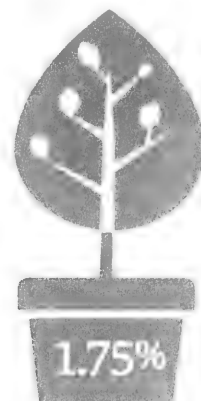
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From The Archives | 100,000th DP



CANADIAN MUSEUM FOR HUMAN RIGHTS

The 100,000th displaced person immigrating to Canada is greeted in Halifax, N.S., by Hector Allard of the International Refugee Organization on Aug. 6, 1951. This picture is one of many archive photos to be displayed at the new Canadian Museum for Human Rights in Winnipeg. See page 28

SeeJN | Street party



FLASH90 PHOTO

Ultra-Orthodox Jewish families enjoy street performances on Ben Yehuda street in central Jerusalem on Aug. 27.

From Yoni's Desk

No clear winner or loser

Who won the Israel-Hamas war? In the wake of last week's open-ended truce agreement, perhaps now is the right time to seek an answer to that question (though given Hamas' propensity for breaking ceasefire agreements, it must be noted we may not have actually reached the finale yet).

For Israel, there are significant reasons to claim victory. The Israel Defence Forces (IDF) proved more than capable of neutralizing Hamas fighters and destroying the terror organization's infrastructure, including the vast network of tunnels it spent the last few years building. In recent weeks, the Shin Bet has shown an uncanny ability to track terror leaders, and eliminate them given appropriate circumstances.

Israel's ability to deter terrorists was further cemented by the Iron Dome, which parried hundreds of rockets aimed at major civilian centres. And while life in the south of Israel understandably drew to a halt under incessant fire, the rest of the country hummed along throughout the six-plus weeks of war. In their own unique way, Israelis displayed grace under fire once again.

On the other side of the border, Hamas leaders have declared the war a win, too, although with much less credibility than the Israelis. Thousands of Palestinians are dead, while Gaza is in ruins and will take years to rebuild, no matter how much aid comes pouring in. On top of that, Hamas failed to wrest any of the concessions it sought from Israel and seemingly took a back seat to Palestinian Authority President Mahmoud Abbas during negotiations brokered by Egypt (from which it also received few privileges).

Gazans are surely hesitant to question their overlords' proclamations of victory – given Hamas' predilection for summarily executing alleged Israeli (and Fatah) collaborators – but a few have begun to ask questions aloud. And to some extent, the media war has shifted in recent weeks, with less talk of alleged Israeli war crimes and a new focus on comparisons between Hamas and ISIS. It takes a warped worldview to deem any of this a victory for Hamas.

Still, it's not so cut and dried. After all, while the truce does not immediately offer Hamas any of its demands, neither does it herald the adoption of one of Israel's key planks: the demilitarization of Gaza. Without that assurance, there is every reason to believe Hamas will spend the coming months and years re-arming for yet another battle. Meanwhile, the deaths of 65 IDF soldiers, not to mention the three youths kidnapped and murdered at the start of the conflict, have left a gaping hole in the hearts of Israelis. And Prime Minister Benjamin Netanyahu's approval rating is tumbling in the wake of the ambiguous way the war apparently concluded. Outside Israel, a significant spike in anti-Semitism can be directly attributed to this war and shows no signs of abating in Europe.

All of which begs the question: how do you decisively defeat a terrorist organization like Hamas? Or, more accurately, how do you do so without also harming yourself? On the face of it, there is no new answer to that fundamental question – and until one is found, definitions of winners and losers will remain murky at best. ■ – YONI

REFLECTIONS

Fate and choice

(Editor's note: The CJN columnist Shira Herzog went away Aug. 24. The following is excerpted from an essay originally published in 2008 in *Living Legacies – A Collection of Inspirational Contemporary Canadian Jewish Women* published by PK Press.)

Shira Herzog

Fate and choice have forged my Israeli and Canadian dual identity. Fate first brought me to Canada as a child in 1960, when my late father, Yaacov Herzog, served as Israel's ambassador to Canada. Choice brought me back 15 years later, as a young adult. Both Canada and Israel are home, in the sense that "home is where the heart is." I move back and forth seamlessly between the two countries and societies in what are, for me, three interlocking circles — Israel, Canada and North America's Jewish communities.

My roots are deeply embedded in Israel's soil. I was fortunate to be born into a family that made its mark on the state, and I grew up steeped in a profound sense of Jewish history and the miracle of Israel's modern rebirth. My grandfather, Rabbi Dr. Isaac Herzog, came to Palestine in 1937 as chief rabbi of the Jewish community under the British Mandate and when the State of Israel was declared in 1948, was appointed its first chief rabbi. My uncle, Chaim Herzog, founded Israel's military intelligence corps and later served as its ambassador to the UN and sixth president.

My father, Yaacov Herzog, worked with four prime ministers as a close adviser, launched Israel's first secret talks with Jordan's King Hussein and distinguished himself as ambassador to Canada. In 1961, he debated noted British historian Arnold Toynbee at McGill University,

in what has become a seminal defence of the Jewish people's right to a sovereign national home. My mother, Prina Herzog, represented Israel for years at the World Health Organization.

I've taken different things from Israel and Canada. For example, as a Jewish Israeli, my sense of identity was never in doubt. At first, I was perplexed by Canadians' pervasive preoccupation with — and insecurity about — national identity. With time, I realized that this was the flip side of one of Canada's greatest strengths — its diversity. Being as open as we are to different origins, religions and cultures, there is a less-defined national identity. But this apparent weakness is offset by so much that is positive. In Canada, I've learned to appreciate the value of accepting "the other"; of finding ways to accommodate differences; and of protecting the physical and ideological space granted to every individual to pursue his or her potential — regardless of ethnic affiliation.

Canada also exposed me to the strengths of Jewish community life. In travels right across the country to small and large communities, I've been inspired by their dedication to protecting and enriching the well-being and Jewish experience of young and old alike — especially those in need of a helping hand.

Canadian Jews are blessed with a well-organized, uniquely generous community that's vocal and articulate in defence of its domestic interests and Israel. Still, it's important to ensure that this doesn't come at the expense of open debate within the community about all issues on the domestic and Israeli agenda. Even if open internal debate occasionally emboldens marginal voices outside the community, whose views on Israel and Jews are offensive, I believe that protec-



Shira Herzog

tion of a vibrant Jewish "public square" is critical to our future. We take pride in Israel's democracy; we can't deny ourselves the same opportunities to dissent.

I've never shied away from questions and critical views regarding Israel's policies. Indeed, I've publicly taken issue with such policies myself. But I have zero tolerance for delegitimization of Israel's very existence and defamation of Jews as such. It's important to make this distinction, even though it's sometimes blurred by friends and foes alike.

I've been guided by our sages' saying, "Come, and let us reason together." Experience has shown me that for the most part, when we engage our fellow Canadians in respectful, open conversation on issues that are close to the hearts of Canadian Jews, they respond. We may agree to disagree, but in the process of dialogue, both sides gain.

While remaining true to our Jewish values, heritage and history, we can't assume that just using political and financial

influence to communicate their importance will ensure a positive future within the broader community. Canada will become ever-more diverse, and the Jewish community's too small to assume support for defence of its own concerns. Robust engagement in the texture of Canadian life and sincere outreach to other communities is not only a civic responsibility; it protects our ability to speak out about the very issues we care most about.

As for the connective tissue that binds Diaspora communities to Israel — it, too, can't be taken for granted. The worn phrase, "we are one," hasn't really stood the test of time. Six decades after the establishment of the state, the majority of Israelis and Jews abroad can't assume mutual understanding or common ground. They speak different languages, literally and figuratively. Jews are shaped by the political and social environments of the countries in which they reside; Israelis by theirs. The common threads of experience that bound early, post-World War II generations have dissipated with time. A focus on historic persecution and today's external threats can't substitute for a shared vision of the future. This is the challenge for Israel and overseas Jewish communities in the 21st century.

And so, fate and choice have enabled me to move back and forth among all of these agendas; to appreciate their nuances with an insider's intimacy; and to enjoy the outsider's perspective and distance. Israel's veteran poet, Chaim Guri, wrote wryly, "What's seen from here looks different when seen from there." If, as I am, one is fortunate enough to be able to be both here and there, perhaps this can help to build bridges. Inspired by a family heritage of learning, diplomacy and respectful, informed dialogue, I've tried to do this in a modest way. ■

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ESSAY

The humiliating process of the tuition subsidy application

Zev Steinfeld

I want to send my kids to a Jewish day school. I truly believe in the value day schools bring. And yet, this past summer, I found myself preparing for the arduous process that is the tuition subsidy application. I understand the complexities involved and the need for a thorough process in determining how a limited amount of funds can be distributed fairly, and I truly believe most of the individuals involved want the process to be resolved amicably and discreetly.

Still, having gone through this process multiple times, I find it humiliating and degrading.

Unfortunately, my kids really like Jewish day school. I say unfortunately, because my life would be so much simpler if they didn't like the Jewish schools they attend. I wouldn't have to go through the process of submitting form after form of financial information to a committee that has developed a seemingly arbitrary, confidential pro-



Students at a Jewish day school. Applying for a subsidy can be a humiliating experience.

present myself like someone accused who must defend himself, and then it determines an amount unilaterally that I must agree to or else withdraw my kids from Jewish day school.

Every May, I have to take some perverse walk of shame, sit in a classroom in front of two people, who I will very likely see again, and like a dysfunctional courtroom in which I am guilty until proven innocent, argue why I don't have the financial means I wish I did. It is profoundly degrading, and I wouldn't wish the experience on anyone. The entire process empowers the school and disempowers the individual.

And there are ripple effects beyond the colonoscopy-like experience.

I may actually need a new car or to fix something in the house, but I'm reticent to do so because the tuition committee may claim that as a result of leasing a new car, I am now able to pay more - which is illogical, considering I have just spent more money on something else.

More disheartening is the fact that this process can evoke resentment toward my religion, and even, just a tiny bit, my own children. The experience reminds me of the passage from the Passover Haggadah - "*V'et amaleinu, elah habanim*" - "And our affliction, it is our children." It is only for them that I would subject myself to this degradation. But I resent it.

We are stuck in a place where the battle regarding the definition of affordability is decidedly one-sided - where the individual must literally prove his financial ineptitude and is powerless in a process that seems to seek to confuse, discourage and define what a Jewish family is or is not financially capable of paying for tuition. As a parent of two little children, I find this profoundly problematic.

There are ways to examine the process involved in determining the need and degree for financial assistance and make adjustments - both minor and major - to empower the individual in the process, ensure there are checks and balances and avoid unilateralism in determining affordability, promoting discretion, and above all ensure that the process, while thorough, is user-friendly enough to encourage people to send their kids to Jewish schools. We must ensure the long-term viability of the day school system for all Jewish families now. The status quo is no longer good enough. ■

Zev Steinfeld is a teacher in Toronto.

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cess for determining the very subjective question of affordability. I feel extremely exposed and degraded, and I know there are thousands of parents who feel the same - there are probably thousands more who won't send their kids to Jewish schools because of this process. I also know there are people who circumvent the system with some creative accounting in order to get subsidies.

What irks me is that some of the very values our schools ought to be upholding are being ignored during this process. Despite submitting a lengthy statement detailing the reasons why I requested a subsidy, and submitting a full income tax return, including copies of my pay stubs, property tax assessment, RRSP contributions, and the model and year of my car, the tuition committee cannot practise *b'tzedek tishpot amitecha* - judge your fellow righteously - and actually believe me.

Subsidies are calculated in a way that is unclear. It seems the goal is for people to pay the maximum that they can, and therein lies one of the major issues, as that amount can differ depending on your perspective and how you crunch the numbers.

It is a shameful experience. Am I not truthful in the documents I have submitted? Have I not acquiesced to every request of the school and Jewish federation in providing my private information? Yet the school insists that I have to

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In defence of cultural Judaism



Rabbi Denise Handlarski

Many people were surprised that last fall's Pew Report found that a growing number of Jews are without any particular religious attachments and that most perceive Jewish identity as a matter of culture or ancestry. I'm surprised by their surprise. These are trends we've been seeing for decades.

Change makes people nervous, and it is with true empathy and respect that I acknowledge the fears of those who make claims that cultural Judaism is "not enough." It is difficult for people for whom religious devotion, prayer, and synagogue life have been crucial to their Judaism to understand how rich and meaningful cultural Judaism can be, especially in the context of congregation and community.

Their fears come from a longing for

Jewish continuity, which is a longing I share. But the worrying tones, and the admonitions and accusations that cultural Jews hear all the time – that their beliefs and practices are shallow and meaningless – do not encourage them to participate more actively in Jewish life.

There are two dominant yet competing narratives in contemporary Jewish discourse: on the one hand are the deep concerns for Jewish continuity, and on the other are the politics of exclusion that suggest to cultural Jews, intermarried Jews and Jews who do not fit a particular set of expectations and practices that they aren't welcome, aren't doing it right or, worst of all, aren't Jewish at all.

I am a rabbi at Toronto's Oraynu Congregation for Humanistic Judaism. We provide a congregational context for what many call cultural Judaism. The movement of Humanistic Judaism, which is 50 years old, offers rich and meaningful holiday celebrations, educational programs, and congregations wherein cultural Jews can connect with Jewish tradition and community. Humanistic Judaism offers the best

of secular humanism and the best, in our view, of Judaism. We offer a school which has a deep focus on Jewish history, culture and tikkun olam. We have dynamic adult education programs where art, Jewish thinkers, and text are studied and debated. Our holiday programs offer music, poetry, reflections and adaptations of traditional Jewish texts. Our life-cycle celebrations and commemorations from birth to death feature Jewish tradition and human-centred language that truly celebrates the person or people at the heart of the ceremony. We are, in short, very proud of how deep, meaningful, and rich our expression of Judaism is. Those who claim that cultural Judaism is shallow have never seen us in action. In fact, the experience of attending synagogue and saying prayers that one does not believe feels far more shallow – I know, because I was one of those Jews, wandering and wondering, until I found Humanistic Judaism.

There is no question it is not for everyone. Neither is Orthodoxy. We exist on a spectrum of beliefs and practices. My

concern is not that people disagree with my ideas about theology, or who the Jews have been, are or should be. My concern is that we have so much in common along the Jewish spectrum, but the politics of exclusion mean that we often cannot dialogue, share experiences and learn from one another.

Humanistic Judaism is not a movement defined by what we do not believe, but rather by what we do believe. We believe that Judaism should be welcoming of all who wish to be part of our family, from those who are born into it, choose to be part of it or marry into it. We need not all be the same to recognize our shared heritage and/or connection. We believe that equality and egalitarianism should be an inherent and important part of our Judaism. We believe that Jewish history grounds us and gives us roots. We believe that Jewish creativity and human ingenuity give us branches. We believe that tradition gets a vote but not a veto. Most importantly, we believe in the power of ourselves and one another to effect meaningful and positive change in the world. ■

B'nai Brith partners with 'Hebrew Christians' – really?



Bernie Farber

This summer, while the Gaza conflict was overwhelming us all, Jews could be forgiven for thinking that anti-Semitism was being reignited.

Daily reports from Europe spoke of violent anti-Israel protests, while some Jewish leaders in France and Germany were warning Jews not to walk on the streets with their kippot, and synagogues and other Jewish institutions were being targeted. Here in Canada, there were episodes of violence at marches on both sides of the divide, and reports of hate messages scrawled in Jewish neighbourhoods made the rounds.

Even so, in Canada, where all three political parties remained steadfastly in support of Israel's battle against Hamas' terrorism, it became difficult at times to

reconcile our love and support for the Jewish state when so many innocent children were being killed in Gaza by Israeli rockets.

And, yes, we understood that Hamas was using children as "human shields" against Israeli missiles, but that didn't ease the pain.

Thus it became difficult to hold on to our friends and supporters. Jewish advocacy agencies in Canada and around the world had their work cut out for them. Mainstream newspapers became one of the advocacy tools of choice. Letters to the editor, opinion articles and commentary were found daily in some of Canada's most popular newspapers.

Advocacy ads, though, were sparse. Many believed that such ads placed by Jewish organizations would not be embraced, given the perceived bias of our position. And the expense of such full-page ads was usually prohibitive.

However, on Saturday, Aug. 2, B'nai Brith Canada ran a full-page pro-Israel advocacy ad published in the *Toronto Star*, and *National Post*.

Titled in large bold letters "For the sake

of Zion I will not be silent," it spoke of the need to ensure freedom of worship on the Temple Mount for both Christians and Jews. A laudable, if not controversial, position, it may have been taken at face value if not for those with whom B'nai Brith partnered on the advertisement.

There were ostensibly seven partners to the ad, of which two were most curious indeed: the Friends of Israel Gospel Ministry and Christian Friends of Israel. To be sure, all seven partners were Christian evangelical organizations, but these two seem heavily invested in Christian outreach and converting Jews to Christianity.

The Friends of Israel Gospel Ministry is an in-your-Jewish-face Christian proselytizing group. According to Julius Ciss, the respected executive director of the Jewish counter-missionary group Jews for Judaism, "Friends of Israel Gospel Ministry is a large missionary organization that targets Jews for conversion in the same league as Jews for Jesus and the Chosen Peoples Ministries, operating on a multi-million dollar budget."

Ciss goes on to explain that Friends of

Israel Gospel Ministry also trains hundreds of Christians with the intent of having them influence their Jewish friends to embrace Jesus.

The Christian Friends of Israel, while a bit more cautious and even circumspect has nonetheless many of the calling cards of a group whose aim it is to convert Jews to Christianity. While it claims that its love of Israel is not predicated on direct conversion, its mission statement belies its true intent.

"As Christians we have received from God a love for Israel and the Jewish people. We want to bless them in the name of the Lord. We believe that the Lord Jesus is both the Messiah of Israel and Saviour of the world."

While the Jewish community must do all it can to continue to win friends and support Israel, partnering with those whose avowed aim is to destroy Judaism strikes me as mind-boggling.

In the end, what is the cost-benefit tradeoff? If even one Jew is converted as a result of B'nai Brith's union with such groups, is it worth it? ■

We need a place for Jewish debate



Rabbi Dow Marmur

Jane Eisner is editor-in-chief of the *Forward*, arguably the most read Jewish newspaper in the United States. She wrote in the midst of Operation Protective Edge: "When missiles slice through the air and bomb shelters are jammed and full-scale war seems a single misstep away, our emotional rawness can overwhelm our reasonableness. This is an extremely stressful time in Israel, and some of that stress is expressed in our conversations here. But that's why we need to be all the more careful to focus on the argument, and not the Jew."

She calls her article, "With Israel Feuds Raging, Can't Jews All Get Along?" It's a question many of us have been asking, especially when we see how any dissent from the official line as transmitted by the Jewish establishment is regarded as

conclusive evidence of Jewish self-hatred and denial of Jewish identity.

Eisner wrote that "this happens only when the topic is Israel," and she argued that "you can take controversial stands on intermarriage and conversion and child sexual abuse," but Israel "has become the subject too controversial to discuss with anyone other than your ideological fellow travellers. Oh, and those who disagree with you should be excommunicated from the Jewish People."

I hasten to add that, this time at least, I'm not among the dissenters. Though I didn't vote for any of the parties in Israel's present government, I'm committed to the democratic process that put them in power. And I'm not persuaded that another government would or could have acted differently. But I'm passionately in favour of the right to dissent and appalled at the attacks on those who do.

Because I'm a card-carrying Zionist and an Israeli patriot, I know that there's more than one view on virtually anything to do with the politics and strategy of the Jewish state, especially when the subject is war and peace. The few rallies I've

attended in Toronto have been out of an emotional need to be among supporters of Israel, not to hear wisdom from the podium.

Argument is the essence of Jewish learning and Jewish living. The fact that we now have a Jewish state again must not mean that the way Jews have always thought should now be disregarded in favour of official opinions only. Those who accuse dissenters of being enemies of the Jewish people risk becoming enemies of Judaism.

One unfortunate side effect of Diaspora Jewry's often misplaced fervor has been that an alarmingly large number of Jews, especially the young, have chosen to stay away from the community altogether, perhaps even from Judaism. Their parents send them to universities and encourage them to develop critical minds and intellectual integrity. When they try to apply these to Israel and the Jewish condition, they run the risk of being vilified by the same leaders who say they crave their involvement.

Once again, we've reason to feel the absence of a representative forum where

issues could be debated from all sides with civility and mutual respect. Neither we nor our American neighbours have a popular and authoritative assembly of Jews that could add strength to our communities by reflecting, and even promoting, variety. To involve many more Jews means inviting dissenters into the proverbial tent, thus showing unity in diversity. The self-appointed leaders who confuse advocacy with mindless endorsement, conformity with the quest for truth and ideological commitment with financial support may mean well, but they don't seem to serve us well.

Though this time of crisis may not be opportune for making changes in our communal structure, it's precisely now that present flaws become more glaring and the need to deal with them more urgent. When calm will be restored, official and unofficial inquiries will draw conclusions for Israelis. The experience should also lead to self-scrutiny and imaginative initiatives in the Diaspora. Publications such as *The CJN* and the *Forward*, splendid and essential though they are, may not be enough. ■

Should Canadians fight in faraway conflicts?



Sheryl Saperia

Is it possible to articulate any broad principles governing the acceptability of Canadians fighting abroad, apart from serving in the Canadian Armed Forces?

Perhaps two recent stories can help define some parameters. The first is an article appearing originally in *Slate* that disparages lone soldiers who died fighting for the Israel Defence Forces (IDF) in the latest Gaza conflict. (Lone soldiers move to Israel without their family and choose to join the IDF.) These soldiers were described as naive, foolish, and misguided for leaving their native United States to defend Israel. The second news item relates to the emergence of "terror tourists" – those who depart from their homes in the West to join militant groups in conflict zones abroad.

These issues stand in useful juxtapos-

ition to each other.

Canadians leaving the country to fight alongside groups that commit terrorism is a real and growing problem. Hasibullah Yusufzai is a 25-year-old Canadian who has been charged under the Criminal Code with joining an armed Islamist group in Syria to engage in terrorism. Ahmad Waseem ignored his family's pleas to stay in Canada, and is reportedly fighting in Syria with extremist groups. Mohamed Hersi has just been handed a 10-year jail sentence for attempting to leave Canada to join al-Shabaab, a recognized terrorist entity based in Somalia. In that court decision, the judge found that "offenders with Canadian passports, like Mr. Hersi, can easily return to Canada further radicalized, ready to carry out terrorist acts within our borders." The accused, she determined, was "poised to become a terror tourist, bringing back with him untold dangers."

In contrast, an IDF soldier poses no threat to Canada. On the contrary, Israel is the only liberal democratic country in the Middle East and a close ally of Canada.

Moreover, Israel's front-line struggle against Hezbollah, Hamas, ISIS and other groups with global jihadist agendas is of significant import to the security of Canada, for the conflicts in which Israel fights to ensure its survival do not comprise only the warring sides. Israel's enemies may choose to wage war against Israel first, but they aspire to attack the West as well.

And Canada is hardly exempt from this danger. Hamas, whose elemental purpose is the destruction of Israel and the death of Jews everywhere, has killed and injured Canadians abroad. Hezbollah sleeper cells have been caught monitoring possible Canadian targets for attack. Al Qaeda plots in Canada have been foiled. And all three of these terrorist groups are supported by Iran, which is suspected by Canadian intelligence officials of presenting a potential terrorist threat to the Ottawa area.

What can we take from this to create guidelines on acceptable conditions for a Canadian to fight in a foreign conflict?

Some maintain that Canadians should only fight for Canada. Perhaps. But a

more nuanced test could consist of several steps. First, is the individual committing terrorist activity as defined in the Criminal Code, or fighting with a listed terrorist entity? This conduct must be condemned and prosecuted. Second, is the individual fighting on behalf of a state designated by Canada as a sponsor of terror, or that is engaged in armed conflict with Canada? This would run contrary to national security interests and is unacceptable. What if a country meets neither of these two criteria but is tyrannical and repressive? Fighting for such a country may be a greyer zone, but it surely feels wrong from a moral and common sense perspective.

On the other hand, if the individual is fighting for a state that is a Canadian ally, shares Canadian values, and operates under the rule of law, then this poses no threat to – and may even strengthen – Canada. We must recognize a common interest in seeing western democracies protected. It is, after all, the strength of the armed forces throughout the liberal democratic world that allows us to live in freedom. ■

News



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No increased threat to day schools, CIJA says

JODIE SHUPAC

jshupac@thejcj.ca

The Centre for Israel and Jewish Affairs (CIJA)'s new national director of security says the conflict in Israel hasn't changed his approach to security assessment at Canadian Jewish day schools.

Adam Cohen, who took on the role in April in addition to his job as director of community security for Federation CJA in Montreal, spent August conducting a flurry of security audits in day schools across the country – visits that he said had been planned prior to the war.

As of Aug. 20, Cohen, who is Montreal-based and Israeli-born, had completed audits for 15 day schools in Montreal, more than 20 schools in Toronto and several in Winnipeg. He plans to audit day schools in Calgary and Vancouver this fall.

He stressed that the audits weren't prompted by any increased threat to day schools or the rise of anti-Semitism in Europe.

Howard English, CIJA's senior vice president for the Greater Toronto Area, said the organization has, for several months, been working to connect Cohen with Jewish federations and community institutions in cities Canada-wide. Part of this has involved familiarizing him with schools' infrastructure and safety protocols in the lead-up to the new school year.

Still, both Cohen and English acknowledge that the war in Israel has sparked a heightened sense of concern among day school parents and that this should not be downplayed.

"We certainly recognize the anxiety felt by school administrators and parents," English said. "We wanted to be able to show the heads of these institutions there's somebody with expertise who will provide pragmatic, how-to advice... advice based but on the reality that tensions are high in the Middle East, emotions are strong around the world."

He added: "The security audits would have been conducted in any event now that Adam is with us."

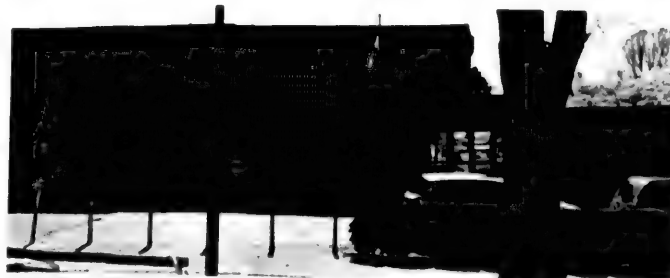
Cohen, who has worked for Federation CJA for more than four years and previously worked in what he called "personal protection" in Israel, observed: "One thing is for sure, schools are much more willing to co-operate right now. In past, they may have said, 'We'll do [the security audit] next year. We don't want to be bothered'... but, given what's happening in Israel and Europe, schools are more proactive about asking us to visit them."

Cohen said audits usually include evaluating a school's monitoring of entrance and exit points and assessing staff's knowledge of screening techniques and procedures for dealing with an aggressive individual, be it a student or intruder.

He generally advises schools to set up cameras at key access points and use a buzz-in system to enter doors.

"Security guards are good," Cohen said, "but they're expensive and not easily accessible. If staff know what to look for, that's usually enough."

He also helps schools make "intelligent choices" about equipment, be it extra lights, cameras or locks.



Vancouver Talmud Torah

"There's a lot of [security] vendors out there whose agenda it is to make sales," he said. "I've been doing this for the past 20 years... I'll say, 'This guy wants to sell you the Ferrari, but you don't need the Ferrari.'"

Cohen said he may, at some point, re-visit each school that he's audited to run training exercises with staff, something he's done at various intervals with schools in Montreal.

"You're only as strong as your weakest link," he asserted. "If you have million-dollar equipment and no one knows how to use it, that's bad."

The CJA spoke to several day schools across Canada, and none expressed feeling a greater sense of threat due to Israel's war with Hamas. Still, a number expressed that they were considering, or had made, security enhancements, both for general upkeep and to make parents more comfortable.

Elliott Brodtkin, executive director of As-

sociated Hebrew Schools in Toronto, said his school has been audited by Cohen and is awaiting his final report. Irrespective of this, the board has decided to hire a security guard for each of Associated's four campuses, with two at its Neptune site, which operates some classes out of portables.

"We're not aware of any increase to risk at the school... and we don't feel any threat increases in Toronto," Brodtkin said. "But [employing guards] gives parents and staff more comfort given the conditions in the world Jewish situation."

David Young, executive director of Netivot HaTorah Day School in Toronto, said Netivot already has a security guard and doors that can only be opened using a swipe card, but Cohen suggested the school take additional measures, such as placing film over classroom windows to slow down the time it would take to break the glass.

CONTINUED ON PAGE 27

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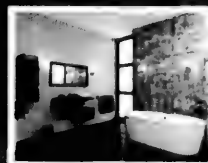
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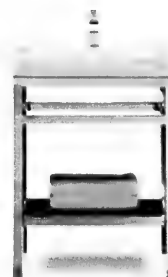
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Day school fees vary across Canada

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Parents of children in Jewish day schools - and likely many grandparents as well - will open their wallets wide this September to meet the tuition fees being charged.

A survey of Jewish day schools in Toronto, Montreal, Ottawa, Winnipeg, Calgary, Edmonton and Vancouver indicates that tuition fees for children attending kindergarten to Grade 8 range from a little more than \$5,300 in Montreal to nearly \$17,000 in Toronto. High school tuition at the Anne & Max Tanenbaum Community Hebrew Academy of Toronto (Tanenbaum-CHAT) comes in at \$24,900 per year.

And fees are going up this year. In Ottawa, the increase is being held to three per cent, while Toronto's Associated Hebrew Schools is raising tuition by 4.73 per cent for those attending grades 7 and 8. Tuition at the Robbins Hebrew Academy in Toronto is going up 3.25 per cent in grades 6 to 8 and 3.5 per cent for the full-day kindergarten program. Interestingly, fees for kindergarten programs are lower at Associated than at Robbins, higher in the older grades.

Tuition fees across the country vary, but generally are less than in Toronto. In Quebec, where the province funds 50 per cent of the secular portion of the education curriculum, the savings are more than \$5,000 per child.

Still, for a private school education, Jewish parents in Ontario may be getting a bargain. Private preparatory schools in Toronto, such as the Sterling Hall School, Bayview Glen School and Crestwood, charge tuition exceeding that faced by parents in day schools—at least at the elementary level. A year at Bayview Glen for kids in grades 3 to 5 runs \$20,600; at Sterling Hall, it's \$26,500 per year, plus an additional one-time admission fee of \$4,000; and Crestwood prices vary by grade, but for grades 3 to 12, the cost is \$23,400.

With nearly 10,500 youngsters attending day schools in Toronto alone, and attributing an average cost of \$15,000 per child, the total out of pocket, mostly after tax layout, by members of the community would exceed \$157 million. However, the tuition of 2,300 students is subsidized in part by UJA Federation of Greater Toronto. In 2013, that financial support ran to \$10 million.

Most schools offer some break on fees for those unable to pay the full amount. Generally these are geared to income and parents must divulge intimate financial details in order to qualify for subsidies.

One school in Ottawa has taken fee abatement to a whole new level. The Ottawa Jewish Community School is continuing with a program introduced two years ago of varying tuition according to income. Families with a gross income less than \$100,000 pay the least: \$11,125 for the first child in elementary school, \$10,300 for the second child and down to \$8,035 for the fourth child.

Tuition increases in lockstep with income, maxing-out at \$13,285 for the first child of families with incomes over \$250,000, \$12,500 for the fourth child. A similar grid applies to high school tuition, with a range of \$11,825 to \$13,985 for a family's first child.

Expensive it may be, but nobody is demanding Jewish children attend day schools. Families clearly believe it is money well spent, if it means their children are raised in a Jewish milieu with exposure to Jewish history, religion, culture and thought.

According to Daniel Held, executive director of UJA Federation's Julia and Henry Koschitzky Centre for Jewish Education, about 32 per cent of school-aged children in the Jewish community attend day schools in Toronto. That figure has remained fairly stable over the past 20 years, though it peaked at 35 per cent in 2001-02.

"The fact that our day school system is stable is phenomenal, based on the comparison to other Jewish communities," Held said. The Toronto system offers a range of schools, from Orthodox to Conservative, Reform and others. "The participation within the non-Orthodox community is remarkably high," compared to cities south of



Daniel Held

the border, he added

Nevertheless, there are issues confronting day schools. "One of the challenges our system faces is that increases in tuition are generally higher than inflation and the growth of household income," Held said.

Altogether 14,405 youngsters attend day schools in Montreal, about 56 per cent of the age cohort in the Jewish population. Twenty-eight hundred receive financial subsidies through Federation CJA, totalling some \$3 million.

In Ontario, parents get a tax credit for fees covering the religious portion of a school's curriculum, which can amount to a few thousand dollars. There's no direct provincial financial support for religious schools.

In Manitoba, however, all independent schools receive 50 per cent of the provincial funding that public schools receive per student. ■

With files from Janice Arnold, Jodie Shupac and Sheri Shefa

A sample of Jewish day school tuition

- Toronto's Robbins Hebrew Academy: \$14,270 for a full day of senior kindergarten (SK) to \$15,980 for grades 6-8
 - Associated Hebrew Schools of Toronto: \$13,800 for a full day of SK, \$15,500 for grades 7-8
 - Bialik Hebrew Day School: \$14,600;
 - Leo Baeck Day School: up to \$14,300;
 - Paul Penna Downtown Jewish Day School: \$15,500
 - The Toronto Heschel School: up to \$16,975
 - Winnipeg's Grey Academy of Jewish Education: SK to Grade 12, \$9,900 for first child, \$9,007 for a second child, \$6,000 for a third
 - Calgary's Akiva Academy (the Israel and Golda Koschitzky Torah Centre): SK to Grade 9, \$8,000;
 - Calgary Jewish Academy: grades 1-9, \$9,416
 - Edmonton Talmud Torah School, Menorah Academy: kindergarten to Grade 6, \$4,050; grades 7-12, \$4,250
 - Vancouver Talmud Torah: SK to Grade 7, \$13,696
- In Montreal, tuition at Herzliya High School and Talmud Torah Elementary School is broken down into secular and Judaic studies categories:
- Herzliya's secular studies' fees are generally set at \$2,450; fees for Judaic studies range from \$7,170 to \$7,670, depending on grade, for a total of \$10,120 in Grade 5;
 - Talmud Torah: secular fees, \$2,235; Judaic studies range from \$5,360 (kindergarten) to \$6,520 in Grade 6, for a total in Grade 6 of \$8,755;
 - Solomon Schechter Academy: SK \$7,690 to Grade 6, \$8,500

GUEST VOICE

Hillels preparing for questions on Gaza

Donald A. Sylvan

In the wake of this summer's Israel-Gaza conflict and the resulting media coverage, students returning to Ontario university campuses this month will be likely to face myriad of new challenges. Some of the concerns we at Hillel Canada expect to face are questions like, "I see dead children in Gaza on the television, and the announcer is saying they were killed by Israel. I don't know what to think." Or, "I see photos of demonstrators with signs that say, 'kill Jews.' I'm scared."

Advising our professionals on how to create a "safe space" for Jewish students on each campus was the centerpiece of our annual August professional development (PD) days. We ran a number of sessions on how to make every Jewish student welcome at Hillel and how to deal with the anxiety and questions students are likely to face in this trying time. With more than 50 professionals from across Canada attending the session on Aug. 19, lively discussions ensued as our Hillel directors and staff grappled with these difficult, crucial issues.

We worked through real cases that have occurred at our universities in thoughtful, insightful discussions. Presenters and participants included all of our professionally staffed Hillels in Ontario – universities of Toronto, Western, York, Queens, McMaster, Ryerson, Guelph, Waterloo, Laurier and Ottawa – as well as our colleagues from virtually every Hillel in Canada. The rich array of experiences that were shared allowed us to be better prepared for whatever we face when school starts again.

Our central advice was to legitimize the concerns of every student – to talk through the underlying issues without being judgmental. We believe our role is to comfort, educate and prepare our students – not to criticize or judge them. Within the walls of our Hillels, this discourse is crucial.

Looking around the room at our Hillel professionals during our PD days, I was proud to be part of the group. We have dedicated, talented individuals, many of them in their 30s, determined to engage with all our Jewish students and aid their Jewish journeys.

We recognize that, at this moment, our major task is to create a safe space, and we know that our determination and talent will be tested. That said, I am

“

We believe our role is to comfort, educate and prepare our students- not to criticize or judge them.

confident we will succeed in this task, despite the obstacles we are likely to face on many of our campuses.

Canadian Jews should be proud of the funding we give to this effort. UJA Federation of Greater Toronto expends over \$1.1 million to support the Hillels in Ontario, which consists of approximately 70 per cent of our 35,000 Jewish students in Canada. Both our Ontario Hillel professionals and their colleagues throughout Canada are worth the investment – and more. Our students are the beneficiaries.

Looking ahead, plans are in the works to train students in both Toronto and at the other Hillels in Ontario to be more effective advocates for Israel in the emotional and even hostile campus climate that we may well face.

At the moment, though, I am confident that all of our Hillel professionals are better prepared for a hostile campus environment, if it does indeed occur. They now have a thorough understanding of the means and resources available to create a haven for our Jewish students that is welcoming, nurturing, aware and empathetic of what they may be facing when they exit the Hillel surroundings to traverse the rest of campus.

And at the same time, we are excited to get back to concentrating on the three pillars of our Hillels: Jewish student engagement, working with each of our Jewish students to provide opportunities for them to build on their Jewish knowledge and interests, and helping each student strengthen their relationship with, and knowledge about, Israel. We look forward to providing opportunities for a thorough Israel education, especially for those students who choose to pursue a course of Israel advocacy. ■

Donald A. Sylvan is the executive director for Hillel Ontario.

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Archive collects stories of Southern African Jews

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Stephen Pincus

Hardly the wallflowers of Jewish immigrant groups, many Southern African Jews living in Ontario are well-established in fields such as medicine, law, business and academia and are notable contributors to the Jewish community.

Realizing it had a sizeable gap in its holdings when it came to archives from this community, the Ontario Jewish Archives (OJA) Blankenstein Family Heritage Centre, a department of UJA Federation of Greater Toronto, launched the "Southern African Legacy Project" this past spring.

The goal is to document and preserve the personal histories and archival materials of Ontario Jews hailing from South Africa and Zimbabwe, for the purposes of both historical research and posterity.

Staff archivist Melissa Caza, who is heading the initiative along with the organization's chair, Eric Slavens, stressed the OJA is not only interested in stories from the community's most prominent members, but in every unique immigrant account. "This is the OJA's first effort to specifically target a particular immigrant group," she said. "So this is truly a pilot project."

Still in its early stages, the initiative is slated to involve three distinct phases: the collection of local Southern African Jews' archival records, ranging from photos and films to business records, personal diaries and correspondences; the production of a number of filmed oral histories, facilitated by professional oral historians, featuring individuals within the community and an exhibition to showcase OJA's findings.

To provide direction, fundraising assistance and help get the word out, the OJA has formed a committee of five community members of Southern African Jewish descent, chaired by Stephen Pincus, a Toronto lawyer who came with his wife to Canada from South Africa, via Israel, in 1982. The committee has been reaching out to the South African community for support and has already received private donations.

"I think Southern Africans in Canada have made quite an extraordinary impact on the Jewish community and the broader Canadian community in a variety of areas," Pincus said. "The impact made especially by those who came in the 1970s and '80s has been quite profound... in law, architecture, business, academia, the arts and sciences and community work."

He believes showcasing this community's stories is worthwhile "for the children and grandchildren of those who came [from Southern Africa] and for the wider Canadian Jewish community to understand

what it means to be an immigrant and learn from the successful integration and absorption of immigrants."

Pincus said the first wave of Southern African Jews came to Canada after South Africa became a republic in the 1960s, and was followed by another wave in the late 1970s, which was precipitated by anti-apartheid rioting and civil unrest.

"Certainly, the majority who came in the '70s and '80s came because of frustration with the politics of apartheid," he noted, "but they also came for professional or family reasons... parents often followed their children to Canada."

While some Southern African Jews live in smaller Ontario cities such as Hamilton, London and Kingston, they're overwhelmingly concentrated in Toronto. Caza cited the 2001 federal census, the most recent tally available, in which 4,370 Toronto Jews said they were born in South Africa.

Southern African Jews in Canada are unique from other local Jewish immigrant groups, she said, because they weren't refugees fleeing anti-Semitism, nor were they the direct targets of violence. "[When they left Southern Africa], [t]he majority of them were financially well-off, well-educated and able to leave their country without extra social assistance," she said.

The OJA wishes to capture the experiences of Jewish Southern Africans of varying ages and backgrounds, as well as those who came here during different time periods.

So far, it has publicized the initiative in *The C/N* and *SAJAC NEWS*, a magazine published by the South African Jewish Association of Canada, and is considering putting out calls for archival materials or donations in specific synagogue bulletins.

The goal is to complete the collection of materials and oral histories in the next few years, then create an exhibit to share with the greater community. Ideally, the OJA hopes to conduct similar projects with other Jewish immigrant groups. ■

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Teens weighed down by medals after JCC Maccabi Games

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The Toronto JCCs dispatched their largest team in recent history to the JCC Maccabi Games & Artsfest in Detroit – 107 athletes in all, mostly in team sports – but it was the four swimmers competing largely in individual events who came home with the most medals.

The Toronto four won a total of 32 medals, a substantial haul of golds among them.

Although the swimmers registered success in a variety of races, few of the Maccabi athletes came home empty-handed.

Two girls under-16 soccer teams, dubbed Toronto Red and Toronto White, finished first and third respectively, winning the gold and bronze medals in their event.

The boys under-16 soccer squad lost 5-2 to Detroit in the bronze medal game.

The boys under-16 inline hockey team also lost to Detroit, though not until the gold-medal game. They came home with a silver.

In basketball, the girls under-16 team finished the tournament undefeated, earning a gold medal.

The boys under-16 hoops team won a silver medal, losing in the final to Virginia Beach by two points.

The boys under-14 team went 3-1 in the round robin portion of the tournament, but lost to Detroit in the quarter-finals, leaving them out of the medals.

In baseball, the boys under-14 team advanced to the gold-medal game undefeated, but then dropped an 11-5 decision to Mid-Westchester, leaving them with a silver.

In tennis, Kyle Singer won a silver, while Jordan Mamelak lost in the bronze-medal match, finishing fourth.

It was in the pool that team Toronto really excelled.

Joseph Samuel, swimming with kids aged 13 and 14, won 13 medals in all, six

of them golds, said delegation head Alex Voihanski.

Erin Sass, in the under-16 age bracket, won gold, silver and bronze medals, while Chad Walt captured four golds and Lea Goldman came home with multiple medals as well, he said.

Toronto's delegation to the Games was "huge" compared to previous years, said Voihanski, who also runs JCC Chai Sports. With 107 athletes, it was second only to host Detroit. Some 1,500 Jewish teens took part in the JCC Maccabi Games & Artsfest, which organizers labeled "the largest Jewish youth event in the world."

Running from Aug. 17 to 22, the Olympic-style sports competition attracted athletes from JCCs across the United States, and included teams from Vancouver, Edmonton and Calgary, as well as Israel, Mexico and Venezuela.

Parallel events in Cherry Hill, N.J. and Boca Raton, Fla. earlier in the month involved other North American JCCs.

Hundreds of parents accompanied the athletes to Detroit, said Voihanski. Toronto's participation in the annual summer tournament has grown substantially since JCC Chai Sports was tasked with organizing the local team five years ago, he said.

In 2010, the first year of JCC Chai Sport's involvement, only 10 kids were on the team. Year by year the number grew. In 2013, 55 young athletes took part and participation nearly doubled in 2014.

Next year organizers expect to bring 125 athletes to the games in Fort Lauderdale, Fla., he added.

The Games are attracting some top athletes and coaches, Voihanski continued. The girls' gold-medal winning basketball team was led by 15-year-old Samantha Brown, a shooting guard who drained more than 30 points in the championship game. "She's a game-changer," he said.

Kyra Pollak also had a strong tournament. "It was a real good team effort, but they really stood out," he added.



At left, swimmers Joseph Samuel, left, and Chad Walt take a bite out of their medals while in the top photo, the boys' basketball under-16 team snack on their bronze medals. In bottom photo, players from three soccer teams are all smiles after their tournament.

The boys' silver medal-winning under-16 basketball team relied on six-foot-seven centre Yakob Bendayan, 15, "a smooth player who I expect to be a force in the future."

"He's pretty raw. With more coaching and if he played a little more, look out. He's that good," said Voihanski.

The girls' under-16 gold-medal-winning soccer team, coached by Menashe Levi, was led by Michelle Zilberman and Sarit Winstok, "very special players" who scored some three-quarters of the team's goals, Voihanski said.

The biggest name on the boys' under-14 basketball team, which earned a silver medal, was probably one of its coaches, ESPN sportscaster Dan Shulman.

The team went through the round robin portion of the tournament undefeated,

but got a scare in the semifinal against Chicago.

After jumping into a 9-0 lead, Toronto saw Chicago claw their way back, run by run. With Toronto leading 10-9 in the last inning, and Chicago threatening to take the lead, a Chicago hitter smacked a line drive that looked to be heading through the gap between third base and shortstop. But Reuben Gasee "made a game-saving catch from third base...for the last out of the game," recounted Voihanski.

Unfortunately, team Toronto's run ended in the final against Mid-Westchester, when they faced a 14-year-old pitcher who had "just a cannon of an arm." The Toronto hitters had trouble with his pitches, which were clocked in the mid-80s, Voihanski said.

Toronto lost 11-5. ■

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Toronto took 107 athletes to the JCC Maccabi Games, above, while at right, Rick Nelson, centre, is flanked by delegation head Alex Voihanski, right, and assistant Jeremy Blustein.

Toronto preparing bid to host 2018 competition

PAUL LUNGEN

plungen@thecjn.ca

Fresh off a multiple-medal performance in Detroit, the ICCs of Greater Toronto are eager to host an upcoming JCC Maccabi Games in its own backyard.

The organization's board of directors will strike a committee to prepare a bid to host a competition, perhaps as early as 2018, said Rick Nelson, executive director of Jewish Community Campuses of Greater Toronto.

Much needs to be done to make the bid viable, including finding support-

ers to foot the bill, which can be as high as \$1 million, as well as booking multiple venues and soliciting volunteer families ready to host as many as 1,500 visiting teenagers, said Nelson.

But the upside to a successful bid is enormous, he said.

"It builds community at a very high level, and not necessarily among those already at day schools or in synagogues. It adds a lot of layers of Jewishness. This brings everyone together on an equal playing field."

Nelson said the opening ceremonies alone typically attract 10,000 to 20,000

spectators, and "when you see 1,500 Jewish kids celebrate sports and Jewish continuity, when the local community sees that, it creates a sense of pride."

The JCC Maccabi Games are held each summer, generally in three locations in North America. Last month, Toronto sent a team of 107 athletes, aged 13 to 16, to the Games in Detroit. Parallel competitions were held in Boca Raton, Fla., and Cherry Hill, N.J.

Toronto last hosted a JCC Maccabi event in 1986. Montreal served as host in 2002 and Vancouver in 2006.

Athletes vie for medals in a variety

of sports, including swimming, tennis, golf, baseball, soccer, basketball, volleyball and inline hockey.

Toronto's delegation to the event in Detroit was the largest in the last five years. Interest in the Games has grown rapidly in recent years, while JCC Chai Sports, which organizes youth and adult sports for the Jewish community, reports growing interest in its programs.

"Because of the most recent unbelievable successes of the program, we think it logical to be able to host [the JCC Maccabi Games] right here," said Nelson ■

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In POLAND, the March of the Living takes place on Holocaust Remembrance Day, when thousands of students march from Auschwitz to Birkenau.

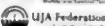
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TEAM BIEC



More anti-Semitic graffiti found in Thornhill

SHERI SHEFA
sshafa@thecjn.ca

York Regional Police are investigating the latest incident of anti-Semitic graffiti in Thornhill after a UJA Federation of Greater Toronto lawn sign was defaced with a swastika last week.

Const. Laura Nicolle said police were called to the southwest corner of Bathurst and Centre streets around 10:30 a.m. on Aug. 27 to investigate.

She said the caller reported that "an unknown suspect had drawn some anti-Semitic graffiti in the area on a sign. The sign was removed by maintenance and they advised that there is possible video surveillance. So I would say that officers would be looking into that aspect of it."

Nicolle added that the hate crimes unit was also notified, but at this point, there is no suspect.

"The fact that this reprehensible graffiti targeted a UJA Federation sign in the heart of one of the world's fastest-growing Jewish communities is especially disturbing. We are confident that York Regional Police will, as always, do their utmost to apprehend the perpetrators of this crime

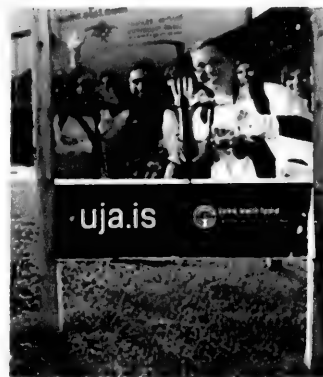
and charge them appropriately," said UJA Federation's incoming CEO, Morris Zbar.

"The swastika is a symbol of outright hatred toward Jews and other religious and ethnic groups. It evokes one of the darkest moments in human history in which genocidal intent led to the cold-blooded murder of over six million innocent Jews and countless millions of others," said Berl Nadler, the Centre for Israel and Jewish Affairs' GTA co-chair.

"Its appearance on our streets is an affront to all Canadians and is especially painful for thousands of Holocaust survivors who live in the GTA."

In July, anti-Semitic graffiti was discovered on a bus shelter in Thornhill at Atkinson Avenue and Spring Gate Boulevard, near Bathurst. It was vandalized with a spray-painted message that said "F--- Israel," as well as swastikas.

Three days earlier, anti-Arab messages were spray painted on the sidewalk in front of a Thornhill Woods mosque. The graffiti, which said "Arabs go home" and "F--- Gaza," was spray-painted in front of the Islamic Shia Ithna Asheri Jamaat (ISIAJ)'s Jaffari Centre mosque at 9000 Bathurst St., south of Rutherford Road,



This UJA Federation sign was spotted at Bathurst and Centre streets.

while worshippers attended Ramadan services.

Nicolle said there are still no developments in those cases, but she said there was an arrest made last month related to other hate-motivated crimes.

Yaeer Katz, a 29-year-old Vaughan man

was charged with two counts of criminal harassment and one count of mischief in relation to several hate crime incidents.

Katz was charged for anti-Semitic graffiti that was found at a coffee shop, for uttering religious slurs against a family, as well as four other incidents that took place between December 2013 and June 2014.

Nicolle said Katz has not been connected to the incidents at the Jaffari Centre mosque or the Thornhill bus shelter.

"He was charged with some incidents, but it's hard in some cases to connect them and investigators will be following up on all possibilities to see if any of them could potentially be connected. Without any suspect information it would be a challenge. We're certainly looking for anyone with information to contact us," Nicolle said.

Howard English, CIJA's senior vice-president said that his group is "concerned about multiple swastika graffiti incidents. We're concerned about what appears to be an increase in expressions of anti-Semitism in the GTA, which mirror an increase in anti-Semitic activity around the world." ■

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GUEST VOICE

Moral relativism is untenable

Danny Rosenberg

In the dialogue between rabbis Daniel Korobkin and Lisa Grushcow ("Free Will and Breaking Bad," July 3), I disagree with Rabbi Korobkin when he states, "You [Rabbi Grushcow] seem to be suggesting that every situation is morally relative..." I contend that Rabbi Grushcow is not suggesting this at all. Instead, she embraces moral relativism through and through.

She argues that the exercise of free will when making moral decisions requires the use of a sliding-scale continuum between "moral relativity and religious certainty," and she asserts it is "entirely possible to say that some things are absolutely right or wrong, but not everything." Moreover, she says the Torah and the Talmud contain interpretations and debates that "are not always clear" and their dictates are "not always followed." Why is this? Because, "just as the authors of the Talmud interpreted the Torah for their own times, so too do we try to find meaning

in ancient texts that can speak to us here and now."

There are both conceptual and practical flaws in Rabbi Grushcow's argument. The sliding-scale procedure for making moral decisions situates moral relativism on one side of the continuum and religious certainty on the other. However, both ends are contradictory by definition and cannot be accepted simultaneously.

Moral relativism refers to the denial of objective, universal truths, values and principles (religious certainty) – hence all such precepts are relative – such that no moral decisions can be determined conclusively.

The sliding-scale continuum cannot be a yardstick to measure and judge the rightness or wrongness of a moral situation or issue. Where do moral relativism and religious certainty begin and leave off on the continuum? And who decides "things are absolutely right and wrong, but not everything?" Not Rabbi Grushcow, because, by endorsing and giving consent to moral relativism

on the continuum, she subscribes to a moral position that cannot recommend itself (if everything is relative, so is moral relativism; therefore, there is no reason to agree to it over any other moral reasoning approach). Not even free will can provide an independent reason for accepting moral relativism.

Besides these conceptual errors, Rabbi Grushcow also argues that the interpretations and debates in the Torah and the Talmud are "not always clear" and their dictates "not always followed." This implies that many interpretations are clear and many directives are followed but "not always."

The "not always" clause does not in and of itself refute the immutable truths, values and principles of the Torah and the Talmud. Yet moral relativists exploit interpretive differences and diverse halachic rulings as proof that religious certainty does not exist, and therefore one is free to interpret "ancient texts," and pick and choose, even discard, religious beliefs and practices as one sees fit (presumably via the use of

the sliding-scale continuum of moral reasoning).

This is why Rabbi Grushcow believes "the authors of the Talmud interpreted the Torah for their own times," exclusively in relation to their moral challenges. The only job we have today is "to find meaning in the ancient texts that can speak to us here and now."

But suppose we don't find such meaning and nothing or very little of the "ancient texts" speaks to us today, then what? Then there is no authoritative foundation, let alone a God-given one, for a Jewish belief system, and religious practice, if it exists at all, becomes subservient to personal preferences. These are the hallmarks of moral relativism that Rabbi Grushcow advocates and they are antithetical to a Jewish understanding of free will and moral decision-making. ■

Danny Rosenberg is with the Department of Kinesiology at Brock University in St. Catharines where he teaches philosophy and ethics of sport



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Film shows 'Diviner' uncovering Jewish bones

PAUL LUNGEN

plungen@thejcj.ca

A young man inches his way across a remote forested field, lugging what looks like a vacuum cleaner canister connected by cable to a keypad or screen of some sort. On other occasions, he and a helper move the contraption in front of a brick building.

Whether it's in a settled area or, more often, in a dense forest, Alexander Schwartz is looking for something that has been ignored for more than 70 years – the remains of Polish Jews who were murdered by the Nazis during World War II.

The ground-penetrating radar at his disposal has unearthed numerous bone fragments, some of which have been finally given the proper burial they deserve.

Schwartz works for the chief rabbi of Poland and he is known in Polish as *Rozdzkarz*, or the diviner – like someone searching for water.

His story, and the story of slain Polish Jewry, will be told in a documentary by Polish filmmaker Kamila Jozefowicz, to be called *The Diviner*. The trailer is already available online and Jozefowicz, with the help of Torontonian Lisa Cherry, is soliciting investors to fully fund the project.

With a budget under \$100,000, only about \$51,000 remains to be raised, said Cherry. Jozefowicz expects to finish post production in about a year and present the film at festivals, on television and in schools.

"My photographs, or stills from the future film, were already used for the interviews in magazines that my colleagues gave about their work. The short footage that I edited was presented by one of them at the International Holocaust Remembrance Alliance conference, together with the lecture on what we are doing, which took place in Krakow in January," she said in an email.

"I also travel with my colleagues to high schools in different parts of Poland, where we do presentations on what we are doing and about the history. We try to encourage young people to get interested in their local history, which very often was connected with Jewish people, as some of those towns were 50 to 90 per cent Jewish.

"Our goal is to make people understand that those people murdered were people like them, who lived in their towns, who were of Jewish origin but of Polish nationality, and who deserve the same respect," she said.

The original project as envisioned by the Polish Rabbinical Commission on Cemeteries in Warsaw is to search out the killing fields and then to construct a proper memorial for the slain as well as a historical record that may not otherwise exist, said Cherry.

The film traces Schwartz as he goes from



Lisa Cherry

site to site in Poland, and interviews elderly Polish witnesses, who describe the events that led to the mass killings. Interspersed are period photographs.

"We receive a lot of calls or letters from people, mostly from eastern Poland. Usually, they witnessed the murders and they want to share it with us," said Jozefowicz. "They are usually very old and I guess this is something that they feel they have to do before they pass away."

"It is not always simple to them, some of them were just young kids. When they witnessed the mass murders, their lives were marked with this experience forever."

"She talks to witnesses, who sometimes break down," said Cherry. "You'd think it was yesterday. They're still right there in that time. They've been carrying these emotions for 70 years."

Like many Poles, Jozefowicz was well aware of the history of the World War II, but as she read more about it, she became more skeptical about human nature. She began to feel that people were inherently evil.

"Before my first trip to rural Poland I was a bit worried [about] what I was going to find there. After around 10,000 kilometres that I did with my camera, I can say that now I look at things from a different angle."

"My basic impression is that there are good and bad people everywhere, no matter of their origin."

"I've heard about Polish people who were killed together with their families, just because they were hiding Jews. I also heard about Polish people who gave away Jews and their Polish neighbours for a bottle of vodka, some sugar and pork fat."

"I hope that now comes the time when people will try to come to terms with their past. Now is a good time, if not the last moment for it, as the ones still alive are very old."

For Cherry, *The Diviner* goes beyond a film project. "I had relatives who died there and could be buried there," she said. "I have a strong sense of justice. They're human beings and they should be remembered. ■"

New rabbi enthusiastic about Shaar Shalom's future

SHERI SHEFA
sshefa@thecjn.ca

Rabbi Steven Schwarzman, who is about a month into his two-year contract as the spiritual leader of Shaar Shalom Synagogue in Thornhill, Ont., said he is optimistic about the shul's future, despite challenges it has faced in recent years.

"Shaar Shalom... is a community that is poised for growth. It sounds cliché, but it really is. And I don't mean only in numerical growth, but internal growth. It is a shul that hadn't had a rabbi for a year, and people are hungry, I think, to really grow and develop more of the wonderful things that are already happening here," said Rabbi Schwarzman, who comes to the Toronto Conservative shul following three-year stints leading congregations in Bangor, Maine, and Worcester, Mass., respectively.

Rabbi Schwarzman, 54, who left behind a job as a technical writer and trainer for an Israeli software company to pursue a career as a rabbi, was ordained in 2008 at the Jewish Theological Seminary in New York.

"I moved around with the company, starting with them in Israel - where I lived and where I met my wife and our first child was born - to a bunch of [American cities]... It became an international company, and back in North America... I wanted to re-integrate my passion for Jewish life into my day job," he explained.

"I revisited the decision I had made 20 years before, when I made aliyah, that if I hadn't made aliyah, I would have applied for rabbinical school."

Rabbi Schwarzman cited Toronto's "exciting" Jewish community as one of the reasons he was interested in serving as Shaar Shalom's rabbi, but also acknowledged some challenges he might face in his new role.

In 2012, the shul's executive and board of governors decided not to renew the contract of Rabbi Martin Berman, who had led the congregation for 18 years. Rabbi Berman sued for wrongful dismissal. The case was settled out of court, and he remained the shul's spiritual leader until the summer of 2013.

The synagogue's membership had already been on a decline, dropping from about 600 families in 2007 to the 400 member families it has today.

Rabbi Schwarzman said he is committed to bringing the membership numbers back up.

"It's important for two reasons. Every-



Rabbi Steven Schwarzman

one is aware that you need numbers to pay the bills, but there is a deeper reason too. You need a critical mass to have an energy in the room. One of the things I place as my highest priority is building that sense of energy in the room... It's not only about how many members we have, but also about the intensity about what happens inside," he said.

"I think our numbers are not going to be going up dramatically. I don't think we're going to become a 3,000-member shul, and that's not our goal. I think we're happy to be small enough where we know each other, but bouncing back up to where we have been, now that there is a rabbi on board."

One of things Rabbi Schwarzman hopes will attract new members is the decision the congregation made last year to change its constitution to allow for concurrent egalitarian and traditional Shabbat services.

"It's a shul that is committed to traditional prayer and, as you know, it's committed to looking into offering egalitarian prayer also. Not instead, but also. And that's a very exciting thing. Because, as a rabbi, I'm looking for ways to help people plug into Judaism, and to offer additional ways is a good thing," he said.

"It is not at all my ambition to change what works. The last thing I would ever want to be is the ugly American tourist planting some flag here."

Rabbi Schwarzman said he recognizes that Canada's Conservative community is more traditional than the one in the United States, and he is encouraged by it.

"With a greater tradition here, I have found, there comes a great amount of knowledge. It's not blind practice, it's not blind adherence to rituals that no one understands. On the contrary, there is a great commitment here - and that is incredibly exciting to a rabbi." ■

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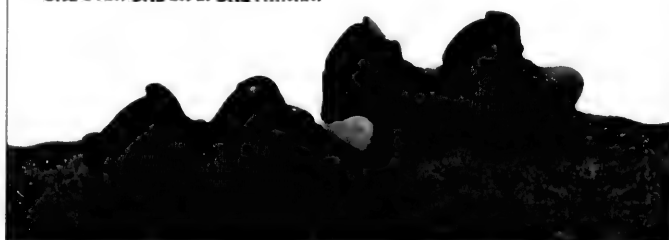
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Film fest accused of 'pinkwashing'

LAUREN KRAMER

PACIFIC CORRESPONDENT VANCOUVER

Two directors withdrew their films from this year's Vancouver Queer Film Festival (VQFF) because the organization's printed guidebook included an advertisement featuring an Israeli flag that was sponsored by Yad b'Yad, a local group that supports the Jewish LGBTQ community.

The ad depicted the Israeli flag alongside a pride flag and wished the 11-day VQFF, which ended Aug. 25, mazal tov on its 26th anniversary.

"We formed a few months ago and decided to put ads out in the community to let people know we exist," says Jonathan Lerner, chair of Yad b'Yad. "Our intention was to celebrate pride and congratulate the film festival on 26 years, and we used the two flags to show our solidarity with the community. The ad was not intended to be political."

Patty Berne, director of the film *Sins In Realis*, was the first to pull out on Aug. 14, stating she was "angered and disappointed" the VQFF accepted the ad. She said it "attempts to portray the state of Israel as a friend to LGBTQ communities, particularly in the current moment as the people of Palestine are living through hell and dying in staggering numbers daily."

Can Candan, director and producer of *My Child*, withdrew his documentary a few days later because, he said in a letter to VQFF organizers, the festival had not taken a "public and vocal stand against the Israeli government's unacceptable policies." He cited an obligation to join the boycott, divestment and sanctions campaign "as filmmakers and human rights activists with conscience."

"We were very disappointed that we had to withdraw our film," Candan told *The CJN*. "If we are invited and if we are able to determine that VQFF has taken concrete steps to distance itself from the pinkwashing efforts of the Israeli government and also has taken an active position against the Israeli government's violation of human rights of Palestinian people, we would surely like to show our film [in Vancouver] in the future."

The filmmakers' withdrawals were discouraging, said VQFF executive director Drew Dennis. "We had many conversations encouraging them to keep their films in the festival, so I was saddened that they withdrew, but we want to respect them for the decision they made for themselves."

Dennis said neither of the films contained any content related to the Middle East, and he insisted the VQFF had no political stance on world issues. "We heard from a number of filmmakers who were voicing concerns about the ad, but the festival is a place where we bring people together and



Drew Dennis

allow a diversity of viewpoints."

Mik Turje, another director who raised concerns but didn't pull his film, also issued a statement, as did Queers Against Israeli Apartheid and the Simon Fraser Public Interest Research Group, a student-run social justice centre.

The statements claim ads such as Yad b'Yad's try to "pinkwash" Israel's image by focusing on the state's gay rights rather than its treatment of the Palestinians. Turje said though the VQFF has made it clear it has no position on the issue, "I believe that choosing neutrality in a situation of oppression is a form of complicity. The project of pinkwashing dehumanizes Palestinians in our name, it frames Israel as a liberal democracy in our name, and it fuels Islamophobia and racism in our name."

After concerns about the ad were raised in July, the VQFF decided to donate Yad b'Yad's \$630 in ad revenue to Just Vision, a group that says its goal is to use film and multimedia to foster "peace and an end to the occupation by rendering Palestinian and Israeli nonviolence leaders more visible, valued and effective in their efforts."

Dennis said the Middle East is "not part of our mandate... So we chose to make the donation in an effort to contribute in a more productive way."

That didn't sit well with Lerner and Yad b'Yad. "By treating our ad revenue differently from every other group and ad, they essentially bowed to the pressure, succumbed to the bullies," he said. "The gay community knows full well what it feels like to be alienated and excluded, but that's what the VQFF is promoting by treating our ad revenue differently."

Lerner said Yad b'Yad wasn't given a choice about where its ad money would be donated. "I don't know much about Just Vision, but we don't support our money being donated. It's not what we paid for."

Dennis said the VQFF board will meet this fall to review its practices, and that the controversy over this year's festival had raised the fact that "something as complex as this issue is not served by our policy." ■

Winnipeg agencies get federation funding boosts

MYRON LOVE

PRAIRIES CORRESPONDENT, WINNIPEG

For the second year in a row, the Jewish Federation of Winnipeg has been able to increase the size of its yearly allocation to its beneficiary agencies.

Faye Rosenberg Cohen, the federation's planning director, said the funds available for allocation for the coming year (as of Sept. 1) are \$3,261,800, an increase of \$144,696. That follows a record increase last year.

As usual, the major beneficiaries are the Rady Jewish Community Centre, the Jewish Child and Family Service (JCFS) and Gray Academy. The latter, the community's junior kindergarten-Grade 12 Jewish day school, received \$947,500, up by \$32,500 – a 4.5 per cent increase – which will go largely toward the school's rental payment. (The school is located in the Asper Jewish Community Campus, whose board operates the building and collects fees from tenant agencies.)

The school also receives funding from the provincial government, which funds all private schools in the province at the rate of 50 per cent of public school funding, which translates to about 40 per cent of the Gray Academy's annual budget.

The Kaufman Silverberg Jewish Library, which is in the school's basement, had its grant bumped up by \$1,500, to \$58,500, to cover the cost of inflation.

JCFS, the second-largest recipient of CJA funding after Gray Academy, was granted an increase of \$42,000 – part of a total allocation of \$786,000. The increase, Rosenberg Cohen said, is largely being used to supplement the agency's program that helps people with drug and alcohol addictions, and to replace some of the funding withdrawn last year by the Claims Conference that was used to supplement home-care services for Holocaust survivors in the community.

The Rady Jewish Community Centre, the campus building's other major tenant, got an allocation of \$497,500, an increase of \$14,000, while the Jewish Heritage Centre of Western Canada received \$5,000 more, for a total of \$70,000.

Camp Massad, the 60-year-old Hebrew language camp just north of Winnipeg, received \$52,500, an increase of \$7,500. Massad is in the midst of a \$1-million fundraising campaign to pay for a major upgrade to its site.

B'nai Brith Jewish Community Camp received a \$5,500 raise, to \$60,500 for the coming year.

Agencies based outside the campus

“

With ever more family members and members of the public attending Rosh Hashanah services at the Simkin Centre, attendance has grown beyond capacity

also received generous increases. The most important of these is the Gwen Selter Creative Living Centre in North Winnipeg, which provides Jewish seniors with a variety of programs and companionship. The centre also is responsible for preparing kosher meals for shut-ins, Jewish patients in hospitals and Jewish prison inmates. It received a \$2,500 boost to \$131,500 for 2014-2015.

The Shalom Residences – the group of group homes in North Winnipeg for developmentally disabled Jewish adults – received an additional \$6,000, for a total of \$27,500.

The federation also supports a couple of off-site educational programs. Temple Shalom's religious school received \$6,000 – the same as last year – while Chabad's Jewish Learning Institute received \$5,000, also the same as last year.

The Aleph Bet Child Life Enrichment program, a north Winnipeg daycare operated according to Jewish tradition, received \$4,000 for 2014-15, an increase of \$1,000 from last year.

Rosenberg Cohen said the federation has one new beneficiary agency this year: the Saul and Claribel Simkin Centre, Winnipeg's Jewish nursing home, where a \$7,300 grant will go toward paying for equipment and choir members for the seniors home's yom tov services.

“With ever more family members and members of the general public attending Rosh Hashanah services at the Simkin Centre, attendance has grown beyond the multipurpose room's capacity,” she said.

Rosenberg Cohen noted that Winnipeg's annual CJA campaign has a very low default rate. “It's astonishing from year to year how incredibly low it is,” she said. ■

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Shira Herzog practised 'loving criticism' of Israel

RON CSILLAG
SPECIAL TO THE C.J.N.

Shira Herzog, who straddled the worlds of professional philanthropy and political analysis, died Aug. 24 in Toronto after a lengthy bout with breast cancer. She was 61.

Virtually a household name in Canadian Jewish circles, especially to those who read her columns on Middle East analysis in *The C.J.N.* and the *Globe and Mail*, Herzog offered erudite, mostly progressive views that challenged prevailing sentiment.

She believed the policies of the Likud government were open to public scrutiny, and rejected the notion that Diaspora Jews must march in lockstep opinion with Israel. She called it "loving criticism."

"Hypersolidarity [with Israel] can close down a conversation, because it can become a no-win, futile ideological debate," she wrote in *The C.J.N.* earlier this year.

Feisty, passionate and deeply committed to a democratic and progressive Israel, she questioned the view that the Jewish state could be an occupying force while maintaining its democratic values. "It's a Zionist voice that respects the minorities, that wants all citizens to be treated equally, that does not want to be the occupier," she wrote in a *Globe* column last year. "It does not want an Israel at the expense of democratic values."

A former director of research and later executive director of the Canada-Israel Committee (CIC), Herzog was a regular contributor to *The C.J.N.* from 1994 to 2003 and again beginning this year. Since 2002, she wrote some 140 columns on the Middle East and Jewish affairs for the *Globe*.



Shira Herzog, third from left, moderates a panel in 2012 with, from left, Janice Stein, Talia Sasson and Peter Beinart. C.J.N. FILE PHOTO

"I was taken by how enthusiastic, engaged and hard-working she was," said the *Globe's* comments editor, Natasha Hassan. "She really was a fine writer. I thought she was always very measured in her analysis. She helped translate for our readers some of the confounding dynamics of the Middle East."

For a brief period, she hosted a television news magazine show, *Israel Today*, on Vision TV. Guests quickly became familiar with a laser-like gaze that alternated with a luminous smile.

In 1987, she moved to philanthropy as vice-president of the Calgary-based Kahanoff Foundation, one of Canada's largest private foundations, later becoming its president and CEO.

Dividing her time between Canada and Israel, Herzog was chair of Philanthropic Foundations of Canada; and served with the American-based Council on Foundations; the Institute for Research on Public Policy, headquartered in Montreal; and the Tel Aviv-based Israel Democracy Institute, which promotes democratic values and political institutions in the country.

She was active with the United Way of

Greater Toronto and Mount Sinai Hospital. She had been a senior fellow at Massey College and was a strong supporter of the New Israel Fund of Canada.

"Her writings about the Middle East displayed both her depth of knowledge and her political sophistication – no easy moral simplicities for her," eulogized her friend Chaviva Hosek, a former Ontario cabinet minister, at Herzog's packed funeral Aug. 26.

Toronto community leader Rose Wolfe, who attended Herzog's Jerusalem wedding with her late husband Ray, was a close friend. "It was a strange friendship because she was much younger and yet we always stayed in touch," Wolfe said.

"I really, really loved that girl. I admired her so much. She had this illness for six years and she was always very upbeat. Never, ever showed a sign of weakness. She was organized to the last minute, clear as a bell."

Herzog had pedigree. Her Dublin-born father, Yaacov Herzog, was the son of Rabbi Yitzhak Halevi Herzog, Israel's first Ashkenazi Chief Rabbi. The younger Herzog was also an ordained rabbi and earned

a doctorate in international law from McGill University. He became an adviser to the nascent state of Israel's foreign affairs ministry and went on to advise four Israeli prime ministers.

Her mother, Phina, represented Israel at the World Health Organization.

While envoy to Canada from 1960-63, he engaged in a famous public debate at McGill with the British historian Arnold Toynbee, who called Jews a "fossil" and compared Israel's actions in the 1948 War of Independence to those of the Nazis.

His brother, Chaim – Shira Herzog's uncle – served as chief of Israel's military intelligence and was president of Israel from 1983 to 1993. Meanwhile, Chaim's son, Yitzhak (Isaac) Herzog – Shira's cousin – is head of Israel's Labor Party and Leader of the Opposition.

Herzog was born in Israel in 1953 and spent three of her childhood years in Canada. After completing her military service back home, she graduated with a BA in history and English from Hebrew University in Jerusalem.

Returning to Canada in 1974, she completed a master's degree in English at York University.

In a statement to *The C.J.N.*, Rafael Barak, Israel's ambassador to Canada, said: "I was deeply saddened to hear of the passing of my dear friend and great Zionist, Shira Herzog...She always remained a proud Israeli and she inherited her father's eloquence as a strong defender of the Jewish state. On behalf of the State of Israel, I offer my sincere condolences to her family."

CONTINUED ON PAGE 27



The Consulate General of Israel in Toronto
joins the entire Jewish community
in mourning the passing of

Shira Herzog, ז"ל

A dear friend and a true champion of Israel.

New Israel Fund of Canada
הקן החדשה לישראל

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the Herzog Family
on the passing of

Shira Herzog ז"ל

Our community has lost a wise and passionate
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ציון וירושלים

The Board of Directors & Staff
New Israel Fund of Canada

Day schools urged to 'be vigilant' about security

CONTINUED FROM PAGE 12

"The second [Cohen] walked in the building, he saw things we could do differently," Young said. "That's how in tune he is to this kind of stuff."

The administration has emailed parents assuring them that Netivot is being "as proactive as we can to ensure the safety of anyone in and around the building," Young said, adding that the school will likely request an audit every few years.

Cathy Lowenstein, head of school at Vancouver Talmud Torah, said her school is considered "one of the most secure institutions in the city" because it has only one entrance and a full-time security guard. After consulting with the Jewish Federation of Greater Vancouver, however, the school decided to hire an addi-

tional guard for the first days of school, to ensure "our families feel... we are taking the situation seriously and can feel good about coming to school."

She said the school is also in the process of establishing a formal safety and security committee to "deal with things ongoing," and is looking into keeping the second security guard on for longer.

Lowenstein said the federation routinely works with Vancouver police and a private security firm, as well as engaging in dialogue with CIJA, to assess whether local day schools are in danger.

"The security expert doesn't think there's a heightened sense of risk," she said, "but there's a heightened feeling of concern, and that's real. We have 500 children in

this school, and we are being vigilant."

Laurence Kutler, head of Montreal's Talmud Torah Elementary School and Herzliya High School, said his staff has been working with Cohen to address security concerns that run the gamut from infrastructure to teaching faculty members how to react to a threat. "We have a lot of security as is, and we don't do anything without discussing it with the head of security. I can't go into details... if we say too much, we compromise security," he said.

Claire Sumerlus, head of Robbins Hebrew Academy, said she doesn't feel there is enhanced risk, but said "it's always good to be prudent." Robbins has been audited by Cohen and will be installing extra light-

ing and more cameras in its hallways. It's also instituting a policy requiring all parents to wear special tags while on school premises, to confirm their identity.

Addressing whether schools are particularly vulnerable compared to other Jewish institutions, Cohen said, "Jewish schools are frequented [almost] daily Synagogues are frequented once a week or on holidays. It's statistical. A place that's used daily by large numbers of people is my No. 1 priority. But that doesn't mean schools are more vulnerable."

His overall advice is to use caution. "The No. 1 one rule I tell them is, 'Be vigilant,'" he said. "If there's something you're unsure about, report it. Ask questions. Do this regardless of the political situation." ■

Tribute dinner planned

CONTINUED FROM PAGE 26

The New Israel Fund of Canada (NIFC), which had planned to honour Herzog in a tribute dinner Sept. 10, praised her as "a wise and passionate voice and a great friend of the State of Israel. Her passing is a profound loss for all of her family and friends, for the Canadian Jewish community, and for all lovers of progressive Israel."

The dinner will now be a memorial, "an opportunity for Shira's friends and admirers to celebrate her life and to really recognize the impact Shira had and likely will have on progressive Canadian supports of Israel," said NIFC executive director Orit Sarfaty. Yitzhak Herzog will be the keynote speaker.

Shimon Fogel, CEO of CIJA, said Herzog

"was greatly respected within the pro-Israel community and contributed substantially to the CIC's success in generating support for Israel here in Canada."

Herzog is survived by a son, Kobi David Bessin, daughter-in-law Shelby Greenberg, grandchildren Olivia and Ethan Bessin in Toronto, and a brother and sister living in Israel. ■

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Anatomy of the Canadian Museum for Human Rights

TOBY SALTZMAN
SPECIAL TO THE C.J.N.

Gail Asper says the chain of inspiring moments leading to her father's idea for Winnipeg's Canadian Museum for Human Rights (CMHR), which opens Sept. 20, started with concerns about rising anti-Semitism during the 2001 World Conference Against Racism in Durban, South Africa.

Determined to educate Jewish kids about the Holocaust, Israel Asper and his daughter began taking Jewish and non-Jewish groups to the United States Holocaust Memorial Museum in Washington, D.C., with the Asper Foundation's Human Rights and Holocaust Studies Program.

"We focused on grade niners, because teachers said they are seeking moral clarity. Each kid signed a memorandum of personal responsibility to reinforce the message that the Holocaust was allowed to happen while good people stood by and evil was allowed to flourish."

One day, while chatting with a group en route to view the Declaration of Independence, Gail realized that most kids didn't know about common civil liberties stories.

"So we visited Ottawa. We realized the Holocaust had been successfully eliminat-

ed from the Canadian War Museum, [and] the Charter of Rights and the story of Canadian human rights was not covered anywhere." Gail suggested creating a museum in Ottawa. Izzy – as the philanthropist and former CEO of Winnipeg-based CanWest Global was fondly called – preferred Winnipeg for its cultural diversity and its location in the geographic centre of North America.

Anticipating the opening of the \$350-million CMHR – Canada's first national museum outside the capital region, and built with money from private donors and all three levels of government – along with her brothers Leonard and David, Gail said, "I am happier than I could imagine. Dad's vision, drafted in 2001, is intact today. Our first plan included an introduction of human rights and a Holocaust exhibit with repercussions of the Holocaust genocide. We fought to keep that, as... every human rights expert said you cannot have a human rights museum that does not address the Holocaust. We don't need another memorial. So the Holocaust is told from a human rights lens, as the science of genocide and anti-Semitism, and is relevant to the world today."

Her father, she added, wanted a "walk of shame" with Stalin, Hitler and Mao. "In-



Izzy Asper's brainchild opens Sept. 20.

stead we have ordinary exemplars that will resonate with young people. Dad wanted less stress on rights and more on responsibility. Dad believed 'He who saves one person saves a community of people.' If the CMHR encourages people to stop an injustice, prevent one incident of cruelty in the world or take action or write a letter that provokes our government to take action, then we did our job.

"We aim to transform bystanders to human rights heroes. Young people should know how we fought for rights, and how it was when aboriginals had no rights and no vote, and Chinese and Jews were discriminated against... Our message is one of vigilance. We may be glorious and free, but we must stand on guard for Canada."

Describing the CMHR's ambition to be a place for dialogue and education that ultimately promotes action, Gail said: "We hope the dividends will be a more humane and peaceful world, where we do not avert our eyes. That ties in with the message of the Holocaust: if the U.S. and Canada had taken in refugees during the war, millions of lives would have been saved. I hope that kids who visit will be our future CEOs, journalists, educators, leaders and developers of human rights policies. Imagine the impact if tens of thousands of kids could learn to take personal responsibility."

The Asper Foundation and the museum plan to develop an educational program and a tailored student travel program, aiming to bring in 20,000 kids each year. The CMHR is also planning seminars for educators to teach human rights.

New Mexico-based architect Antoine Predock was inspired by the museum's location near the Forks, meeting point of the Red and Assiniboine rivers in down-

town Winnipeg and a place of consensus for First Nations leaders. He envisioned oppressed cultures connected to the earth, moving from darkness to light.

Ultimately, the exterior architecture evokes a mountain, clad in stone and wrapped by a glass cloud (or perhaps coddled by a silver dove of peace) whose pinnacle soars to the light.

The interior gives the sensation of climbing a mountain of human rights issues toward the lofty ideal of inspiring change. From the lowest level – where the gala space is tinged in dark, earthy, subterranean colours – visitors explore the museum via a ramp clad in sheets of glowing alabaster that eventually slopes to a light-filled atrium where a serene "Garden of Contemplation" – artfully designed with reflecting ponds fringed by basalt boulders – leads to a light-filled atrium and the Tower of Hope. Looking up at the atrium, the supporting, spiralling beams evoke humanity spiralling above evil and genocide to a hopeful, civilized world.

As the interactive and visual exhibits were not yet installed during a recent preview, exhibit designer Ralph Appelbaum described the uniqueness of the museum as a collection of personal stories peppered with cultural, philosophical and political ideas – rather than artifacts – all meant to trigger a visitor's sense of compassion and empathy for others.

Appelbaum described it as a "museum of conscience," akin to "visiting an ethical spa" for "a moral tune-up" and sensitivity training to build a better civilization.

CEO Stuart Murray predicts it will inspire people to check their moral compasses with inspiring, hopeful stories of ordinary people – "beyond Nelson Mandela" – who, say, stand up to racial taunts or schoolyard bullies and transition from being bystanders to being engaged in creating a better civil society.

The galleries will explore complex concepts and themes from multiple perspectives using films, theatre and multi-sensory stations designed to engage interaction. The provocative gallery displays will cover Aboriginal traditions, perspectives and concepts of humanity and responsibility, along with the Holocaust, Nazi techniques of genocide and Canada's experiences with anti-Semitism. Also explored will be the roles of secrecy and denial in global atrocities, such as the Ukrainian Holodomor as well as genocides in Armenia, Rwanda, Ethiopia, and Srebrenica in Bosnia. Other exhibits are designed to inspire teens and young adults with stories of Canadians who have made a difference. ■

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Future uncertain for German Jewish communities

JANICE ARNOLD

jarnold@cjnews.ca

Andreas Nachama, one of the few Jews in Germany today descended from the prewar community, is not so confident about the future as the official body, the Central Council of Jews in Germany.

The threat is not physical or political, but demographic, he believes.

A rabbi, he is the son of Estrongo Nachama, the Greek-born chief cantor of the Berlin Jewish community who survived Auschwitz and, according to his *New York Times* obituary in 2000, "did as much as anyone to revive Jewish life in that city after Hitler destroyed it." His mother was a native Berliner.

The younger Nachama, the former leader of the Berlin Jewish community, points out that in 1998 there were 200,000 registered Jews in Germany. Today the figure is half.

The reason for the decline is that many of the Jews from the former Soviet Union (FSU) who flooded into the country in the 1990s were older and they have since died, he said. In addition, young Jews are leaving the country for jobs elsewhere.

Nachama is dean of the master's program in Holocaust Communication and Tolerance at Touro College Berlin, a branch of the American institution founded under Jewish auspices. Started in 2007, the Holocaust course's enrolment is small, but the great majority of students are not Jewish.

The college is in a suburban home originally owned in the 1920s by a Jewish department store owner but which was later confiscated by the Nazis.

The vibrancy of Jewish life in Berlin is "quite something" for such a small community, Nachama says, but "it is only surviving because the German authorities are financing it," as well as the array of Jewish-related museums and memorials that have been created since the 1980s.

Born in 1951 in Germany, Nachama said living there feels normal.

"I have never felt anti-Semitism. I read about it sometimes in the papers, or I hear about someone who moves out of an apartment because of something, but that is part of the reality probably for Jews in most places in the world," he said.

The past is always present, he said, adding with a shrug. "It is what it is. If I think about all the people murdered, I would jump out the window."

Asked what concerns him more: the political far right or radical Islam, Nachama responds: "Middle East terrorism is the main threat to Jewish institutions and life. Since the 1950s, polls have [consistently] shown 25 per cent of Germans are poten-



Calgary native Aubrey Pomerance is head of archives at the Jewish Museum Berlin, a state institution designed by U.S. architect Daniel Libeskind, that receives about 700,000 visitors a year. JANICE ARNOLD PHOTO

tially anti-Semitic; and five per cent will vote for the far right. Until now, that has not been a threat to the Jewish community.

"Middle East terrorism is a completely different scene. I don't know how it will develop."

Another skeptic is Chana Schutz, deputy director and chief curator of the Centrum Judaicum, a museum and documentation centre in the former Neue Synagogue, which was once the largest shul in Germany when it was built in 1866.

She says the number of Jews is going down. Those from the FSU are "commuting" regularly back to Russia and Ukraine. The young are emigrating, often to Israel or the United States, like her own two children.

Schutz is a convert to Judaism who met her American Jewish husband in Jerusalem.

Among those Jews who settled in Germany by choice and remain glad they did is one of Nachama's students, the

American Sharon Kuckuck who came in 2001 with her German artist husband.

Her family questioned her decision, and her mother still sends her media stories about how bad things are for Jews in Europe.

"I'm always aware of history, but what keeps me here, besides being an exciting place and cheaper than elsewhere, is that I don't feel marginalized. I feel at the centre of society. Absolutely everything is open for discussion," she says. "People here are still unpacking history, it's not like in the U.S., where if there is one Holocaust program, they say we've done that."

Zohar Bonnie, an Israeli guide at the Jewish Museum Berlin, came 10 years ago as a musician. Berlin was the place to be. His enthusiasm hasn't waned. "I can't imagine living anywhere else," he said.

His Canadian colleague at the museum, head of archives Aubrey Pomerance, has been living in Germany since 1983, pursuing academic interests.

He, too, sees signs of the decline. The Calgary native is pessimistic about the survival of Jewish communities in the small towns, which is where the government has been encouraging immigrants to settle. He also thinks the Israeli influx is transitory, and that the level of Jewish identification of those from the FSU is questionable.

Their children are fully integrated in German society, he observes. "We now have Russian-Jewish-German authors."

Jewish life is "fraught with complexity," he said, not the least of which because it is completely dependent on the German state.

"There are no Jewish community centres here as there are in North America, which would be so important. The real challenge is getting the young involved," he says.

Certainly, the German government wants to stem any slide in the Jewish population. Felix Klein, the Federal Foreign Office's special representative for relations with Jewish organizations, said the government is re-activating the open-door policy extended to FSU Jews in light of the strife in Ukraine.

At the same time, Klein said Germany does not want to compete with Israel, which is encouraging Ukrainian Jews to make aliyah. About 60 people are inquiring each month at the German embassy in Kiev, and a similar number in Moscow, he said. "They can come and live here right away. They are treated like ethnic Germans. They have citizenship within two months."

Klein seems genuinely enthused. "It's a miracle what has happened here," he said, referring to the return of Jewish life. "Sometimes, even I can't believe it." ■

66

"I'm always aware of history, but what keeps me here... is that I don't feel marginalized. I feel at the centre of society."



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A month ago, 82 per cent of Israel's Jews supported Prime Minister Benjamin Netanyahu – an impressive achievement in Israel's fractious political climate.

Two weeks later, his approval rating was 55 per cent. By Aug. 24, on the eve of the ceasefire, it was at 38. A full half of the country disapproved of his performance.

Why the steep drop? Throughout 50 days of conflict, Netanyahu aimed above all to project strength and determination. Over and over, he said he would never compromise the security of Israel.

In July, it seemed, most Israelis believed him. After Hamas either broke or rejected a series of ceasefire proposals, Netanyahu sent ground troops into Gaza to destroy Hamas' tunnel network – something many Israelis saw as a critical threat to the country. Two days after the July 23 poll showed 82 per cent support, Netanyahu rejected U.S. Secretary of State John Kerry's ceasefire attempt, because it did not meet Israel's core demand to disarm Hamas.

By Aug. 5, when Netanyahu registered the 63 per cent rating, Israelis were getting more skeptical. Israel was withdrawing troops from Gaza and entering a three-day ceasefire with Hamas – even negotiating with it (albeit indirectly) in Cairo. Yes, Israeli soldiers were back home and the tunnels were destroyed – but nothing was in place to stop Hamas from firing again.

Hawkish members of Netanyahu's coalition continued to call for a much stronger Israeli attack on Hamas. Those on the left, meanwhile, wanted Netanyahu to re-engage with Palestinian Authority President Mahmoud Abbas in broader Israeli-Palestinian peace talks. Netanyahu did neither.

And by Aug. 25, when the 38 per cent approval rating came out, weeks of negotiations with Hamas had yielded nothing. Meanwhile, rocket fire from Gaza had restarted and a four-year-old boy from Israel's embattled south had been killed. Far from acquiescing to demands from right or left, Netanyahu held a press conference to tell them all to be quiet.

Compared to hawks on the right calling



Bibi Netanyahu

for Israel to finish Hamas, and leftists urging Israel to be more daring diplomatically, Netanyahu appeared to some to be indecisive – even ineffective.

This is nothing new. In the first year of his coalition government, months before the war started, Netanyahu's smaller coalition partners to the right and left had taken the lead on many of the government's major initiatives. The prime minister, it seemed, was more interested in maintaining the status quo.

If the present calm holds, Netanyahu's poll numbers may rise again. But politically, this is a particularly bad time for him to be unpopular. His Likud party split with Yisrael Beiteinu in the period leading up to the war and then lost another Knesset seat when an MK, who left to be ambassador to the United Nations Educational Scientific and Cultural Organization (UNESCO), was replaced by a Yisrael Beiteinu MK. Netanyahu's party now has 19 seats – tying it with the centrist Yesh Atid and making it the smallest ruling party in Israeli history.

The war looks to be over – but Bibi's fight may have only just begun. ■

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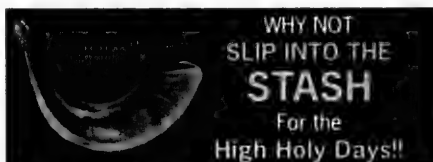
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OPINION

Why not – once and for all?



Sagi Melamed

The young man raised his hand to ask "a naive question": "Why doesn't Israel just finish Hamas off once and for all? The world hates you anyway and thinks Israel is always guilty."

I was addressing a Sar-El group at an army base. Every year, the Sar-El organization brings to Israel thousands of volunteers, Jewish and non-Jewish, of all ages and many nationalities, to work for a few weeks at Israel Defence Forces maintenance bases. Over and above the vital work that the volunteers do for the army and the motivation their presence gives to the soldiers with whom they work, the tens of thousands of Sar-El veterans become dedicated ambassadors of Israel around the world.

The group, dressed in IDF work uni-

forms, consisted of some 15 volunteers from various countries, including China, Germany, Italy, the United States, Canada, the Czech Republic and Britain. This group of volunteers happened to all be Christian. Despite my familiarity with the phenomenon of Christian supporters of Israel, I am always amazed by the commitment and love shown by our non-Jewish friends.

When I complimented them for coming now despite the rocket fire from Gaza, an older couple from a European country who were participating in the Sar-El program for the fifth time, responded: "You don't really understand what coming here means for our relationships with family and friends. We're considered outcasts by many of our neighbours. A lot of them stopped talking to us when they heard we volunteered with the Israeli army!"

My "naïve" questioner was from China, in his late 20s and educated in Canada. This was his first visit to Israel.

His short question got longer. He kept repeating the defiant message, punctuated by sharp hand movements. "In China,

we would show what Israel should do to Hamas like this," he said, his hand mimicking the motion of a knife. "Israel needs to finish off the job. Don't keep going into Gaza. Everyone thinks you're the bad guys anyway and condemns you. So finish the job properly! Why don't you get it?"

As I listened to him attentively, I looked at the faces of the others in the room. Some were nodding in agreement, while others seemed disturbed by the question and the thinking behind it. All of them were waiting for my response.

When he finished, the young man leaned back, took a deep breath and waited for my answer.

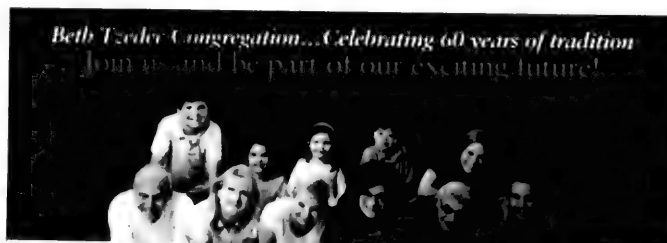
"That's an excellent question and not naïve at all," I said. "In fact, it's one of the major questions facing Israel for decades, as it copes with Palestinian terrorism. I'm sure that other countries, such as China, Russia or Syria, would have long since implemented the solution you acted out with your hand. They would have used brutal force to eradicate their enemies, cruelly, without thinking about innocent bystanders.

They wouldn't have dropped warning flyers, given time to civilians to evacuate or refrained from destroying a terrorist stronghold hidden in a school.

"But Israel isn't China, Russia or Syria. As believing Christians, I'm sure most of you came to Israel from a belief in the unique role we play in the world. The Jewish People are called 'the Chosen People.' To be 'chosen' carries an obligation. After all, if we took the 'simple' solution you propose, we wouldn't be the people and the country you love and cherish."

I am not certain that I convinced the young Chinese volunteer. We Israelis are not always convinced ourselves – there's a reason the question is raised every time. But there is no better answer. Had we not been a little crazy, special and certainly very unlike other people, we would have looked for a different place to put down stakes, another faith to cling to and an easier language to speak. And we would have sought somewhat friendlier neighbours.

Yet – to be "chosen" carries an obligation. ■



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ANALYSIS

Both sides claim victory after seven weeks of fighting

Abdullah H. Erakat
and Linda Gradstein

RAMALLAH

After the rockets comes the spin machine, and both Israel and Hamas are claiming victory in the fighting that has left 2,200 Palestinians, 71 Israelis and one foreign worker dead, thousands of Palestinians wounded, and widespread devastation in the Gaza Strip.

While there were victory celebrations in Gaza and the West Bank, there were mixed feelings in Israel over the end of the fighting, and questions over whether the ceasefire will last.

Israeli Prime Minister Benjamin Netanyahu said he has no doubts that Israel was the victor.

"Hamas was hit hard, and did not get any of the things it demanded for a ceasefire," Netanyahu told a news conference, adding a warning for the future if rocket fire resumes. "We will respond harder than we have until now. We are prepared for all possibilities."

Hamas leader Ismail Haniyeh went even further after he emerged from 50 days of hiding.

"The victory is beyond the boundaries of time and place," he told thousands of cheering supporters. "This battle is a war that had no precedent in the history of the conflict with the enemy."

Gaza journalist Ashraf Shannon told *The Media Line* that thousands of bullets were fired in the air out of jubilation, resulting in the death of one girl from a stray bullet. Although Gazans are still "shell shocked," he said they are certain that Hamas gained an unbelievable victory against the Israeli army. A new poll by a Palestinian think-tank found overwhelming support for rocket attacks against Israel, although they saw these rocket attacks as defending themselves against Israeli aggression.

Beyond the spin, however, there is still confusion over the details of the agreement. Israeli officials say that Hamas achieved nothing beyond the status quo that existed before the fighting began, with the only tangible gain being an expanding of the fishing zone in Gaza. A key Hamas demand for an airport or a seaport was not accepted, they say.

"They deliberately brought destruction and death on their own people and they gained nothing, not in their relationship with Israel, not in their relations with the Palestinian Authority," a senior Israeli official speaking on condition of anonymity told *The Media Line*. "But they will not get an airport or a seaport."

According to the Egyptian draft propos-



Hamas leader Ismail Haniyeh waves to his supporters during a rally in the Palestinian Parliament in the central Gaza City on Aug. 27. FLASH 90 PHOTO

al, Israeli and Palestinian negotiators are to begin meeting in a month to finalize all open issues. Palestinian leaders here last week called for a "national plan to end Israeli occupation" with the help of the international community. The officials say that the fighting should show Israel that there is no military solution to the conflict, only a diplomatic one.

"Palestinians persisted and prevailed even though the price was enormous and very painful," Palestinian official Hanan Ashrawi told *The Media Line*. "Israel did not produce security for Israelis, only more insecurity."

Some Palestinian officials say that the Palestinian Authority (PA) should join the International Criminal Court (ICC), and bring Israel to trial for war crimes committed during the seven weeks of fighting. However, that could also leave Hamas open to similar accusations.

Earlier this year, Palestinian Authority President Mahmoud Abbas signed a document joining 15 international UN organizations and agencies. Now, the secretary general of the Palestine National Initiative, Mustafa Barghouti, says immediate action is needed after the ceasefire because "they can't wait for political processes to take place."

"They must be held accountable for what they've done," Barghouti told *The Media Line*. "It is the only way to protect ourselves and deter future aggression from Israel."

Israel has told Abbas that joining the ICC would be seen as a sign that the PA is not interested in serious negotiations with Israel over a two-state solution as Israel sees the ICC as biased against Israel.

Shlomo Brom of the Institute of National Security Studies said he believes that no side won the war.

"It's like becoming drunk. The war is intoxicating, but there is also the morning after. What did I win, what did I lose?" Palestinian citizens will make the same calculation and there are indications of criticism of Hamas in Palestinian and the Arab media," the Israeli general said.

But he said Israel did strike a blow against Hamas by killing hundreds of its fighters and destroying underground tunnels into Israel that took years to build. Israeli estimates are that about half of

the Palestinians killed in the fighting are combatants, while Palestinians say over 80 per cent were civilians. While Hamas was able to fire rockets into Israel until the ceasefire, Israel believes that many of its long-range rockets have been destroyed.

"It's very clear that at the end of this campaign, Hamas weapon stores are quite depleted. Actually, they don't have a real capability to hit us other than from very close range," Brom said.

Some Palestinian analysts said Hamas won just by surviving.

"What kind of victory is Israel claiming?" Abdel-Sattar Qassem, a professor of political science at An-Najah University in Nablus asked *The Media Line*. "It could not achieve any of its goals. It could not destroy the tunnels and it could not dismantle the resistance of its arms."

The focus of the conflict will now shift from the battlefield to the diplomatic arena. Palestinians say there is an opportunity for a new push for an independent Palestinian state in the West Bank, Gaza Strip and east Jerusalem. But many Israelis say that the past 50 days of rocket fire makes it much harder to trust the Palestinians in any future peace deal. ■

The Media Line
TheMediaLine.org

Anti-Semitic fliers delivered to Aussies

JTA, SYDNEY

Anti-Semitic fliers were dropped in the mailboxes of private homes in Jewish suburbs of Sydney.

Residents of Bondi Beach and Double Bay, which contain large numbers of Sydney's 40,000-plus Jewish community, found the flier in their mailboxes on Aug. 24.

"Wake up Australia," the flier reads. "Jews have been kicked out of countries 109 times through history... Could it be that having them in a European country is harmful to the host?"

The flier included an invitation to join Squadron 88 and check out the local white supremacist group on Facebook. It also included a reference to Stormfront.org, a neo-Nazi website, and to check them out on Facebook.

"The flier is an appalling litany of racist stereotypes, all too predictable from neo-Nazi organizations," said New South Wales Jewish Board of Deputies chief executive Vic Alhadeff.

"It's no coincidence that 88, which appears on the flier, represents HH, which stands for Heil Hitler."

The flier also reads, "The Jews own all Hollywood studios and 97 per cent of U.S. newspapers and media. Any movie or TV show you watch may well be coming straight from Israel."

Police are investigating the flier, the latest episode in a spike of anti-Semitic incidents recorded in Australia since the start of the war in Gaza seven weeks ago.

Alhadeff said his organization complained to Facebook, but the social media platform said it had reviewed the Squadron 88 page and it "doesn't violate our community standards."

"It is very disappointing that Facebook fails to grasp the import of what is expressed in the flier," Alhadeff said. "If the people at Facebook who are tasked with monitoring its standards don't consider this flier to be hate speech, what is?"

Communications Minister Malcolm Turnbull, whose district includes the two suburbs, condemned the flier as "a crude and vicious attempt to intimidate and insult the Jewish community." He added, "Racism must be opposed, called out and condemned wherever it is found." ■

Symbols play large part in the holiday meal



SUE EPSTEIN
SPECIAL TO THE CJN

As I plan my menus and prepare the food for Rosh Hashanah, I think about all the customs and symbolism of the holiday foods. I season and cook the symbolic foods that we eat with the spe-

cial *brachot* (blessings) and think of the hopes and wishes that we have for the new year: for a new beginning, for good health, for peace and for success. This makes the preparation something to look forward to and helps me appreciate that this is not simply just another meal to prepare.

Salad Shivat Haminim (Seven Species Salad)

This is a lovely salad for Rosh Hashanah that contains the seven species mentioned in the Bible. It was posted on Janglo (the Jerusalem Anglos group) from an anonymous poster. I can't give exact proportions but the basic idea is just to put all the fruits on a bed of lettuce and toss. Just make sure that you limit the number of the dates and grapes or it gets too sweet.

To get the wheat and barley in, you need to find a multigrain bread containing both those flours (or make it yourself) and then make some croutons from the bread. Easy instructions below.

- ☐ lettuce (any kind)
- ☐ seeds from 1/2 to a whole ripe pomegranate
- ☐ 6-8 figs quartered
- ☐ handful of seedless (or deseeded) grapes, halved or quartered
- ☐ 2-4 dates sliced

☐ barley and wheat croutons, optional:

Dress with olive oil and balsamic vinegar. This gets the olives in – the Torah specifically mentions olive oil. If you are serving this with a dairy meal, add some goat cheese and some bee or date honey to include the *chalah* *udavash* (milk and honey) element.

To make the croutons get some bread (preferably sliced) that has both wheat and barley flour and cut into bite-size pieces. Place them on a baking tray or casserole dish. In a bowl, combine olive oil and some favourite spices – oregano, basil and/or thyme.

Brush the oil and herb mixture over the bread pieces and bake at 400-450 until the bread feels like croutons. One can also skip the olive oil and herbs on the croutons and just bake the bread. Combine everything.

CONTINUED ON NEXT PAGE



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Make ahead tzimmes

CONTINUED FROM PREVIOUS PAGE



Betty Goodfriend's Turkey Tzimmes

Betty Goodfriend was a Holocaust survivor and well-known Jewish cook in our community. Like stew, tzimmes tastes better a day or two after it is made, so this is a good dish to prepare ahead of time before you get too busy with last-minute cooking. I like to serve this for the second day of Rosh Hashanah.

- 4 medium white potatoes
- 2 lb. sweet potatoes, about two large
- 3 lb. baby carrots, peeled
- 1 lb. large, moist prunes, pitted
- 1 1/2 lb. turkey thighs, with skin and bone
- 1 tsp. cinnamon
- 1/2 cup honey
- 1 tbsp. salt, or to taste
- 1/2 cup dark brown sugar
- 5 to 6 cups of water

Peel and cut white potatoes into 1/4-in. slices and layer on bottom of large Dutch oven, to prevent them from burning. Peel and cut sweet potatoes into chunks, about 8 pieces per potato. (Hint: Cut in half, half again, then quarter each half.)

Rinse baby carrots and prunes in cold water. In large bowl, combine carrots, sweet potatoes, and prunes. Put half of carrot mixture over white potatoes. Add turkey thighs, skin side up. Cover with remaining carrot mixture. Sprinkle cinnamon, then pour honey over top of carrot layer. Mix salt and brown sugar in 2 cups of water and pour over vegetables. Add remaining water until liquid is about 2 to 3 inches below top of carrot mixture.

Preheat oven to 325. On stove top, bring vegetable and turkey layers to a boil, then simmer covered for 20 minutes. Taste for seasonings and add more honey, salt or brown sugar to taste.

Place uncovered in oven for 3 to 4 hours, checking every 30 minutes, and add water if needed, making sure meat stays in liquid.

If sauce is watery, add a tablespoon of potato starch mixed with 1/2 cup of water in last half-hour. When finished cooking, vegetables should be tender and moist, and turkey cooked in a thick, reduced sauce. Remove bones and skin and cut meat into generous bite-size pieces and mix back into vegetables. Serve warm, or refrigerate and reheat covered, in 325-degree oven, for about 1 hour or until warm. Serves 12-14. ■

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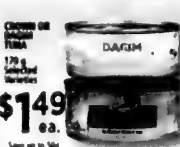
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DAPHNA RABINOVITCH
SPECIAL TO THE C.J.N.

The magic of apples is not only that there are so many different varieties, each with its own distinct flavour, mouth feel and crisp crunch, but that there are so many different kinds of desserts you can make with them as well. I simply marvel at the possibilities. And how lucky are we at this time of year, when we get to engage with apples in order to celebrate our New Year.

At Rosh Hashanah, I like to festoon my table with a variety of different apples,

scattered around the table or piled high in a large glass vase in the centre on top of a canopy of multicoloured leaves. I make sure to have a variety of different colours, not only to look at, but to taste with the honey that's passed around. In fact, I have started a collection of miniature and antique honey holders that I add to every September.

But back to apples. I find myself every year compelled to try different apple desserts, of which there is certainly no shortage. Whether you prefer pastry to end your meal or a more traditional Bundt cake, I have included recipes to suit your taste.



Apple Tea Cake

This is what I would call a throwback cake – not very high, just sweet enough, the tender crumb of the cake a perfect foil for the sweetness of the apples – in sum, the perfect antidote to a large meal. You can score the apple pieces before you place them on the batter, just be sure not to slice all the way through. At other times of the year, feel free to substitute pears, peaches or plums.

- 1 cup all-purpose flour
- 1 tbsp. finely grated lemon zest
- 1 tsp. baking powder
- 1/4 tsp. salt
- 1/2 cup margarine or butter, softened
- 1/2 cup granulated sugar
- 2 large eggs, at room temperature
- 1 tsp. vanilla
- 2 Granny Smith apples, peeled and each cut into 6 pieces

Preheat the oven to 350. Lightly grease a 9-inch cake pan. Cover the bottom with a round of parchment paper.

Combine the flour, lemon zest, baking powder and salt in a bowl; set aside.

In the bowl of an electric beater fitted with the paddle attachment, or using hand held beaters, beat the margarine with the sugar until light and fluffy. One at a time, beat in the eggs, beating well after the first and scraping down the sides of the bowl, before adding the second egg. Beat in the vanilla. With the mixer on the lowest speed, beat in the flour just until incorporated.

Spread the cake batter evenly into

the prepared pan. Without cutting all the way through, score the top of the apple pieces with a small paring knife. You may not be able to see the slices but they will separate upon baking. Arrange the apples pieces around the edge of the cake with two pieces for the centre.

Bake in the centre of the preheated oven until the cake is light golden, about 40 minutes. Let the cake cool in the pan on a wire rack for 20 minutes. Remove the cake from the pan and let cool on a wire rack. Makes 10 servings.

Caramel Apple Galette

A flaky pastry enclosing a not too rich apple filling, made all the more gooey by the addition of a pareve caramel sauce. If you like, make double the amount of caramel sauce and use the remaining amount to drizzle on top of each serving.

Galette Dough:

- 2 cups all-purpose flour
- 2 tbsp. granulated sugar
- pinch salt
- 3/4 cup cold firm margarine or unsalted butter, cut into pieces
- 1/3 cup cold water

Caramel Sauce:

- 2/3 cup granulated sugar
- 1 tbsp. light corn syrup
- 3 tbsp. coconut milk

Apple Filling:

- 5 large Mutsu apples, peeled, cored and sliced
- 2 tbsp. all-purpose flour
- 1 1/2 tsp. cinnamon
- 1 egg lightly beaten

Make the galette dough first: In the bowl of a food processor fitted with the metal "S" blade, or using a pastry cutter and a bowl, combine the flour, sugar and salt. Cut in the margarine until the mixture resembles coarse meal with a few larger pieces of margarine. All at once, pour the water through the feed tube. Pulse just until a dough is starting to form but has not yet gathered into a ball. Transfer the mixture to a work surface; knead gently into a ball. Flatten into a disc shape, cover with plastic wrap and refrigerate for at least 1 hour or for up to 24 hours.

Make the caramel: stir together the sugar, corn syrup and 1/4 cup of warm water in a saucepan set over medium-high heat. Boil gently without stirring but washing down the sides of the pan with a brush dipped in cold water, until the liquid has turned a deep golden colour, 5 to 8 minutes. Remove from the heat and, averting your face, immediately whisk in the coconut milk, stirring until the foam has subsided. Set aside.

Preheat the oven to 375. Line a cookie sheet with parchment paper. In a large bowl, toss together the apples, flour and cinnamon.

On a lightly floured surface, roll out the pastry to approximately a 14- or 15-inch circle – don't worry, it doesn't have to be exact at all. Fold the pastry in on itself and transfer to the prepared cookie sheet; unfold. Pour the caramel sauce all over the apples, tossing until well coated. Spread the apples in the centre of the dough, leaving at least 4 inches uncovered. Using the beaten egg as glue, bring the pastry up and over the apples, "gluing" the pleats together. Brush the egg over the entire surface of the dough.

Bake in the centre of the preheated oven until the galette is golden brown, the filling is bubbling and the apples are tender, 40 to 45 minutes. Cool in the pan on a wire rack. The caramel will need time to settle and become less liquidy so wait at least an hour before serving. Makes 12 servings. ■

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Honeyed Apple Raisin Bundt Cake

- 3/4 cup canola oil
- 3/4 cup packed light brown sugar
- 1/4 cup honey
- 3 large eggs
- 1 1/2 tsp. vanilla
- 2 cups all-purpose flour
- 1 tsp. each baking soda and baking powder
- 1 tsp. cinnamon
- 1/2 tsp. each ground nutmeg and salt
- 3 cups diced peeled Golden Delicious apples
- 1/2 cup golden raisins

Preheat the oven to 325. Grease a 10-in. Bundt pan.

Whisk together the oil, brown sugar, honey, eggs and vanilla in a large bowl. Stir the flour, baking soda and powder, cinnamon, nutmeg and salt into the oil mixture, stirring until almost blended. Stir in the apples and raisins. Scrape the mixture into the prepared pan.

Bake in the centre of the preheated oven until the top of the cake springs back when lightly pressed, 35 to 45 minutes. Cool the cake in the pan on a wire rack for 20 minutes. Invert to remove the cake and cool entirely.

Heat the honey in a small saucepan set over low heat. Let cool slightly. Pour over the cake, allowing the excess to drip down the sides. Makes 12 servings.

Enterprising Israeli artist designs extraordinary eyewear

ELAINE COHEN
SUPPLEMENTS CO-ORDINATOR

What made Harry Potter memorable? Why come last, when you can be 'Furst'?' quips Montreal entrepreneur Suzanne Sendel.

"It's glasses," replies the founder of Suzanne Sendel Agency, the exclusive distributor of Ronit Furst Canada/High Fashion Eyewear, which hails from Israel.

Ronit Furst Eyewear is the brainchild of professional artist Ronit Furst and her husband, Ehud Bibring.

"When art meets the eye" is the company mantra and the artist's hand-painted patterns have caught the eye of fashionistas of all ages around the world.

With summer's demise, pupils, teachers and young professionals are in the market for upscale mid-price-point eyewear enhanced with fashionable frames. Now, they need not travel afar to find dazzling, durable frames.

"At 53, I reinvented myself, after discovering Ronit Furst's creative hand-painted frames," Sendel says.

Her romance with Ronit Furst Eyewear Collection began when she stopped at an



Suzanne Sendel, exclusive Canadian distributor of Ronit Furst Eyewear
LIFETIME PHOTO

optician to repair her glasses while on a trip to Israel in 2012. A savvy consumer, Sendel was drawn to a multi-coloured display of frames embellished with funky, fanciful patterns in vibrant tones.

"From the minute I tried them on, I felt happy, and it brought out the kid in me," she recalls. Evidently the serendipity proved infectious. While attending the BDNY (Boutique Design New York) trade show in November 2013 at the Javits Centre in New York City, Sendel was constantly stopped by strangers.

"They not only admired [my glasses] but asked me where I bought [them.]"

As a former national sales manager for an architecture and design firm, Sendel was at the show to chart a new course. Little did she realize, the product she sought was already propped on her forehead. Upon her return to Montreal, Sendel contacted Furst and within 20 minutes Sendel, Furst and Bibring were engaged in discussion. By December 2013, Sendel had completed an intensive five-day expedition in Israel working with Furst, Bibring and company personnel.

Once home in Montreal, Sendel signed documents and became incorpor-

ated. During the past 4 ½ months, Suzanne Sendel Agency has made amazing strides.

Furst, a life-long consumer of prescription eyewear, discovered her niche 14 years ago, when she hand-painted her frames to add a touch of bling to her persona. A ceramicist by profession, she had already gained a foothold in the marketplace as a designer of high-end decorative dinnerware for hotels and specialty boutiques. Hence, her artistic bent came to fore, and she was inundated with praise for her whimsical creations.

Since each frame is hand painted, the Israeli artist is able to produce striking combinations and awesome patterns. The paintbrush strokes and texture of the paint complement the palette. Each frame undergoes a special coating procedure in the company's factory in northern Israel.

For information, contact Sendel directly at suzannesendel@gmail.com. "Our eyewear will be carried by dispensaries, opticians and specialty boutiques," Sendel says, adding her website is under construction but surfers can visit www.ronitfurst.com to discover the Israeli connection. ■

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Signature scent for the bride on her wedding day

ANITA SZABADI-GOTTESMAN
SPECIAL TO THE CJN

Choosing a signature scent for her wedding day completes a bride's outfit. Romantic, aromatic, sensual and magical are just some of the ways to describe the alluring characteristics of perfume.

The Brides.com website says that the scent the bride chooses on her wedding day can reflect her sentiments and add to

the memories.

Marian Bendeth, fragrance expert from the scent marketing company, Sixth Scents, says that "a great perfume will weave an emotional thread in the fabric of our lives."

For the bride who is not accustomed to wearing a daily scent, choosing one for her wedding day adds to the distinctive feel of the special occasion.

The right scent should always reflect the

wearer, becoming part of what defines her.

In its guide on How to Choose a Wedding Fragrance, Buzzle points out that the scent the bride chooses for her wedding day, whenever applied, is capable of recreating how magical and special the day was.

Opt to wear it exclusively for romantic occasions or keep it as your signature scent, the guide says.

It says that a fragrance choice conveys a lot about the wearer's personality. "Take into account a scent that complements your skin, taste and personality and always look for a fragrance that enhances your natural scent without overpowering it."

Hit a fragrance counter in the local department store, and begin the hunt. The choices are many and varied but a good salesperson should be able to narrow down your options based on what you have enjoyed wearing in the past.

Test the fragrances directly on your skin. Stick to three or four and allow the scents to penetrate the skin.

Allow the perfume to dry completely and wait approximately 30 minutes before deciding if you like it or not.

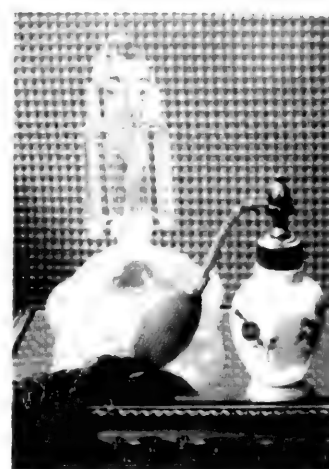
Testing fragrances sprayed on paper slips will not allow for a true sense of the bouquet as it must blend with the skin of the wearer.

A unique way to mark a wedding day fragrance choice is to have an exclusive perfume blended just for the bride.

Pasadena-based Original Scent will work one-on-one with the bride to develop her own fragrance for the wedding day.

With their tag line, Be original Be fabulous, the team of scent stylists or mixologists will custom blend a personal choice.

The brainchild of renowned perfume developer Sarah Horowitz, branding executive Nicole Winnaman and Marley Majcher, a Hollywood event planner, the personalized perfume market has hit the ground running.



Whether fresh, musky or flowery, a signature scent completes the outfit for the bride's wedding day. ANITA SZABADI-GOTTESMAN

The process begins at the blending bar where the bride fills out her scent profile. The information gleaned from this questionnaire is then used to choose the essential oils necessary to create the unique scent.

A variety of combinations is possible, and the final bouquet can range from woody and musky tones to romantic notes of honeysuckle and freesia. The exclusive perfume is then bottled and the recipe stored for re-order. The scent profile can also be filled in on-line, and the on-line store will then mail out three variations of scents based on the questionnaire results. The bride may then choose one or edit the samples before a final choice is prepared. ■

Visit, www.originalscent.com for more information.

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Jewish Life

ARTS

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WHAT'S NEW

SOCIAL SCENE

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tiff.

Festival to screen many Israeli and Jewish films

JORDAN ADLER
SPECIAL TO THE C.J.N.

Two films from Israel and several anticipated titles from Jewish Canadian directors will premiere at this year's Toronto International Film Festival, running Sept. 4 to 14.

Gett, the *Trial of Viviane Amsalem* and *The Farewell Party* are the festival's Israeli selections. Both deal with controversial issues.

Gett is about an Israeli woman hoping to finalize a divorce in a country where the husband is the only one who can give it. Her mission to obtain a *gett* is the driving force of the heated and provocative drama about Israel's marriage laws.

After the film screens on Sept. 9, Janice Stein, director of the Munk School of Global Affairs and a conflict management expert, will speak about the drama in a Q&A session.

In *The Farewell Party*, an elderly couple living in a Jerusalem retirement home deal with major setbacks when the husband decides to assist in a friend's suicide. The drama, in Hebrew with English subtitles, is being touted as an Israeli cousin to the Oscar-winning *Amour*.

Meanwhile, TIFF will see the world premiere of an Israeli short, also made in Palestine, entitled *The Policeman's House*. In it, director Mich'ael Zupraner looks at his life as an Israeli Jew living in the West Bank.

The Israel-Palestine conflict also brews on the festival screens in the documentaries *This is My Land* and *The Wanted 18*.

This is My Land, a French doc from Israeli director Tamara Erde, looks at how six schools in Israel and Palestine teach the history of the region. Erde, who grew up attending an Israeli public school, visited a variety of classrooms for the film, including a refugee camp run by the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA), as well as an Israeli school with both Arab and Jewish students.

The Wanted 18, co-produced by the National Film Board of Canada, explores a true story from the first intifadah.

Directed by Palestinian artist Amer Shomali and Canadian director Paul Cowan, it tells the story of the Israeli army's pursuit of 18 cows from a West Bank farm. The film uses stop-motion animation and interviews with various sides of this unusual but compelling story.

Atop the gripping Israel-themed selections, many Jewish Canadian directors get to screen their latest films at TIFF, where they will be world premieres.

Oscar-nominated director Jason Reitman (who directed *Juno*) will introduce his latest drama, *Men, Women & Children*. The title, set for theatrical release in October, deals with many stories about people falling prey to modern technology and the Internet. Based on a bestselling novel, the film stars Adam Sandler, Jennifer Garner, Dean Norris and Ansel Elgort.

Meanwhile, *The Trotsky* director Jacob Tierney unveils his latest comedy-drama, *Preggoland*. The film stars Sonja Ben-

nett as Ruth, a live-at-home woman in her 30s who lies about being pregnant. *Preggoland* also features James Caan in a supporting role as Ruth's father.

Halifax-based animator and director Andrea Dorfman returns to the festival with *Heartbeat*. Featuring the debut performance of singer-songwriter Tanya Davis, the music drama tells the story of a miserable young woman who tries to jumpstart her life by returning to her musical roots.

Further, Canadian talents Barry Avrich and Sol Friedman have their newest shorts tapped for the festival. Avrich's *Red Alert* is a comic piece about a young redheaded girl, played by the director's daughter, Sloan. She tries to investigate whether or not people with her hair colour will become extinct.

Friedman's animated short, *Day 40*, presented as part of the Short Cuts Canada program, is a revisionist look at the Noah's Ark story. Here, the director looks at the flood from the animals' perspective.

Other festival titles to deal with Jewish themes and characters include:

• *Felix and Meira*, a French-Canadian film about a married Orthodox Jew in

Montreal who falls in love with a secular man.

Some of the films screening at the film festival include, clockwise from top left, *Preggoland*, *Gett*, *The Farewell Party* and *Labyrinth of Lies*.

• *Labyrinth of Lies*, about a young prosecutor in postwar Germany who becomes entangled in a conspiracy to cover up Nazi crimes. The film is in German, with English subtitles.

• *Phoenix*, from acclaimed German director Christian Petzold, tells the story of a concentration camp survivor looking for her husband after the war – even though he may have betrayed her to the Nazis.

• *The Warren*, an 11-minute American short about the Israel Defence Forces raiding a refugee camp that escalates beyond the point of no return.

To check show times and buy tickets for this year's Toronto International Film Festival, please visit www.tiff.net



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Arrangements have been made to provide complimentary transportation to the cemeteries before the High Holidays, for those who require it.

Bus service will be provided on
Thurs. Sept. 11 and Wed. Sept. 17

A bus will depart from the parking lot of the Lipa Green Centre, 4600 Bathurst St., at 10 a.m.

The bus will make a stop at the parking lot of the Betel Centre, located on Steeles Ave. W., at 10:15 a.m., to pick up passengers before proceeding to the cemeteries.

Entry to the cemeteries will not be permitted
15 minutes prior to the closing times noted below.

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Furst recreates foreboding
atmosphere of prewar EuropeMORDECHAI BEN-DAT
SPECIAL TO THE C.J.N.

The severe political extremisms of Europe in the last century and their wretchedly cruel aftermaths are now mostly stories told by grandparents to their grandchildren. The words Fascist, Nazi, Bolshevik and Stalinist are primarily invectives hurled sanctimoniously by one set of privileged college students at another set of privileged college students. But among individuals born after Neil Armstrong walked on the moon, the full meanings of those words pack very little, if any, of the frightful nightmare they imposed upon so much of humanity some 80 years ago.

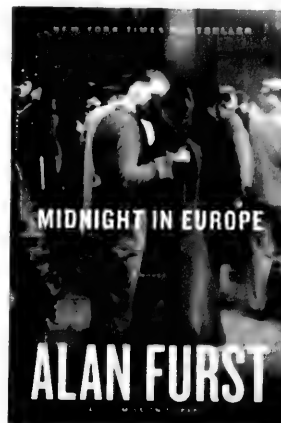
The American writer Alan Furst has reminded us of that dark and dreaded time in Europe through his outstanding body of historical spy novels published over the past 20 years.

Furst skillfully focuses his writing on life in Europe in pre- and early World War II. Each work is a masterpiece of heart-racing plot, complex character development and above all, consummate re-creation of the foreboding atmosphere of the times. *Midnight in Europe* is his 13th such work and it is entirely true to the mesmerizing form of the works that have preceded it.

The protagonist of *Midnight in Europe* is a Spanish-born lawyer, Cristian Ferrar, who lives in Paris and works for an international law firm. Of course, Furst creates a variety of other colourful and important characters in the unfolding of the story, but Ferrar is the key dramatic pivot. It is 1938 and the Fascist forces of the Franco-led Monarchists have worn down the Republican side in the brutal Spanish Civil War. Defeat for the Republicans is imminent. Nevertheless, Ferrar is recruited to try to help stave off that defeat.

The Spanish Civil War is the historical background for the story. As in his other novels, Furst embroils good, decent men and women in a struggle against ruthless oppressors. Almost immediately in *Midnight in Europe*, Furst foreshadows the menace that hovers across Europe and that has started its march, eerily and orc-like, towards the rest of civil, democratic society.

"Ferrar would ask himself, Is there anything to be done? Is it hopeless? So it seemed. The democratic opposi-



Midnight in Europe,
Alan Furst

(Random House, New York, 2014)

tion to the dictators tried not to show fear, but it was in their every word, the nervous dithering of the losing side. As Franco and his generals attacked the elected Republic, the others joined in, troops and warplanes provided by Germany and Italy, and with every victory, they boasted and bragged and strutted: "It's our turn, get out of our way. Or else."

Ferrar refuses to get out of the way.

Like all of the main characters in Furst's works, Ferrar is not a super spy trained to kill, or a glory-seeking adventurer out to settle accounts or to score a headline. He is a man with a conscience whom we might encounter every day. He is fearful for his society, for his family and certainly also for himself. In *Midnight in Europe*, the "hero" is a lawyer. In other of his works, the hero has been, for example, a foreign correspondent, a producer of films, a mapmaker or a defector from the Soviet intelligence service. "These are characters in novels," Furst writes, "but people like them were courageous people with ordinary lives and, when the moment came, they acted with bravery and determination. I simply make it possible for them to tell their stories." And their stories are indeed captivating.

The page-turning plot holds the

reader to the very end, but equally compelling is the richness of all manner of detail that Furst writes into the story. He describes locales in *Midnight in Europe* with profound artistic precision. Whether a seedy, smoke-filled brasserie in Paris, a dangerous, dimly-lit alleyway in Berlin, or an ominous, fog-laden dock in Odessa, Furst places us there with almost hypnotically transformative effect. We see and feel and smell and sense the Europe of the 1930s and 1940s as if we were there.

Furst directs his characters' movements through layer upon layer of historical detail. His admirers have often noted that Furst writes historical fiction as much as he does spy fiction.

In writing about events that have already taken place, Furst uses the advancing chronology of the calendar like a pounding drumbeat in an adventure movie. It stirs our blood. The pages falling away from the calendar, the forward march of time, threaten to overtake the protagonists. The reader is aware of approaching disaster; the protagonists are not. That they cannot change history, yet try to, provides the moral gravity of the story. The failure of Ferrar to stop the march of the oppressors does not mean that the march was unstoppable. Indeed over and over again, Furst makes the very opposite point. Furst rails against what he has described in other works as "the cowardly silence of European statesmen" that ignored what was so entirely obvious to them.

After Ferrar returns from a trip to Berlin, he observes of the society that the Nazis had created in Germany that, "Evil was the only word for it, and Ferrar now knew it would not cure itself, as most of the world had hoped."

Furst's observation has been proven too many times since World War II: in Cambodia, Rwanda, Kosovo and Sudan, more recently in Ukraine, Syria, Nigeria and Iraq and in the calculated, cynical, craven launching of rockets and missiles at the people of Israel from launch pads adjacent to hospitals, schools, mosques or UNRWA shelters in Gaza.

Furst teaches that each of us must make a stand. When evil enters the playing field, the sidelines offer no protection.

Midnight in Europe must be read. ■

Eye on Arts

by Bill Gladstone

FORMER CAPE BRETONER WRITES BOOK ABOUT PLANTS OF THE HEBREW BIBLE

For 30 years until 2001, plant and herb authority **Jo Ann Gardner** and her husband operated a small farm on a remote peninsula of Cape Breton Island. The place had no running water, no telephone and no vehicles other than those powered by horse. "It may sound forbidding and unattractive, but to us it was a challenge," she writes.

Besides learning how to harness a horse, fell trees with a cross-cut saw and spread manure by moonlight, Gardner became adept at writing articles and books about herbs and gardening. Her latest book, *Seeds of Transcendence: Understanding the Hebrew Bible Through Plants*, was published recently by Decalogue Books of Mount Vernon, New York in a full-colour illustrated edition.

Gardner, who now lives in the Adirondacks of New York state, credits her experiences on the farm for enabling her to feel so close to the Bible: "From the making of the first garden, Eden, through the hard journey of the Israelites to the Promised Land, I felt I was there, and it is this feeling of closeness to real soil, real dirt, real life that I communicate to modern readers in *Seeds of Transcendence*," she explains.

Gardner's knowledge of the Hebrew Bible seems impressive and her writing skills are admirable. No less an authority than **David Novak**, the J. Richard and Dorothy Schiff professor of Jewish Studies at the University of Toronto, has commended the book as "meticulously researched" and "a great contribution to the study of the Bible today." For more information, please visit joanngardnerbooks.com.

Names in the News

Israeli pianist **Or Re'em** and Ukrainian-Jew-



The Diary of Anne Frank, shown here at its run at the Al Green Theatre in 2012, will be mounted at the Stratford Festival in 2015.

ish pianist **Dmitri Lefkovich** (whose mother reportedly lives in Toronto) are among the 25 competitors invited to participate in the second Toronto International Piano Competition. The competition takes place in late October. In the final round on Nov. 1, three pianists will perform concertos with maestro **Kerry Stratton** and the Toronto Concert Orchestra at Koerner Hall. A total of \$31,000 will be given out as prizes.

Arts in Brief

• Singer-songwriter **Eve Goldberg** presents Songs of the Folk Revival, inviting participants to sing along to some of our favourite folk songs from the 1960s, and learn about the history of folk music and the musicians who made it. Miles Nadal JCC, Sept. 11 and 18, 1:30 p.m. (doors open 1 p.m.) \$4 per lecture at the door. 416-924-6211, ext. 155.

• Musicians **Brian Katz** and **Jonno Lightstone** perform from their repertoire of klezmer and Yiddish memories at the Friends of Yiddish annual membership breakfast. Guests \$15 (may be applied to a new membership); free for paid-up members. Beth Tikvah Social Hall, 3080 Bayview Ave. (between Sheppard and Finch), Sept. 14, 10:30 a.m. RSVP by Sept. 9 to 416-736-8073 or by

email to yiddish18@yahoo.ca

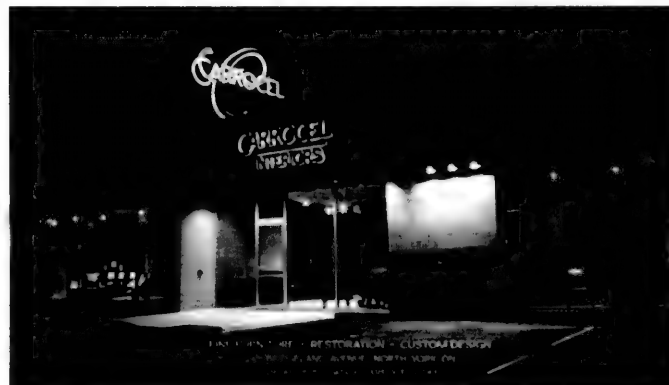
• The Stratford Festival, in association with Schulich Children's Plays, is mounting a production of *The Diary of Anne Frank*, based on the script by **Frances Goodrich** and **Albert Hackett**, as adapted by **Wendy Kesselman**. The play, as directed by **Jillian Kelley**, will be part of the Festival's 2015 season, along with *The Taming of the Shrew*, *Love's Labour Lost*, *Carousal*, *Oedipus Rex*, *Pericles*, *The Physicists*, *The Al-*

chemist and more.

• Size Doesn't Matter in collaboration with the Consulate General of Israel presents "Directing Duos: Dynamic teams at TIFF", a panel discussion with **Shlomi Elkabetz** who co-directed *Gett*, *The Trial of Viviane Amsalem* with his sister **Ronit Elkabetz**, and actor **Menashe Noy**, as well as **Sharon Maymon** who co-directed *The Farewell Party* with **Tal Granit**. The panel will be moderated by **Dean Movshovitz**, from the Office for Cultural Affairs, North America, Israeli Ministry of Foreign Affairs. The panel is the second edition of the #REELISRAEL @ TIFF series. Monday Sept. 8 from 4 to 5 p.m. with reserved seating available at 3:30 p.m. The Rex Hotel Jazz and Blues Bar, 194 Queen St. W.

Out of Town

The Tel Aviv International Science Fiction Festival takes place at the Tel Aviv Cinematheque from Sept. 13 to 20 in conjunction with the Tel Aviv DLD Innovation Week. The festival offers a variety of Israeli and international films, talks, exhibits and performances reflecting the themes of science, imagination and future-vision events. Events also take place at the Tel Aviv Museum of Art, the "Habima" culture square, Rothschild Boulevard and other venues. For more information, visit utopiafest.org. il ■



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Comedy veteran releases indie album

Simon Rakoff likes to challenge stereotypes about Jews

KATHRYN KATES
SPECIAL TO THE CJN

For over 36 years, comedian Simon Rakoff has entertained audiences with his distinctive take on society, technology, religion and relationships. Now, with the launch of his first independently released CD, *Surrounded By Idiots*, fans of this funny man can enjoy his humour anytime, anywhere.

"The world has changed," says Rakoff, 54, who began performing stand-up at 17. "The democratization of the technology has made it possible for anybody to put stuff out now, because distribution is automatic. The most expensive part was actually printing CDs, but those are to sell when I'm performing live to make a little extra money on the road."

Rakoff's original idea was to do an edited album based on a number of shows that he recorded in Ottawa. Although the live shows went well, he wasn't entirely happy with the recording, so he booked the Dominion on Queen in Toronto and hired a local producer.

"I invited a crowd down so I wouldn't be under the pressure to entertain a paying audience," he says. "I set up a live venue almost like a studio and then recorded it in one shot."

He recorded the CD in a style reminiscent of 1961 Grammy-winning album, *The Button-Down Mind Of Bob Newhart*, in that he asked his audience to respond with applause and laughter only, and not with whoops and whistles.

Rakoff says he comes from a creative

family. Born in South Africa to parents who are both doctors, Rakoff moved to Montreal when he was just six months old, and later to Toronto when he was seven years old. His brother David also made a living in comedy, and became known for his autobiographical essays, many of which he read on CBC's *WireTap* and WBEZ's *This American Life*, until he died of cancer in 2012.

Rakoff has one daughter named Zoe, 13, whom he describes as hilarious.

"I enjoy being with interesting people because comedians value original thought and expression," he says, referring to his family.

As far as content, Rakoff describes his act as a reflection of himself. When it comes to including Jewish humour, he says he has one joke about how when he's in remote areas of the country, there's always a large and close-knit non-Jewish community.

"[That] always gets a laugh because only Jews think of the world as Jewish or not Jewish, but really, mostly it's not Jewish," he says. "So, I'm aware, when I do my act in these towns, that I might be the only Jewish person they have really ever seen or heard talking about being Jewish."

He says he likes to challenge the stereotypes people have about Jews. For example, he'll tell them "that we are responsible for many of the great advances of the world and not just all the wars, and running the banks and the media... which is a popular and inaccurate assessment."

Although technology has changed the industry to make solitary listening easy, Rakoff says comedy albums still have so-



Simon Rakoff comes from a creative family.

cial listening potential, where after listening to it, you play it for friends.

"I made the album... as if you were watching a show in a club," he says. "My hope is that an album is a way to get to people I can't physically get to, and it's a nice souvenir, if you do enjoy my work."

And, he adds, it's also a good way to share his jokes, "because it would be expensive to hire me to come to your house and do it for your friends." ■

Simon Rakoff's CD *Surrounded By Idiots* is available at simonrakoff.com.

Camp Solelim Seeks its Next Director

Camp Solelim seeks an extraordinary individual with a passion for Jewish camping to be its next Camp Director starting August 2015 (for the 2015 camp season).

The position requires a year-round commitment (part-time September to mid June; full time on site end of June to late August). Our current Director and Assistant Director will be retiring following the 2015 camp season after fourteen incredibly successful summers.

Camp Solelim (www.campsolelim.ca) is a six-week Jewish leadership camp for 14 and 15 year old boys and girls. Its unique character stems from a program specifically designed to meet the needs and interests of this age group. Camp Solelim, a non-profit children's summer camp, was established in 1965 as part of the Canadian Young Judeaea Jewish youth movement. The camp is located on Clearwater Lake, approximately 12 km southwest of Sudbury in Northern Ontario and the year-round office is located in Toronto. Solelim's mission is to provide campers with two incredibly fun and memorable summers within a pluralistic Jewish and Zionist environment by: nurturing Jewish identity and values; fostering a sense of pride and knowledge in Israel; creating a singular sense of community where each camper is accepted and thrives; fostering independence and personal growth; and building leaders.

The Camp Solelim Director is responsible for the operation of Camp including: development, oversight and management of the program, staff, finance and marketing, all in accordance with Solelim's mission and values. The ideal candidate will have Jewish camping experience, demonstrated leadership experience, demonstrated experience as a Jewish educator/teacher (formal or informal) and experience in managing budgets. Formal training in education is an asset. We seek an individual who has excellent communication and interpersonal skills; the ability to adapt and be flexible; and a proactive approach to problem solving and building positive relationships.

Interested candidates should submit a cover letter and resume in confidence to: Rick Posner, rich_posner@interweb.ca, Chair, Search Committee. Closing date is October 15, 2014.

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Broadway legend to get up close and personal

KATHRYN KATES
SPECIAL TO THE C/JN

With his life's story fresh in his mind as he pens his memoir, Broadway-legend Joel Grey is getting ready to share his thoughts with an intimate Toronto audience.

The Broadway legend, who is perhaps best known for his role as the MC in *Cabaret* (for which he won both a Tony Award and an Oscar), will be performing *Joel Grey: Up Close and Personal*, kicking off Harold Green Jewish Theatre Company (HGJTC)'s 2014-15 season.

He described the show as a conversation between him and New York City-based TV interviewer Budd Mishkin, interspersed with film clips as well as songs accompanied by pianist David Gursky.

"There will be a Q&A towards the end. It will be like people in my living room hanging out and asking me questions, and me singing some of the material that I've been lucky enough to be connected with over the years," he said, adding that he'll choose the songs that mean the most to him and his audience. There will definitely be music from *Cabaret*, *George M!* and *Chicago*, he teased.

When approached by the HGJTC, Grey said it sounded like a lot of fun. "I have always had great times in Toronto," he said, reminiscing on when he performed *Cabaret* there. He's also been through the city for live benefits and other TV performances.



Joel Grey

“

It will be like people in my living room hanging out and asking me questions and me singing

Grey has been performing since the 1950s, making his theatrical debut at nine in the Cleveland Playhouse production of *On Borrowed Time*. The 82-year-old recently revisited that play as director for Two River Theater Company's 20th anniversary season in New Jersey.

Grey ventured into the family business, following his father Mickey Katz, who was known for blending comedy and klezmer music. Grey promised that there would be a great deal about his father during his Toronto engagement.

"He was a great man," he said, adding that there were some Jews who opposed his father's work since they did not want Yiddishkeit to be carried on. "It was sort of like Jewish anti-Semitism and he wouldn't hear of it."

The actor made his Broadway debut in Neil Simon's first comedy hit, *Come Blow Your Horn*, in 1961. His Broadway credits include the *Stop the World - I Want to Get Off*, *Half a Sixpence*, *Cabaret*, *George M!*, *Goodtime Charley*, *Chicago*, *Wicked* and most recently, *Anything Goes*.

Film credits include *Buffalo Bill and the Indians*, *Kafka*, *The Player*, *The Music of Chance*, *The Fantasticks* and *Choke*. His television appearances include *OZ*, *Law & Order: Criminal Intent*, *House*, *Private Practice*, *Grey's Anatomy*, and *Nurse Jackie*. Grey was recently honoured for his illustrious television career by the Paley Center for Media in both New York and Los Angeles.

In addition to his acting, Grey is also an accomplished photographer currently working on his fifth book. He said he constantly took pictures, but never thought of himself as a photographer. However, one day, an editor asked him to submit some photos for a book, and once he saw the photos, he wanted more.

"He said give me everything you've got, and I did," Grey said. "Three weeks later, he had made a dummy of a book, called *Pictures I Had to Take*, and it went immediately to print, and next thing I knew I had a gallery show in Soho."

From a comedian to an actor and back, Grey said he could never have predicted where his life would take him.

"It has been and still is, an interesting journey," he said, "and I will talk about that [in Toronto]."

Joel Grey: Up Close and Personal will run at the Toronto Centre for the Arts on Sept. 13 at 8 pm, Sept. 14 at 7:30 pm and Sept. 15 at 8 pm. To purchase tickets, call Ticketmaster at 1-855-985-2787, or buy them online at hgjewishtheatre.com. ■

Correction

The name of the event mentioned in the article "Sonshine and Broccoli celebrate 10 years," (Aug. 27) is *Rock n' Stroll*. The C/JN regrets the error.

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What's New

SEPT. 4 - SEPT. 10
by Lila Sarick

Thursday	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday
Yiddish Vinkl's monthly meeting			It's singles night at Earl Bales Community Centre and Shaar Shalom Synagogue			Learn about the Jews of the Barbados

Thursday, Sept. 4

IDF DISCUSSION

Israel Defence Forces soldier **Mendy Cole** discusses his experiences in the IDF: 7:45 p.m., Shaar Shalom Synagogue.

TALMUDIC LESSONS

Rabbi Lawrence Englander discusses "Talmudic lessons for an ethical life," Sept. 4, 11 and 18, 7 p.m. at Temple Sinai.

YIDDISH VINKL

Naomi Jaye discusses "The challenges of making the first Yiddish film in Canada," noon, Free Times Cafe, 320 College St. \$20, includes lunch. RSVP yiddishvinkl@yahoo.ca.

Sunday, Sept. 7

CREATIVE WRITING WORKSHOP

A creative writing workshop will be held at Shaar Shalom Synagogue. First session to be led by **David Bester**, 1 p.m. To register, email agol@shaarshalom.ca.

ORTHODOXY & BIBLICAL CRITICISM

Rabbi Mosheh Lichtenstein, Rosh Yeshivat Har Etzion, Israel, discusses "Confronting criticism: modern Orthodoxy and biblical criticism," 7:30 p.m., Yeshivat Or Chaim. Free for YU Kollel members, \$36 per family for a membership. Email info@torontotorah.com

INTERSYNAGOGUE SINGLES

Jordan Klapman discusses "The Jewish roots of rock 'n' roll," with the Intersynagogue Singles 50+ at Shaar Shalom Synagogue. Doors open at 7:30 p.m., \$10. 905-889-4975, ext. 72.

Deadline Reminder:

The deadline for the issue of Sept. 18 is Sept. 8. All deadlines are at noon. Phone 416-391-1836, ext. 269; email whatsnewcfn@gmail.com



MOLLIE ROTHMAN PHOTO

Back to school help

Na'amat Canada's volunteers filled over 1,000 backpacks with school supplies for kids in emergency shelters, and 300 women's gift bags. From left, Sumitro Datta, Oliver Ross, Marlene Rosen, Gerry Ankiewicz (Na'amat Canada Toronto president), Sheila Frolich, Melanie Nayer and Sheri Tessis-Kamrad.

SINGLES IN THE PARK

Toronto Swing Dance Society and Singles in the Park hold an evening of swing, live and jitterbug. Watch a demonstration by **Jay and Dale Schwartz** and take a dance lesson, Earl Bales Community Centre. Doors open at 7 p.m. \$12 for pre-registration, \$15 at the door. RSVP debbygo@rogers.com or 416-631-0005.

SHOP FOR A CAUSE

Designer warehouse sale, noon-5 p.m., Lipa Green Building, 4600 Bathurst St. All proceeds to NCSY and Torah High.

Monday, Sept. 8

STAY SAFE ONLINE

Neal Solomon and **Gabe Gewurtz** discuss how parents can educate children about cyber-bullying, identity theft and controlling one's image online, 8 p.m., Beth Tikvah Synagogue. No charge.

SISTERS IN RESISTANCE

National Council of Jewish Women presents a series of oil paintings, *Sisters in Resistance, Women Resistance Fighters of World War II*, with guest speaker **Sara Ginalite-Rubinson**, 8 p.m., 4700 Bathurst St. No charge. RSVP 416-633-5100.

HIGH HOLIDAY PREP

Prepare for the High Holidays, lectures Sept. 8, 15, 22 at 9:30 a.m., The Chai Centre, 402 Roselawn Ave. Email info@thechaicentre.com.

YOUNG TOASTMASTERS

Learn public speaking skills with Toastmasters youth leadership program, led by **Earl Tucker**. Eight-session workshop starts Sept. 8, 7 p.m., Aish Thornhill Community Shul, 949 Clark Ave. W. \$18. RSVP 905-764-1891 or email info@earltucker.com.

MEMORIAL LECTURE

Rabbi Paysach Krohn discusses "Enhanc-

ing our image - living a life of elevation and inspiration," 8 p.m., Beth Abraham Yoseph of Toronto Congregation.

Tuesday, Sept. 9

THE BOOK OF JOB

Rabbi Mordechai Torczyner teaches a year-long course on the Book of Job, starting Sept. 9, 1:30 p.m., Shaarei Shomayim Congregation. Registration www.mekorot.ca or 416-877-2050.

Wednesday, Sept. 10

HIGH HOLIDAY LEARNING

Rabbi Steven Schwarzman discusses themes, prayers and food of the High Holidays, Sept. 10, 17 at 1:30 p.m. or Sept. 11, 18 at 7:30 p.m., Shaar Shalom Synagogue.

WAX & WEAVE

Explore the ancient craft of wax encaustic with textiles, sponsored by the Pomegranate Guild of Judaic Textiles, 7:30 p.m., Karma Creative Art Studio, 3962 Chesswood Dr. \$10 for non-members. info@pomegranateguild.com

JEWS OF THE BARBADOS

Eric Bowman discusses "The history of the Jews of the Barbados, 1627-present," with the Toronto Jewish Genealogical Society, 7:30 p.m., Temple Sinai.

TALMUD & TANACH CLASSES

Talmud-Gemarah classes, led by **Aaron Nussbaum**, resume today, 9:15 a.m. at Beth Emeth Synagogue. Bible (Tanach) classes resume Sept. 11, 9:15 a.m. at Beth David Synagogue. 416-633-8097.

COMING EVENTS

VOLUNTEERS NEEDED

Shores Jewish Environmental Programs is looking for volunteers and interns to help in its community garden programs. Email yehuda@shores.ca
Baycrest Health Sciences Centre is looking for volunteers to work with

CONTINUED ON NEXT PAGE

clients. Training will be provided. Call 416-785-2500, ext. 2572, or email volunteer@baycrest.org.

Volunteers needed to provide child care relief to mothers with cancer. Must have one year of professional child-care experience. Email info@nannyangelnetwork.ca.

GENERAL MEETINGS

JVS Toronto holds its annual general meeting and awards presentation, **Sept. 17**. Beth Torah Synagogue, 7 p.m. Guest speaker will be **Per Scott**, vice-president of human resources, Royal Bank of Canada. RSVP by **Sept. 10**. AGMRSVP@jvstoronto.org or 416-649-1633.

Jewish War Veterans of Canada holds its annual general meeting, **Sept. 21**, 4600 Bathurst St. Breakfast at 9:30 a.m., meeting at 10 a.m.

EMPLOYMENT WORKSHOP

JVS holds employment workshops every Thursday at 10 a.m. Call 416-649-1688.

ADULT CHILDREN OF SURVIVORS

Baycrest is offering support groups for adult children of Holocaust survivors. Call **Shoshana Yaakobi**, 416-785-2500, ext. 2271, or **Judi Cohen**, ext. 2322, or email syaakobi@baycrest.org.

SUPPORT FOR ABUSED WOMEN

The Legal Information Service of Act to End Violence Against Women offers legal support and guidance to Jewish women who have experienced abuse. Free. Call 905-695-5374 or email info@acttoendvaw.org.

JF&CS Groups

GROUPS AND WORKSHOPS

Registration is required for all programs. Classes are open to all members of the community. Fee reductions available. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or visit www.jfandcs.com.

Effective Parenting: A 4-session group to help parents with children aged 2-10. Starts **Sept. 30**, 7-9 p.m.

BEREAVED JEWISH FAMILIES

Bereaved Jewish Families of Ontario provides 8-week self-help groups to bereaved parents. Call **Beth Feffer**, 416-638-7800, ext. 6244, or email bfeffer@jfandcs.com.

For Seniors

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub, 12:30 p.m. Call **Shella**, 416-665-3333, or **Marcia**, 416-932-1229.

Shaar Shalom. Play duplicate bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

Beth Emeth. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. 416-633-3838.

Temple Har Zion. Play mah-jong Wednesday afternoons. Email bvemi.chaels@gmail.com

Beth Tzedec Synagogue. Play bridge Thursdays 1:30-4, mah-jong, 2-4 p.m. Call **Maureen**, 416-781-3514.

Bernard Betel Centre for Seniors 416-225-2112. **Sept. 9.** **Rachel Levin** discusses "The world of Jewish art - part 2," 10 a.m.; **Sept. 10.** **Kevin Courier** discusses "Reflections in the hall of mirrors - part 2," 7 p.m.; **Sept. 11.** lecture on "Diabetes prevention and management," 1:30 p.m.

Chabad of Markham offers lunch and learn classes for seniors with **Rabbi Meir Gitlin**, Wednesdays at 10:30 a.m. for women; Fridays at 10 a.m. for men. Call 905-886-0420 or email Rabbig@chabadmarkham.org.

Earl Bales Seniors Club in the Park (60+). **Valerie**, 416-395-7881. Barber/hairdresser, **Sept. 11**, 10 a.m. Couples dance, **Sept. 28**. Tuesdays and Thursdays, chair exercise, 10 a.m.; Thursdays, social bridge, 12:30 p.m. **Adult 55+ Miles Nadal JCC.** **Eve Goldberg** presents "Songs of the Folk Revival," **Sept. 11** and **18**. Doors open at 1 p.m.; program starts at 1:30 p.m. \$4. Email lisar@mnjcc.org or call 416-924-6211, ext. 155.

Active 55 Fitness. Learn to play Pickleball, a cross between tennis, badminton and ping-pong. Free demos, **Sept. 4**, 9:30-11:30 a.m.; **Sept. 7**, 10:30 a.m.-noon. Drop-in Thursdays starts **Sept. 11**, 9:30 a.m.-11:30 a.m. Email colinb@mnjcc.org or call 416-924-6211, ext. 526.

Bereavement Group. Spousal bereavement group for women and men 55+ starts October, Baycrest (Terraces/Wagman Centre.) Contact **Shawn Fremeth**, 416-785-2500, ext. 2986.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com. To register for programs call ext. 4235.

Enjoy Yiddish conversation. Oct. 6-Dec. 15, 1:30-3:30 p.m.

Beginner mah-jong is taught Mondays, Oct. 6-Nov. 17, 7 p.m.

Learn acrylic and collage techniques with **Leon Soriano**, **Sept. 16**-Nov. 18, at 10:30 a.m. or 1:45 p.m.

Stroke recovery and Parkinson's support and fitness group meets Mondays, Wednesdays and Fridays, 9:30 a.m.

Yoga Cares, a program for teens and adults with an intellectual disability, meets Tuesdays starting **Sept. 30**, 7 p.m.

See Cabaret at the Shaw Festival, Oct. 26.

Osnat Lipa presents "Colville Hopper," Oct. 7 and 14, 1 p.m.

PJ Library Shabbat Sing-a-long (for ages 1-3 with a parent/caregiver) meets **Sept. 12**-Dec. 5, 9:30 a.m.

Art Fantastic (ages 5-8) meets **Sept. 16**-Oct. 7 and Oct. 21-Nov. 11, 4:15 p.m.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Play at the J Enjoy a day of free activities **Sept. 4**, 9:30 a.m.-4 p.m.

Unusual Occurrences in the Diaspora. art by **David Borochovit**, is on display in the gallery **Sept. 6**-28. Artist's reception **Sept. 11**, 7 p.m.

Iain Scott presents a four-part series on how Jewish culture has been portrayed in opera, Mondays, starting **Sept. 8**, 1:30 p.m.

Daytime choir meets with **Gillian Stecyk**, Tuesdays, 1 p.m.; Open community choir meets Mondays, starting **Sept. 15**, 7:30 p.m.

Shabbat Party with PJ Library, **Sept. 12**, 19 at 10 a.m. for children 0-4 with an adult. Free.

Staged reading of the Canadian Jewish

Playwriting Competition 2013 winning play, *The Girl Rabbi of the Golden West*, will be performed **Sept. 14**, 7 p.m. at the First Narayever Congregation, 187 Brunswick Ave. Suggested donation, \$10.

Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. Call **Coleman Bernstein**, 416-968-0200.

Schwartz/Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821. To register for programs, call ext. 3025.

The JCC Reads book club discusses *The Cookbook Collector* by **Allegra Goodman**, **Sept. 30**, 7 p.m.

Learn to play bridge. Oct. 7-Nov. 25, 7 p.m.

Create functional and decorative ceramic pieces. Oct. 1-Dec. 17, 1 p.m.

Steve Rose teaches an art course, with an emphasis on Israeli and Russian art, Oct. 23-Dec. 18, 1 p.m.

Learn the fundamentals of drawing and painting with **Suzanne Metz**, Nov. 20-Dec. 11, 10 a.m.

Learn watercolour printmaking. Oct. 21-Nov. 11, 7-9 p.m. ■

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Parshah

Ki Tetzei | Deuteronomy 21:10 - 25:19



Yacov Fruchter says even though war is deplorable, sometimes fighting is inevitable
Rabbi Shalom Spira highlights the importance of paying employees promptly
Rachael Turkienicz on the differences between our private and public lives



Yacov Fruchter

"Ki tetzei lamilchama al oyvecha" – "when you go out to fight against your enemies" – are the opening words of this parshah. The word "ki" means "when." The pshat, the literal explanation of this verse, is that the need to go out and fight against our enemies is inevitable.

Rabbis writing after the destruction of the Second Temple couldn't possibly imagine a Jewish nation or community capable of fighting a war against their enemies. They did their best to merely survive scattered among other nations, scraping by while trying to keep Judaism alive. They focused on prayer and learning geared toward self-perfection and maintaining holy insular communities while dreaming about a Third Temple.

The enemy they were most fearful of was not their non-Jewish oppressors, but rather a very different kind of dangerous force. The Alshich Hakadosh, living in the 16th century, explains that this verse speaks about the struggle between humans and their eternal enemy: the evil inclination, or *yetzer hara*. Believing that their hardship and separation from their land was the result of the sins of an earlier generation, they were committed to warding off temptations that would cause the exile to continue.

For 2,000 years, the definition of our enemy was flipped on its head from being an external, human force to an internal, spiritual one. Only after the establishment of the State of Israel and a Jewish army could our reading of the opening verses of this Torah portion return to its original intention.

We might deplore war, but it's clear that at certain moments, it's only a matter of when. The rest of the opening chapter teaches us that when engaging in war, we cannot abandon our morals and that there is a Jewish way of acting during war and in its aftermath. It's clear that Israel's leadership is prepared to fight when it is required, and we pray that when the current round of fighting comes to an end, they will be able to say that the *yetzer hara* did not steer us wrong. ■

Yacov Fruchter is spiritual leader of Toronto's Annex Shul.



Rabbi Shalom Spira

"On the same day shall you give him his wage... and to it he carries his life" (Deuteronomy 24:15). According to one interpretation of the Gemara (Bava Metzia 112a), this verse means that a worker risks his life for his wage, so, therefore, every employee must be promptly paid.

Rabbi Ezekiel Landau (Noda bi-Yehudah, Yoreh De'ah 2:10) understands this exposition as granting a special dispensation from the general prohibition against self-endangerment. Thus, although recreational hunting is forbidden, vocational hunting is permitted. Rabbi Landau's ruling is endorsed by Rabbi Moshe Feinstein, (Iggerot Moshe, Choshen Mishpat 1:104) and Rabbi Yehudah Herzl Henkin (Bnei Vanim 3:45).

Without mentioning Rabbi Landau, Chazon Ish (Choshen Mishpat, Likutim 18:2) offers the following parallel thought experiment. Deuteronomy 22:8 requires engineering a parapet around one's roof so as to avoid danger. Yet, the labourer who is paid to build the roof in the first place is obviously unprotected by a parapet when he does so.

Noda bi-Yehudah's and Chazon Ish's joint thesis potentially solves a mystery presented by the Gemara in Avodah Zarah 27b. The latter passage derives from Geihazi and his three sons (as recorded in II Kings 7:3-4) that a dying patient may voluntarily imperil his remaining life for a medical therapy that could cure him. Yet how do we know that Geihazi and sons acted correctly? Once it is appreciated that Deut. 22:8/24:15 authorizes vocational self-endangerment, the same becomes true for hazardous therapies that might prolong one's life. (This extrapolation is especially credible in light of the Gemara in Shabbat 69b, which describes a scenario where one's livelihood is literally considered *pikuach nefesh*.)

We are currently witnessing the tragedy of the Ebola virus outbreak, where infectious disease caretakers are risking their lives to stop a lethal plague. It is a sobering reminder, inter alia, to pay our employees promptly. ■

Rabbi Spira is a research assistant at the McGill AIDS Centre in Montreal.



Rachael Turkienicz

The upcoming Torah portions are quite relevant to this time of year, as we get closer to the High Holidays. Aside from the content of these chapters, it is the names of these readings that begin to focus us.

The parshah Ki Tetzei means "when you venture out" and the portion right after, Ki Tavo, means "when you come back."

Immediately, we are struck by the two realities we all occupy: the private world of home and family, and the public, global world.

We keep them apart not only with rituals of separation, but also with laws that protect our privacy. For the Jewish person, these two worlds have bridges that connect them, since being Jewish is who we are and not dependent on where we are.

And yet, every time we leave our homes we make decisions on what aspects of the private will we carry into the world. In other words, *ki tetzei* – "when you venture out" – is now a process of decision-making. These choices help me define my community, my social circles and even my professional behaviour.

At the end of the day, I will make the same choices in reverse. When I go home, how much of the secular world will I carry back into my home? How much world news do I listen to in my home? What language do I speak? What newspapers do I read? As the Torah said, *ki tavo*.

It's never simple to function in many worlds, but the Torah already told us it would not be simple by letting us know that who we are when we go out may not be the same as who we are when we come back. ■

Rachael Turkienicz is executive director of Rachael's Centre in Toronto.

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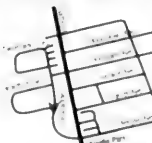
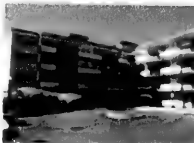
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MARRIED WITH KIDS

Notes on Marriage



Lauren Kramer

As an editor at a bridal magazine for the past 12 years, I've interviewed many newlyweds about their courtship and nuptials. I know exactly which questions to ask to bring that faraway look into a new wife's eyes, the one that sends her back to wedding-planning-heaven as she relives the exquisite cursive on her invitations, the perfect hue of her bridesmaids' dresses and the sweet, creamy icing on her five-tier lemon-mousse cake.

The magazine focuses exclusively on weddings, not on the often-messy aftermath, which means that talking about marriage itself is taboo. Still, I often wish we could spend less time discussing the party favours and more

time on the challenges of navigating the sometimes turbulent waters of marriage. After all, that's what you're left with once the last crumbs of wedding cake have been consumed, the giftwrap has been recycled and the gown has been laundered, boxed and preserved for posterity. It may seem obvious that the wedding's colour scheme, the music selection and the dinner menu have nothing at all to do with life as a married couple. But the wedding industry has a tendency to focus a bride's attention on spending a ton of money on the "I Do," and nothing at all on the "Ever After."

If I could, I'd share a few gems of insight with those newlyweds to prepare them for the road they face. Here's what I'd say:

It's not about the candlelight dinners. Romance is great, don't get me wrong, but you don't need expensive lingerie on Valentine's Day or large bouquets of flowers on your anniversary to say "I love you." The real gifts are those of loyalty, kindness and a willingness to

share both the dull, mundane details of everyday life along with the triumphs and achievements. I've learned not to look to Hollywood movies for romantic formulas, and instead, to create spontaneous opportunities for together-time that are meaningful just to us. Hand held walks, a glass of wine on the patio under starlight. Usually they cost little, our romantic interludes, but they strengthen our bond and affirm our togetherness.

"Beneath the Sheets" is a sacred space. Though statistics suggest up to 20 per cent of married couples are in a sexless marriage – defined by intercourse ten times or fewer per year – sex is the glue that keeps everything firmly together. It's an affirmation of partnership, this act of intimacy, and what it says, essentially, is, "I love you, I need you and I want you." Take away the sex and you're left with a platonic relationship that may work just fine when it comes to paying the household bills, but is unlikely to be deeply satisfying to either

person.

There are all kinds of unfaithfulness. It can be a flirtatious smile in the wrong direction, a not-so-innocent kiss or a secret meeting with someone other than your spouse. It can be a refusal to share yourself, a barricade of feelings impenetrable to your significant other. It can be a full-on dive into work at the expense of everything else – family, friendship and marriage. There are many ways to leave a marriage, to dissemble it one emotional brick at a time. Staying involved is a daily commitment that should never be taken for granted.

There will be moments of exhilaration in a marriage, times when you'll feel it's impossible to love anyone more. But there will also be fart-in-bed moments, times you will wrinkle your nose in disgust and wonder how you put up with things. A solid marriage is comprised of both, and only by sticking it out during the times of duress can you truly appreciate the moments of ecstasy. ■

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Congratulations to Larry Levy on his 90th birthday. With all our love, your wife, children, grandchildren and great-grandchild.



Mazel tov to Rachelle Rosenwald & Bryan Sklar on your recent marriage. Love, the Rosenwald and Sklar families



Ira Hardy & Sarah Rush are getting married! Congratulations! Parents Wendy & Mike Rush, Rosie Goldstein, Mark Hardy, siblings Leah Rush, Jamie & Jacob Hardy.



Mazel tov Hannah & Robert! Lots of love, Susan, David, Esther & Leah Pinsky and Joni, Eric and Meryl Eisenberg.

Email your digital photos along with a description of 25 words or less to chuck.manning@toronto.cjnews.com or go online to www.CJNews.com and click on "Family Moments"

Martin Himel: retirement in Israel, with rockets

JENNIFER TZIVIA MACLEOD
SPECIAL TO THE CJN

Even without rockets falling, retirement in Israel is different from anything in North America, says Canadian documentary filmmaker Martin Himel, a former Mid-east correspondent for both CTV and Global who has lived and worked in Israel off and on since his undergraduate studies at Hebrew University. (He was back in Toronto last month and spoke at a community march against anti-Semitism). But when sirens began going off during Operation Protective Edge, as he was making a documentary about seniors' lives here, he began to see their unique resilience, as well as the deep traumas that surface after a lifetime of war and persecution.

Tell me about the documentary you're making right now.

Seven or eight years ago, a "pensioner party" got into the Knesset for the first time. They became part of a coalition. On the national level, it was a failed experiment, but municipally, it's been very successful. In the Tel Aviv municipality, 10 per cent of representatives come from the pensioner party. In Haifa, it's one or two out of 19.

And they're very active, giving help to pensioners in the form of clubs, services and hotlines. These are activists in city hall. Tel Aviv is very youth-oriented, but older people want roads, and they have power. It's pensioner political activism.

What's unique about this generation in Israel?

Well, who are today's [Israeli] pensioners? They fought wars in 1967, 1973, 1948. They're tough people. They built the country. They won't just settle down now and say, "OK, it's time to retire." Pensioners around the world are going to live longer, and better, than in previous generations.

The challenge for me is to show them that they don't have to just retire from society. Activism is an important part of life.

Where do you feel their help is most needed in Israeli society?

Next year, it'll be 70 years since the end of the war, and the Holocaust. Israel has a complicated relationship with survivors: they got shafted. There are 190,000 living survivors in Israel, and up to 50,000 or 60,000 are living below the poverty line. Everybody feels it's a disgrace. So these activists and groups are working to help them – the elderly helping the elderly.

Avi Dichter, former head of the Shin Bet Israeli security agency, is volunteering now with the Foundation for the Benefit of Holocaust Survivors. He tries to ensure that there's one volunteer for every survivor. Volunteers are either survivors themselves or pensioners.

What do you mean, the survivors "got shafted"? That's a pretty strong term.

They came at a time when this country didn't have food. In 1953, then-prime minister David Ben-Gurion made a deal with postwar German chancellor Konrad Adenauer for reparations, hundreds of millions of marks. They gave it to the Israeli government to provide social programs. And the Israeli government took the money to build a country, not pay the survivors. The 2008 Dornier Commission said each survivor should have received enough money to have an apartment now.

Was Ben-Gurion at fault? The Yemenites got shafted, the Moroccans got shafted... everybody got shafted. It's a disgrace. Everyone believes they should be getting more. Some drugs are not covered by insurance. There are seniors eating dog food so that they can have their drugs.

But survivors in Canada and in the United States are living in poverty, too. The problems are the same. Many came



Documentary filmmaker Martin Himel

from the former Soviet Union in the 1990s, and now they need help.

How is pensioner activism improving survivors' lives?

Everyone believes they should be getting more. Now, Finance Minister Yair Lapid is raising pensions 33 per cent, thanks to pressure from the pensioners themselves. Is it too little, too late? Many say it's better late than never. That's how Israeli pensioner groups work.

But survivors' biggest problem, apart from poverty, is loneliness. Visits from other pensioners mean everything to them. Many volunteers are Holocaust survivors, like Marti Dotan, a survivor from Holland. She was the last person to speak to Anne Frank in Bergen-Belsen. She goes on visits, talks on the phone.

What are you seeing now, with Operation Protective Edge and this latest war in Israel?

Most pensioners are pretty stoic. Death is not that big of a menace. They've lived through a lot of wars here. Some have lost people. It's a little bit different from being a pensioner in Toronto and Montreal. They're very resilient and action-oriented.

One survivor – she looks 55, not 82 – loves to dance. She was raised in Antwerp. Her

mother was Jewish, but she didn't know she was a Jew until she was kicked out of school. After the war, she came to Israel and joined the Beitar Zionist youth movement. And now, at a community centre under fire again from Hamas, she showed me the number on her arm and said, "I survived Auschwitz. I survived the death march. I survived the Altalena [an Irgun immigrant ship bombed by the IDF]. A few rockets aren't going to stop me from having some fun."

Have seniors told you some of the things that they're worrying about?

If they're hard of hearing, they're worried that they won't know if there's a siren. So they have these vibration beepers. There are hotlines for people who are scared. If their children are living outside of Israel, they worry about their parents.

These people aren't mobile. If you can get to a stairwell, a bomb shelter, you're OK. But what if you're poor, you don't have a nice home? Especially if you're alone.

In Be'er Sheva, I met a survivor living on 3,800 shekels a month [about \$1,177 Cdn]. You can't live on that in Israel. She lives on the third floor. She has a bad knee and wears a brace. Even getting to the stairwell is very hard.

How does living with constant red alerts affect seniors here on a day-to-day basis?

Most are OK, but some take it harder. The siren itself brings back a lot of memories – of the Holocaust, being young, being bombed beyond belief. But they're not walking around moping. Every Sunday in Tel Aviv and many communities around Israel, there's a "Europa Café." Now it's about half the regular group, but they're feisty, dancing, having a good time. Survivors in Israel like to hang out together.

This war is unfortunate and a tragedy. But it's given us incredible opportunities to show what's different for retirees here. ■



Sonny Goldstein, CFP
President

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Mackenzie King seen from a historical perspective

Backstory

ALLAN LEVINE

On Sept. 8, 1939, five days after Britain declared war on Germany, the prime minister, William Lyon Mackenzie King, rose in the House of Commons and delivered a passionate speech about Canada's commitments and role in the conflict. "We stand for the defence of Canada," he declared. "We stand for the co-operation of this country at the side of Great Britain."

Throughout the ensuing five years of war, King was a master juggler. He kept the country united and dedicated to defeating Hitler.

Over the years, and especially since 1982 when historians Irving Abella and Harold Troper published their groundbreaking book *None Is Too Many: Canada and the Jews of Europe, 1933-1948* – which chronicled the federal government's harsh closed-door policy with respect to helping German-Jewish refugees – Mackenzie King's reputation has taken a beating. He has been portrayed as an anti-Semite who was guilty of permitting Frederick Blair, the deputy

minister of immigration whose anti-Semitic intransigence is now legendary, to wield enormous power over the fate of the Jewish refugees.

Reviewing King's attitudes and actions more than seven decades later, it is difficult to dispute these charges, though like much of history, they are not as black and white as has been depicted and remembered.

King, the leader of the Liberal party from 1919 to 1948 who served as prime minister for close to a record-setting 22 years during that period, was a peculiar person – of that there can be no doubt. As is gleaned from the remarkable diary he started in 1893 when he was 19 years old and kept until nearly the day he died in July 1950, King was intelligent, politically astute and compassionate, yet also self-righteous, petty, vain, vindictive, obsessive and insecure. He was also famously a believer in spiritualism and spent decades attempting to communicate with his departed family members, friends and others in the "great beyond."

King also lived during an era when the concept of "race" and anti-Semitism was deeply ingrained in Canadian society. For King, as for thousands of other white Anglo- and French Canadians, African-Americans were inferior "darkies," Chinese and

Japanese were the "yellow peril," and Jews were unwanted and best avoided.

King's diary is full of comments and incidents that we today would regard as blatant racism. In 1927, for instance, he purchased property near his Kingsmere estate in Gatineau, Que., to ensure that it would not be acquired by "undesirable neighbours, Jews of a low order and others," as he put it. However, he concluded, too, in an entry of August 1936, that "there are good as well as bad Jews and it is wrong to indict a nation or a race."

King was at heart a Christian humanitarian, and while Hitler made a positive impression on him after he met with the German dictator in 1937, his conscience was deeply troubled by the news of violence against Jews the following year on Kristallnacht. "The sorrows which the Jews have to bear at this time are almost beyond comprehension... Something will have to be done by our country," he wrote.

Nonetheless, in the lengthy debate with the members of his cabinet on German-Jewish refugees, King did not want to upset Quebec, which largely opposed Jewish immigration. Nor did he want to risk losing the 60-plus seats the Liberals could count on each federal election.

Thus, he sided with Ernest Lapointe, his influential Quebec minister, as well as other French and English Canadian cabinet ministers who insisted that Canada's door remain barred, as Frederick Blair advised. This despite that at one heated cabinet meeting, King had prophetically urged his colleagues to, "view the refugee problem from the way in which this nation will be judged in years to come, if we do not play our part, along with other democracies, in helping to meet one of humanity's ... needs."

King has been judged harshly – and rightly so – for allowing political expediency to trump a racist policy he knew to be wrong. At the same time, he was not a rabid anti-Semite like the Quebec fascist leader Adrien Arcand.

In short, in much the same way as Thomas Jefferson, who wrote that "all men are created equal," yet also owned slaves, King was as prejudiced as any mainstream Canadian, though still slightly troubled by what he believed. This in no way excuses King's actions, but it does put them in historical context. ■

Historian Allan Levine is the author of *Toronto: Biography of a City*, published this month.

OBITUARIES AND RELATED NOTICES

HERZOG, Shira ז'ל - January 17, 1953 - August 24, 2014.

Born in Israel to Yaacov and Pinna Herzog. Died peacefully at home, surrounded by her cherished family from Toronto and Israel. Loving mother to Kobi David Bessan and Shelby Greenberg. Loving Savta to Olivia Davida and Ethan Brady Bessan. Devoted sister of Elinora Herzog (Menachem Lushansky) and Yitzchak Shai Herzog, of Israel. Shira had a profound impact on friends and colleagues and her capacity for friendship was unparalleled. She touched them deeply. Shira Herzog devoted her life to her family and community, both in Israel and Canada. She was educated at Hebrew University of Jerusalem (BA History and English) and York University in Toronto (MA English). Shira began her career at The Canada Israel Committee as Director of Research, then Communications Director – and finally as National Executive Director. During her ten-year tenure at CIC, she developed a unique approach to media and government relations, characterized by her unusual situation as a well-connected Israeli and firmly-positioned Canadian. In 1987 Shira moved on to the world of organized philanthropy, serving as Executive Vice-President and later President and CEO of the Kahanoff Foundation, a private Calgary-based charitable foundation. In Western Canada and Israel, she pioneered new methods of ensuring the sustainability of charitable organizations. In Israel, Shira's work took on controversial issues including education and employment of minorities. She was actively engaged in creating a collective voice for organized philanthropy in Canada and served as chair of Philanthropic Foundations Canada. Parallel to her work with CIC and TKF, Shira contributed commentary to a variety of publications including *The Canadian Jewish News*, *The Globe and Mail* and *Vison TV's* weekly magazine, *Israel Today*. In numerous public speaking engagements across the country, Shira illuminated the issues inherent in the Canadian/Israeli relationship. Over the years Shira served on various community boards including The United Way of Greater Toronto, Mount Sinai Hospital, Institute for Research on Public Policy, New Israel Fund International Council, and was a senior fellow at Massey College, University of Toronto. Special heartfelt thanks to Dr. Ellen Warner and the outstanding Oncology team at Sunnybrook Hospital and The Temmy Latner Centre for Palliative Care. The service was held at Benjamin's Park Memorial Chapel on Tuesday August 26, 2014 at 10:00 a.m. Interment in the Beth Haminyan Section of Pardes Shalom Cemetery, Shiva: 330 Spadina Road PH 2303, between 10:00 a.m. to 1:00 p.m. and 3:30 p.m. to 9:30 p.m. Evening prayer services will begin at 7:50 p.m. If desired, donations would be appreciated to: Sunnybrook Hospital Foundation 416-480-4483 or the New Israel Fund Of Canada 416-781-4322 www.nifcan.org, or The Temmy Latner Centre for Palliative Care www.tlccp.org 416-586-4800 ext. 7884.

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Woman of the Wall

Anat Hoffman speaks to *The CJN* about her group's long struggle to let women pray aloud and read from the Torah at the Kotel. **PAGE 70**



Fund for Shoah survivors runs out of money

Agencies seek more cash from Claims Conference as recipients wait for aid.

PAGE 34

At Home

CANDLELIGHTING, HAVDALAH TIMES

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Vancouver	7:13 p.m.	8:18 p.m.



SAVING CONSERVATIVE JUDAISM: A CJN symposium

Five Canadian experts weigh in on how to revitalize a denomination in decline. **PAGES 8, 20, 22-25.**

Kids bus to school in the Hammer

New service shuttles students from Niagara and Kitchener-Waterloo to Hamilton Hebrew Academy. **PAGE 38**

Jewish theatre makes comeback

The show will go on after Winnipeg institution hires new artistic director. **PAGE 31**

He always wanted to direct

CHAT grad, 25, has made two major feature films, including one with Danny Glover. **PAGE 58**



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Lady Gaga says the show will go on, and Patinkin gets political with Colbert

Saul Berenson as Peace Now PM?

Homeland star Mandy Patinkin appeared on the *Colbert Report* last week and said he has a plan to bring peace to the Middle East that he'd like to implement by running to be prime minister of Israel. After applause from the audience, Patinkin, a Peace Now supporter who plays a former CIA Mideast division chief on the Showtime series – currently filming its fourth season – invited faux-conservative host Stephen Colbert to be his security adviser. "I would like to suggest, that given your right-wing point of view on occasion, that you would be my security adviser, because security is paramount in that part of the world," Patinkin told Colbert.



Joan Rivers performing in 2009

tured a "Shalom, Israel" greeting. The U.S. pop megastar confirmed her Sept. 13 concert in Yarkon Park will go on as planned, despite cancellations by other high-profile performers due to the Gaza conflict. Responding on social media, some Arab fans reportedly called her "disgusting," "devil-

ish" and insensitive. Neil Young, the Backstreet Boys and Lana Del Rey are among those who cancelled shows this summer.

Comedian blazed a trail for women

Comedy icon Joan Rivers, who in recent months drew attention for her robust defences of Israel during this summer's Gaza War, died Sept. 4 at age 81, a week after her heart stopped during throat surgery. Rivers was among a handful of female stand-up comics whose raunchy and blisteringly honest takes on married life broke barriers in the 1960s. With her gossipy trademark line, "Can we talk?" she was one of Johnny Carson's favoured guest hosts on *The Tonight Show* until she launched a failed attempt to compete with him in the 1980s. Rivers was also a pioneer in reality TV, first in red carpet fashion commentary at Hollywood events and then in a reality series about her relationship with her daughter, Melissa. ■

Israelis get a Gaga greeting

Lady Gaga apparently riled some Arab fans with a 10-second video released last week in advance of her Tel Aviv show that fea-

Inside today's edition

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Gematria

4

The number of advanced German submarines in Israel's navy after a fourth was delivered last week. A fifth is due later this year.

79%

The percentage of U.S. Birthright Israel grads who told Brandeis pollsters Israel's actions in Gaza were justified, versus 25 per cent of young Americans in a recent Gallup poll.

Quotable

66

It's a patriotic act to devote time to making Israel more pluralistic, more tolerant, more equal.

— Anat Hoffman of Women of the Wall. See our full Q&A on page 70.

Exclusive to CJNEWS.com

Jewish & Digital's Mark Mietkiewicz on Shlichot and early-morning forgiveness.

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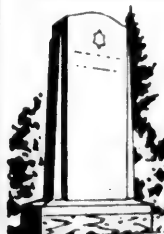
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Letters to the Editor

Twitter trumps Facebook

I can certainly relate to Daniel Held's recent fixation with Facebook in particular as a source of information about the recent war in Gaza ("Facebook in a time of war," Aug. 28). In my case, the preoccupation has been with Twitter, which has proven to be an extremely efficient and addictive source of real-time updates, articles and opinions from an eclectic range of sources around the world.

One of the advantages of Twitter is that, unlike Facebook, one does not have to actually be accepted as a "friend" in order to follow virtually anyone in the Twitter-sphere. This makes it easy to follow people with vastly divergent views, including those whose opinions may be diametrically opposed to your own. If you are feeling open-minded, or maybe just curious about what others are thinking, it is a fairly simple task to follow the posts of people whom one would never have had the opportunity to communicate with in any other way. I am currently following dozens of individuals and organizations, who never would have accepted my invita-

tion to connect on Facebook. This leads to a more dynamic and spirited environment, in which you can follow debates between people with very different opinions, and even contribute to the conversation. Of course, the downside is that these conversations can sometimes turn somewhat nasty.

I agree with Held that this type of activity can never replace real-world interaction. Yet as a complement to doing other things, such as actually leaving your basement and getting involved in a cause you believe in, the virtual world can provide an invaluable venue for educating yourself and developing your own opinions, before writing that letter to the editor or attending a rally.

Peter Mann
Hampstead, Que.

UN is guilty of war crimes

The United Nations has let loose William Schabas, supported by UN Human Rights Commissioner Navi Pillay, to lecture and threaten Israel and to produce a report whose prejudicial conclusions will paint Israel in a bad light ("UNHRC commission chair dismisses allegations of bias," Aug. 28).

Schabas and Pillay are part of an ignoble group of human rights violators that in-

cludes Algeria, China, Cuba, Kuwait, Pakistan, Russia, Saudi Arabia and the United Arab Emirates. It is the UN, with its many anti-Semitic bodies, that is guilty of war crimes, not Israel.

The UNHRC feigns concern about the deaths of Palestinians, but not Israelis, Baha'is, Yazidis, Christians, gays or women. Israel tells civilians where to go to remain safe, while Hamas has killed people trying to leave and forced others to remain in the combat zones.

It is Hamas who is committing crimes against humanity and must be held accountable but, at the UN, racism and petro-dollars trump truth.

Len Bennett
Montreal

No platform for anti-Zionists

David Zinman and Sam Bick ("CJIA silences Jewish voices," Aug. 28) allege that the Canadian Centre for Israel and Jewish Affairs and Federation CJA are pursuing a campaign of intimidation within the Jewish community to "silence all dissent on the issue of colonialism in Palestine," and further suggest that we conflate criticism of Israel with anti-Semitism.

This discourse conveniently obscures the crucial distinction between criticism of Israeli law, policy and action on the one

hand, and a denial of the right of Israel to exist and the right of the Jewish People to self-determination on the other. As self-professed "anti-Zionist Jews" Zinman and Bick take themselves out of the conversation about criticizing Israel, since in order to criticize Israel, one must first recognize its right to exist.

Anti-Zionist Jews are, of course, free to express their views in the democratic country of Canada, just as they are free to do so in the democratic State of Israel. Neither Federation CJA nor its advocacy arm, CJIA, has ever sought to censor these views, however misguided we believe them to be. Rather, we refuse to provide them a platform because we will not be complicit with actions or with speech that are antithetical to our mandate and that have the effect, if not the intent, of inciting hatred of Jews.

Deborah Corber, CEO Federation CJA
Luciano Del Negro, executive director, CIJA Quebec
Montreal

For more letters this week, please see cjnews.com.

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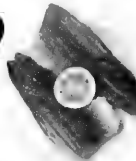
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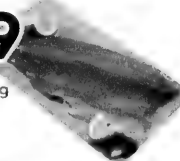
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RABBI-2-RABBI

People of the books

Our rabbis reminisce about how they've accumulated their libraries, and why they've avoided e-books in favour of sacred reading time on Shabbat afternoons

RABBI ADAM CUTLER
BETH TZEDEC CONGREGATION TORONTO

RABBI ADAM SCHEIER
CONGREGATION SHAAR HASHOMAYIM MONTREAL

Rabbi Cutler: As I de-shelve books in preparation for new bookcases, I've had a chance to reflect upon the hundreds I've collected over the years. I often tell people who ask about my collection that I've read all of some of them, parts of most and none of a few. Of course, I have the standard rabbinic works, plus a few oddball volumes often dropped off by congregants divesting their own libraries, including my personal favourite: *Great Jews in Stamps*.

I enjoy pulling a book off the shelf, feeling the paper stock, thumbing through to the right page. But books come at a price: both monetary and environmental. I ask myself whether it would be better, whenever possible, to purchase e-books. Yet, as someone who doesn't actively use electronics on Shabbat, e-books have limited usage.

How do you grow your library?

Rabbi Scheier: My library has grown in three stages.

The first was when I studied at yeshiva in Israel. When I returned from my first year away, I recall lugging home two overweight suitcases filled with books (and this was before suitcases had wheels!).

The second stage took place when my wife and I were married, 10 years ago. We consolidated our libraries. At the time, our interests were markedly different. Her intellectual passion was for Bible studies, and my interests were focused on rabbinic literature. Over time, though, our reading interests have become more aligned.

The third stage began when another genre was added to the mix: children's books.

And, sporadically, books keep entering our home. The random online order, frequent trips to *seforim* stores or a gift or recommendation from a friend.

Yes, these books take up space. But, ultimately, the value of being surrounded by wisdom makes that space a worthwhile allocation.

Rabbi Cutler: While I still have a few books from

my high school days, my first major book expansion occurred during rabbinical school. There are the books that I needed for class, the books and book-sets I was able to order at a discount as a student, and then there were the used books. A few times a year, the library would sell books it no longer wanted. Nothing cost more than \$5, and nothing excites seminarians more than cheap books. I did well in those sales.

Since then I've taken in some books that community members no longer want and make purchases strategically. One particular section – including such gems as *Jewish Eating and Identity Throughout The Ages*, *Encyclopedia of Jewish Food*, and *Noshing is Sacred* – reflects a course I taught on Jews and food. A good portion of my Jewish philosophy section is thanks to the gift of a congregant from her late father's extensive library.

I am hoping to properly catalogue my books and use Google Books or another service that will help me index their contents. Ultimately, if I'm researching different interpretations on a specific verse or theme, I would love to know which books make mention of it without having to first memorize my entire collection.

Rabbi Scheier: When I think about the prospect of cataloguing and organizing my library, I am reminded of the retiring rabbi. His congregants ask him, "What are you planning to do in retirement?" He answers, "I'm going to finish my book." Surprised, they respond, "We didn't know you were writing a book." "Writing?" he exclaims, "I'm trying to read one!"

I find that I'm perpetually "behind in my reading." There is the pile of books on my nightstand and the pile of books on my desk, then there's the backlog of my weekly periodical reading, alongside the many other articles, newspapers, and magazines I've put aside to read.

As life gets busier and busier, it becomes harder and harder to isolate that quality time for plowing through books, in addition to staying current and refreshed with Torah study. Shabbat has become a sacred time to reconnect with my books – and for this reason I, like you, have avoided e-books. There is nothing more pure or paradisaical than a quiet Shabbat afternoon with a good *sefer* (to go along with the *cholent* and *kishka!*). The challenge remains expanding that sacred space to include other quiet moments during the week. ■

How to reach us

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HEAD OFFICE:

1750 Steeles Ave. W. Ste. 218, Concord, Ont. L4K 2L7

Tel: 416-391-1836; Fax: 416-391-0949

Editorial e-mail: cjninfo@gmail.com

Advertising e-mail: adscjn@gmail.com **Website:** www.cjnnews.com

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From the Archives | School days



ONTARIO JEWISH ARCHIVES: BLANKENSTEIN FAMILY HERITAGE CENTRE PHOTO

Students at Eitz Chaim Talmud Torah read at their desks at 1 Viewmount Ave., Toronto, in 1958. Eitz Chaim was established in 1915 as an alternative to existing Orthodox Talmud Torahs such as the Simcoe Street Talmud Torah, which later amalgamated into the Associated Hebrew Schools. Originally located in temporary quarters on Chestnut Street, Eitz Chaim moved to its more permanent location on D'Arcy Street in 1917. The school expanded to 1 Viewmount Ave. in 1956.

From Yoni's Desk

The future
of Jewish education

Last week's cover story, in which author Zev Steinfeld described his experience with the tuition subsidy board at a Jewish day school, definitely got people talking. My extensive network of shul agents reported over the weekend that Steinfeld's essay was a hot topic around the kiddush table. And before and after Shabbat, it garnered tens of thousands of clicks and shares on *cjnews.com* and social media.

Steinfeld's piece hit a raw nerve – this much is abundantly clear. His words evoke the resentment and frustration that have been building for some time among young Jewish families struggling to pay for Jewish schooling – and now it's bubbling to the surface. Something needed to be said, and I know many of our readers appreciated Steinfeld's courage in speaking up.

Some readers, though, were not pleased with Steinfeld, and that's understandable, too. In many ways, the tuition debate boils down to whether you believe Jewish day school is a right or a privilege – if you find yourself in the latter category, you were likely perturbed by Steinfeld's criticism of the subsidy process.

That's a defensible point of view, no doubt, but some of the criticism levelled at Steinfeld is, in my opinion, not. Specifically, I'm referring to the complaint that his essay targeted one day school in particular. It's clear to me that wasn't the author's intention. Steinfeld addressed a system-wide problem – as he reiterated to me over the weekend, his focus was the experience of applying for a tuition subsidy, not any particular institution's subsidy committee. Frankly, I don't see how you could read his piece any other way, regardless of whether you happen to know where his kids go to school or not.

It's convenient to suggest that the day school debate raised by Steinfeld is a sign of generational divide in the Jewish community – an older generation arguing young people simply need to prioritize and make sacrifices for Jewish education, and a younger demographic countering that the old model doesn't work anymore. There's some truth to that, but over the past week I've been encouraged to hear from plenty of older people expressing sympathy and understanding for the difficult decisions facing parents of school-age children. (Admittedly, I was also surprised by a number of younger parents who suggested they have little or no problem with the current subsidy system.)

So, it's not exclusively a generational thing. And that's good, because the young and the old have a lot to learn from each other at time when Jews across Canada are re-evaluating how best to support and grow communities. Jewish education is central to this project, and the appointment last year of *CJN* columnist Daniel Held to lead the Julia and Henry Koschitzky Centre for Jewish Education in Toronto signalled a readiness on the part of major Jewish institutions to embrace new ideas.

From what I know, Held recognizes Jewish education has reached an important crossroads and that changes are needed. At the same time, he appears determined not to snub a generation that got us as far as we have come today. He understands that when it comes to Jewish education, everyone has to work together. ■ — YONI

SeeJN | Not a happy camper



ISRAEL SUN PHOTO

This six-year-old boy felt a bit anxious on his first day of school in Ashkelon.

A Jewish woman's escape from Iran

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Does Conservative Judaism need saving?

LILA SARICK
STAFF REPORTER

It wasn't long after the release of the Pew Research Center survey of American Jews last fall that the death, or at least terminal illness, of Conservative Judaism was pronounced.

There was some evidence to support the dire prognosis. The report showed that not only did significantly fewer Jews identify as Conservative than had in previous surveys, but also that the people in the pews were getting older while their adult children were declining to join synagogues at all.

The report "hopefully will be a slap across the face," but it really should have surprised no one, says Rabbi Steven Wernick, CEO of the United Synagogue of Conservative Judaism (USCJ).

It's a call that the Conservative movement needs to radically rethink how it will attract young adults and families and how it needs to strengthen its institutions, he says.

However, supporters of Conservative Judaism say it's not only premature, but ac-

tually false to write the movement's obituary, as some critics have done.

The Pew report, which only looked at American Jews, found that 18 per cent identified as Conservative, down from 38 per cent in a 1990 study. Just 11 per cent of Conservative Jews are between 18 and 29 years old.

The survey also found that Jewish life was subject to the same trends as North American life in general. Fewer young adults were defining themselves as religious at all, and certainly not in terms of denominations.

While similar surveys have not been done in Canada, most observers believe the landscape here is similar, although Canada tends to lag by about a decade to a generation behind American trends.

Still, Rabbi Julie Schonfeld, executive vice-president of the Rabbinical Assembly, the international association of the movement's rabbis, says the narrative that emerged from the report, painting Conservative Judaism as dying or in need of saving, is wrong.

"There has been a real and measurable decline of the numbers of Conservative



Solomon Schechter, father of Conservative Judaism

Jews," she says, "but you also find a number of significant factors of growth."

The Conservative movement may be smaller in actual numbers than in previous years, but Conservative Jews are living "intensively Jewish lives of meaningful Jewish practice," she argues.

As a result, much of the good news about the vibrancy of Conservative Jewish life was obscured in the Pew survey. Rabbi Schonfeld says, pointing to data that show the majority of Conservative Jews marry within the faith and that one-third of their children are in day schools.

As well, Ramah camps, an arm of the Conservative movement, have grown since the mid-1990s, adding both campers and new camps in the last 20 years.

Finally, she notes, Conservative Jews have traditionally filled a disproportionately large number of communal leadership positions and accounted for well over half of Jewish philanthropy.

But this is no guarantee for the future, says Rabbi Wernick, who paints himself as a realist, equal parts pessimistic and optimistic about the future of a centrist movement in Judaism.

The time is ripe, he argues, for a radical rethinking of time-honoured measurements such as looking at membership numbers and dues.

"There needs to be a reconceptualization of what success looks like. It's not how many members we have, it's how many Jews do you impact in meaningful ways."

Synagogues that are busy chasing young adults, hoping that they'll stay once they walk through the shul doors, are misguided, he says.

"What the congregations have to let go of is that success is for those kids to come back and join their shuls," he says.

The goal instead has to be asking the question: "How many of those young people are reached by a member of the clergy? How many different Jewish behaviours is that person adding to their Jewish life?"

It's a long-term investment, Rabbi Wernick argues that will take place outside the synagogue's walls.

SEE RELATED ESSAYS ON
PAGES 20 AND 22 TO 25.

In many cases, synagogues and the Conservative movement know what works. Jewish camp and educational programs for teens who are past bar and bat mitzvah age pay off in exponentially higher rates of Jewish involvement. But Ramah camps, which reach "barely 10 per cent," of Conservative Jewish kids need to greatly increase their capacity and lower their fees, Rabbi Wernick says.

Conservative Judaism needs to return to its core values, which he characterizes as "serious Torah study... that is intellectually honest," and "prayer experiences that are thoughtful."

Synagogues need to build on these values and give people opportunities for social action more satisfying than simply "bringing a can of food," he argues.

The Conservative movement has been changing, albeit slowly. Rabbi Philip Scheim, spiritual leader of Toronto's Beth David B'nai Israel Beth Am Synagogue and vice-president of the Rabbinical Assembly, sees the demographic changes in the pews of his own shul.

While his congregation is indeed growing greyer, it has had success in attracting young families. But because Conservative Jewish families are having fewer children than their more observant peers, it's still not as lively as the Orthodox shul down the street.

More synagogues have become egalitarian, including his own, which he says was inconceivable to him 20 years ago.

"If we're really speaking to young Jews living in a world where there's no distinction between what men and women can do," becoming egalitarian is inevitable, he says.

Canadian Conservative synagogues have also been buffeted by internal rifts when six years ago, a number of synagogues left the USCJ.

While the synagogues that left characterized the split as least partly ideological, it was mainly driven by financial reasons, says Edmonton lawyer Howie Sniderman, the only Canadian vice-president on the USCJ board.

CONTINUED ON PAGE 24

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Living well is the best revenge



Gil Troy

Throughout the summer, even as rockets sent millions scurrying to their shelter, even as innocents died on both sides, tourists continued visiting Israel. In fact, some people hopped on planes to visit precisely because Israel was under attack. I wish to say, in the name of my family, the Jewish people and freedom-loving, democracy-defending people worldwide: Thank you, brave tourists – with an extra special thank you to your parents.

The 41 people from the Montreal Federation CJA who came constituted one of the largest solidarity missions, organized in a matter of days. The gifts they and others brought, the love they expressed, meant a lot, especially as anti-Semitism and anti-Zionism surged.

My daughter, who is serving in the army, received one of the many care

packages that soldiers received. She was genuinely touched by the thoughtfulness. Little acts of generosity can make a big difference in people's lives. We should not need wars to trigger that kind of mass outpouring of love.

Similarly, although cancellations were up, so too was morale on Taglit-Birthright Israel trips as tens of thousands of young Jews continued launching their Jewish journeys by visiting their homeland. In my voluntary capacity as chairman of the Taglit-Birthright Israel education committee, I had the privilege of speaking to some participants, formally and informally. They used words like "phenomenal" to describe their experience – and felt particularly good about defying the worrying and the warnings. There also was a seriousness on many of the trips, an awareness of the high stakes and an acknowledgment of the evil motivating Hamas that made the visits even more powerful.

I frequently spoke to visitors about the "Great Israel Disconnect." There we were in Jerusalem, looking out over a beautiful vista, hearing birds chirping, feeling peaceful and calm. And I would say,

people don't believe me when I describe this – all they see on the news is Israel under the gun. My heroic cousin in Kibbutz Nirim on the Gaza border, Adele Raemer, was indeed being rocketed and living in a safe room. But in much of the country, life continued as usual – meaning vacation time and fun activities, with an added cloud of guilt for many of us as we enjoyed ourselves.

Still, despite the fact that driving on an Israeli road – or a Canadian road – remained statistically the more hazardous activity than touring, I acknowledge that it was a stretch to stay in Israel or stick to the plan to visit this summer. The natural human tendency is to flee danger, to dodge conflict. And as hard as it might have been to decide to visit, parents or loved ones who stayed at home suffered worse. They could not experience the calm, have fun and witness the fact that most Israelis maintained their routines.

When I travelled away from Israel this summer, I found the war news much more stressful. When abroad, the only Israel-oriented inputs are war updates. When you are in Israel you have the

weather, traffic, the people, other experiences, mass acts of solidarity and generosity, to put the war in context – and, as frequently occurred, to note its distance.

Coming to Israel should not be a heroic act. But fighting terrorism requires a kind of heroism of the everyday, sticking to routines even under potential threat. Part of the Palestinian anti-Zionist strategy is to complicate if not discourage simple acts like visiting Israel, talking about Israel, supporting Israel. Every time we cancel plans, they win. Every time we only see Israel through the conflict prism, we lose.

I tell friends with complicated families, "living well is the best revenge." That holds for Israelis and the Jewish people too. This summer, we celebrated more than usual, even while contributing and helping and protesting and mourning (and, of course, for some, fighting). The totalitarians of Hamas always underestimate us. The Israeli home front, supported by the Jewish people and good people everywhere, once again demonstrated tremendous resilience. Thanks to all who helped – and please come again, with your parents! ■

Hearing the small still voice



Sara Horowitz

In what is arguably the most moving part of the High Holiday liturgy, a piyut (liturgical poem) called *Unetaneh Tokef* presents us with a stirring image of a celestial court in which our deeds are judged and our lives hang in the balance. Through the powerful language of the piyut, we express our existential angst, our fears, our barely dared for hopes: who shall live, we wonder, who shall die? How gentle or brutal shall those deaths be? Will they be the culmination of a long and fulfilling life, or the truncation of a shockingly short one?

Who was with us last Rosh Hashanah, but is no longer? We each have an intimate circle of ones dear to us. If we enter the Holy Day season with our precious

circle intact, we are grateful. If we have lost someone, we struggle with bereavement, especially during the first High Holiday without that person.

I can't help, this year, but think of those I don't know personally, but whose life cut short affects me: the casualties of fallen IDF soldiers, of victims of rocket fire and missiles, and of vengeance and violent vigilantism. I think of Gazan children, doomed by a conflagration not of their making. I think of the terrible deaths of the young people kidnapped and cruelly murdered – the three teen-aged yeshiva students hitchhiking home near Hebron, the 16-year-old Muslim boy waiting for early morning prayer during Ramadan. All young lives, dying well before their time.

In face of recent events, the Yamim Nora'im seem to approach with a particular soberness this year. The piyut insists that we listen for the small still voice, *kol demama daka*. The phrase is striking. The small, still voice – easy to ignore, to drown out, to tune out. For me, it was heard in early July, and

noted in the Israeli press, but was then eclipsed by later events.

The small, still voice made itself heard through the family of the murdered Naftali Frenkel, who – in the midst of their own grieving, expressed horror and moral outrage at the murder of Muhammed Abu Khdeir. They said, "There is no difference when it comes to blood. Murder is murder. There is no justification, forgiveness or atonement for any murder." The small, still voice made itself heard through the Etzion-area Palestinians who visited the Frenkel family during shivah. One of them reflected, "The moment we learn to deal with each other's pain and stop the anger against one another, the situation will be better." And the small still voice was heard through Naftali Frenkel's uncle when he offered condolences to the parents of the slain Abu Khdeir during their period of mourning, speaking as a member of one bereaved family to another. He said, "The life of an Arab is equally precious to that of a Jew. Blood is blood, and murder is murder, whether

that murder is Jewish or Arab."

In her 1997 short story *Celine's Park*, Israeli writer Nava Semel depicts an Israeli mother taking her children to a playground established in memory of a child murdered in the Shoah. A daughter of survivors, the mother understands the grief of Celine's bereft parents and hopes for a better future for her own children in Israel. Semel's story stresses the blessed difference between Celine's truncated life and her children playing blissfully in the playground bearing her name. At the same time, under-shadowing the story is the dangers that threaten her children. The mother imagines a world where people's lives run their natural course, rather than ending prematurely and in violence.

Her reflection can serve as a prayer of sort, as we face our existential destiny in the coming days: "I will be buried here. Parents and children in a geometric progression. One day the children of their children will come, point to the graves and say: 'This is grandmother. This is mother. That's the right order.'" ■

The NDP's Israel problem



Michael Taube

Canada's left-leaning parties, including the Liberals and Greens, have been losing the battle when it comes to political support for Israel. The New Democratic Party, however, is coming mightily close to losing the war.

The NDP has long suffered from what can be best described as an "Israel problem." While social democrats claim to support this country's right to exist and defend its borders, the pro-Palestinian tilt in some statements have been impossible to mask. This includes former MP Svend Robinson's offensive comments, and the disgraceful remarks of current MP Libby Davies.

Jack Layton and Thomas Mulcair, the past two NDP leaders, have attempted to neutralize the party's political message on Israel by muzzling some of its more radical voices. Alas, the lunatic fringe often seems to greatly outnumber its sensible

moderates.

Meanwhile, some NDP MPs are beginning to have personal problems with Israel. So much so that they're willing to cut the cord and escape the dreams of a socialist Xanadu.

Consider the case of Sana Hassainia. The Montreal-based MP, who was first elected as part of the NDP's orange wave in 2011, recently quit the caucus to sit as an Independent. Why? According to her blog, "My decision to leave the NDP was precipitated, among other things, by the party's positions on the Israeli-Palestinian conflict."

Hassainia apparently felt Mulcair was too pro-Israel. That's quite the plot twist, don't you think? Yet, aside from the NDP leader's nuanced position that Israel has the right to protect its citizens from Hamas' rockets, I'm not sure how she reached this conclusion. (The two sides are also at odds about her poor attendance record and missed votes in the House of Commons.)

This act of defiance must have privately pleased some hardcore leftists. As the party's former national director Gerry Caplan wrote in his *Globe and Mail* article on Aug. 8, "Israel's shameful attacks on

Palestinian civilians in Gaza demands once again that politics must bow to principles. That's why it's so disappointing that the federal NDP has failed to denounce unambiguously and forcefully Israel's war on Gaza and the innocent people that live there." While Caplan obviously doesn't speak for the NDP, it's doubtful many of today's New Democrats disagreed with him.

It's also worth mentioning the Centre for Israel and Jewish Affairs (CIJA)'s recent trip to Israel included three Tory MPs (Randy Hoback, Ted Opatz, David Sweet), two Liberal MPs (Carolyn Bennett, John McCallum) and a Liberal Senator (Grant Mitchell).

Where was Canada's Official Opposition representative, pray tell? Oh, that's right – the party refused to go. An unnamed senior NDPer told the CBC, "In the current context, only a mission organized by a neutral organization would be appropriate."

That's a fascinating observation, except for one little problem: There's no such thing as a neutral organization. Every group has a partisan purpose and an agenda.

Hence, all the NDP had to do was go on CIJA's fact-finding mission, and propose

that an Arab/Muslim organization do the same thing for Palestine. Few Canadians would have objected to this even-handed approach, and the party would have won many brownie points.

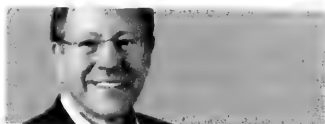
Instead, the NDP's decision to boycott this trip made them look foolish, one-sided and, like it or not, anti-Israel.

Even so, I strongly doubt New Democrats are terribly concerned about this. They realize that 52 per cent of Canadian Jews voting for Prime Minister Stephen Harper and the Tories in the 2011 federal election wasn't solely based on a one-trick pony (i.e. support for Israel). Small "c" conservative principles such as limited government, lower taxes and fiscal prudence, combined with a robust foreign policy, are clearly winning over many Jewish hearts and minds.

Hence, their political strategy has changed. Not only when it comes to the Middle East, but also voting demographics and target groups. If you think that includes Canadian Jews, you're sadly mistaken. ■

Michael Taube is a Washington Times columnist, and a former speechwriter for Prime Minister Stephen Harper.

Schabas must recuse himself, or be removed



Irwin Cotler

The International Commission of Inquiry established by a special session of the UN Human Rights Council – now known as the "Schabas Inquiry" after its appointed chair, Prof. William Schabas – is not only tainted at the core but partakes of a pernicious tripartite bias.

First, the resolution giving birth to the inquiry condemns "widespread, systematic and gross violations of international human rights and fundamental freedoms arising from the Israeli military operations in the occupied Palestinian territory," thus presupposing Israeli guilt.

Second, while referencing supposed Israeli criminality 18 times, the resolution makes no reference to Hamas' war crimes and crimes against humanity.

Third, the resolution accuses Israel of "hate crimes," but ignores the Hamas Charter, which calls for the destruction

of Israel and the killing of Jews. Yet this genocidal anti-Semitism is the root cause of the conflict.

The UN Human Rights Council has long demonstrated systemic and juridical bias against Israel in the following ways:

- 40 per cent of its special sessions have been condemnatory of Israel, while the world's major human rights violators have enjoyed exculpatory immunity;
- every session of the UN Human Rights Council features a standing agenda item targeting "Israeli violations of human rights in the Occupied Palestinian Territories." As such, Israel is singled out for differential and discriminatory indictment;
- the mandate of the Special UN Rapporteur on the Middle East – also a creature of the council – is to inquire into Israel's actions alone; and
- the council's deliberations feature ongoing, widespread and systematic condemnation of Israel.

Accordingly, when I was asked in 2006 by the then-UN high commissioner for human rights to be part of a commission of inquiry into the tragic deaths of 18 Palestinians killed by an errant Israeli strike, I refused to do so.

Enter Prof. Schabas, a distinguished international law professor, who should recuse himself for the reasons above.

In a *CJN* interview, Schabas said, "I'm not acting on the basis of the resolution, I'm only acting on the basis of the mandate in Paragraph 13." But Schabas ignores the basic principles of statutory interpretation, which preclude the isolation of one paragraph from the resolution as a whole, or the confinement of the interpretation of the resolution to this paragraph alone.

In any event, the inquiry is tainted by Schabas' own past conduct and prejudicial pronouncements, including:

- Schabas has declared his "favourite person to bring to the International Criminal Court would be Israeli Prime Minister Benjamin Netanyahu" for supposed Israeli criminality during the 2009 Gaza conflict;
- Schabas has expressed surprise that the president of Sudan would be prosecuted before the ICC – where he was indicted for war crimes, crimes against humanity, and genocide in Darfur – but not Israeli President Shimon Peres;
- Schabas has accused Israel of war crimes, crimes against humanity and aggression committed "on the territory of

Palestine since 2002," while acknowledging that "much of [my] effort" is focused on bringing about the indictment of Israelis at the ICC;

- Schabas has made frequent statements of support for the Goldstone report, which even Richard Goldstone himself has discredited; and

- Schabas urged the international community to "ignore" Iranian President Mahmoud Ahmadinejad's incendiary incitement, sanitizing him as nothing more than a "provocative politician."

Simply put, Schabas' appointment to an already fatally flawed commission raises, at a minimum, a reasonable apprehension of bias, if not actual bias, and violates the elementary principles of due process applicable to UN fact-finding missions.

Basic integrity requires that he recuse himself, if he is not removed. ■

Irwin Cotler is member of Canadian Parliament, emeritus professor of Law at McGill University and a former minister of justice and attorney general of Canada.

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Dimant's nomination of Harper for Nobel draws backlash

JODIE SHUPAC

jshupac@thecjn.ca

A petition calling on the adjudicating committee of the Nobel Peace Prize to reject B'nai Brith Canada CEO Frank Dimant's planned nomination of Prime Minister Stephen Harper for the honour says accepting the nomination "would be a disgrace and insult to [the] prestigious award."

Dimant told *The CJN* he intends to nominate Harper for the 2015 prize to mark the prime minister's "moral leadership in the world... especially when it comes to standing up to radical Islamist terrorism," has garnered considerable backlash, including the online petition, created by Calgary resident Edward Tanas on the website change.org.

At the time *The CJN* went to press, the petition had amassed more than 21,000 signatures.

The nomination idea has also drawn criticism from the Vancouver-based Canada Palestine Association, whose chairperson, Hanna Kawas, was quoted in the *Vancouver Observer* Sept. 1 as saying "with nominating [Harper], you don't know whether to laugh or cry... it's outrageous."

Charlie Angus, NDP MP for Timmins-James Bay and the official opposition critic for ethics, also spoke out against the nomination, tweeting on Aug. 31, "Nominating Stephen Harper for the Nobel peace prize is like nominating [Sun News contributor Ezra] Levant for the Pulitzer prize. Sorry Steve you're no [Lester] Pearson."



Frank Dimant

He later told *The CJN*: "My comment was more sardonic than anything else. I don't think anyone's going to pay much more attention to this nomination. The role Canada's traditionally played internationally is trying to bring parties back to the table, to de-escalate. Mr. Harper hasn't shown that... we haven't seen that kind of leadership from this leader."

Dimant, who, in his capacity as professor of modern Israel studies at Canada Christian College, qualifies as a nominator under Nobel rules, said he viewed the nomination as an opportunity to help restore prestige to an award he believes has been diminished in stature of late.

"When [former Palestinian leader Yasser] Arafat received [the Nobel Peace Prize



Prime Minister Stephen Harper

in 1994), it certainly diminished the very notion of what a peace prize is," he said. "And when [U.S. President Barack] Obama was given the prize for doing nothing except the anticipation of something, it diminished it. I felt it was time to elevate the prize again to the position it held historically."

Dimant further praised Harper for "speaking up for the people of Ukraine" as well as for the prime minister's vocal condemnations of groups like Hamas, Hezbollah and ISIS.

Dimant also gave a nod to Harper's staunch support of Israel, saying, "Here is a man who truly understands what it means to fight for freedom, national liberation and to understand that people

have a right to return to their homeland and live in security and safety.

This past January, Dimant and a delegation of other Jewish community leaders accompanied Harper on a trip to Israel, at which time Dimant praised Harper's "unparalleled" support for Israel and his "principled stance on issues of importance to the Jewish community."

Angus, however, said Harper's approach isn't deserving of the Nobel Prize.

"[Issues connected to the Israel-Palestine conflict] are such emotionally-heavy... traumatic issues for people on all sides," Angus said. "We want a prime minister in Canada who says, 'Let's find a way to move toward peace and resolution.' That was the role [former Canadian prime minister and Nobel Prize winner Lester] Pearson played in the Suez Crisis internationally [when, in 1956, he proposed a UN peacekeeping force to help ease the British and French out of Egypt], and people saw that as a role for Canada to play."

Neither Edward Tanas nor the Canada Palestine Association could be reached for comment, despite multiple attempts to contact them.

The deadline for the 2015 Nobel nominations is next February.

According to the Norwegian Nobel Committee website, the 2014 prize has 278 candidates, the highest number on record. The nominees include Pope Francis, Malala Yousafzai, Edward Snowden and Russian President Vladimir Putin.

The 2014 winner will be announced in early October. ■

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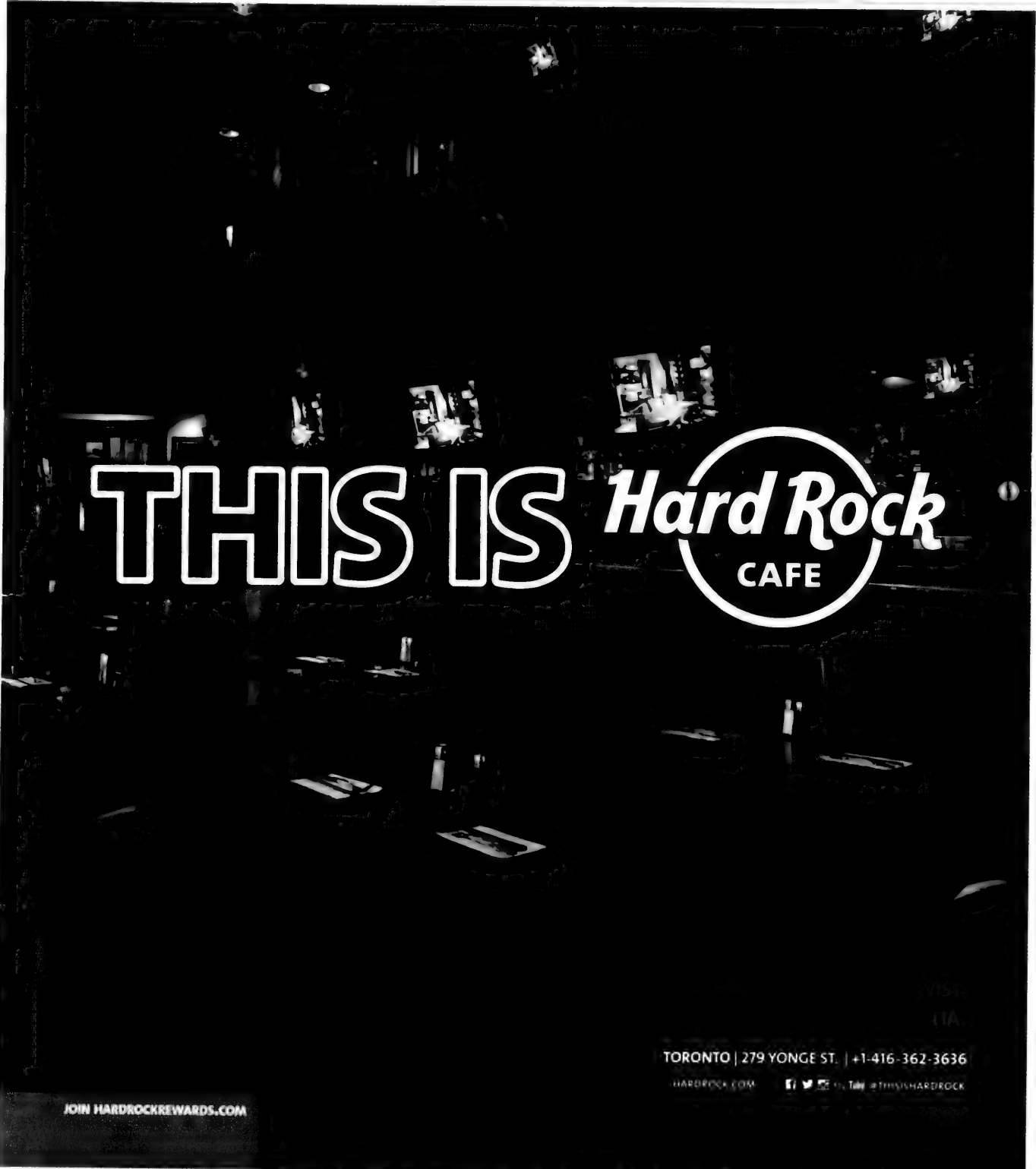
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Young man desperately needs a liver donor

CYNTHIA GASNER
SPECIAL TO THE CJN

Despite his physical and cognitive challenges, Sar Levy, 27, is an optimistic, active and sociable young man.

But now his life is threatened if he does not find a living liver donor.

His twin brother, Gavriel, who contacted *The CJN*, spoke of their early years.

"We were born 28 weeks premature," Gavriel said. "My birth was normal, but Sar's birth was an emergency caesarean section, as the umbilical cord was wrapped around his neck. At birth, he developed a rare form of meningitis and was diagnosed with cerebral palsy and cystic fibrosis, a rare combination."

Gavriel spoke of his brother's courage. "He has had countless operations, massive seizures, and now he is facing his biggest battle. His cystic fibrosis has developed cirrhosis of the liver and he has a dire need for a live liver transplant."

Most often, liver transplants are done with close relatives. Sar's parents, Yoseph and Baylee Levy, were disqualified for health reasons. Gavriel offered to donate part of his liver, but when he went through the assessment, they found that he was not an anatomical match.

Gavriel noted that the liver possesses amazing regenerative properties, and within two months of surgery, the remaining portion of the donor's liver grows back to full size.

Despite his brother's struggles, Gavriel said Sar is "determined, curious and intelligent and wakes up every morning raring to go."

Sar is an alumnus of Zareinu Educational Centre, attended Camp HASC (run by the Hebrew Academy For Special Children), a summer camp in the Catskills, for 12 years, and he is an enthusiastic participant at DANI events in Toronto, where he enjoys the music programs. He also loves horseback riding.

"It hurts me terribly to see what Sar is going through right now," Gavriel said. "He is a fighter and continues to fight because he loves living."

"Please give him the gift of life that he so desperately needs." ■

For more information email
gifttolifeforsar@aol.com or call 647-427-7043.



Sar Levy, in front, is seen with his twin brother, Gavriel.

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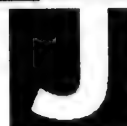
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Student creates educational High Holiday comic book

FRANCES KRAFT
SPECIAL TO THE C.J.N.

In addition to the usual prayerbooks, more than 30 North American synagogues, including half a dozen in Toronto, are adding a new publication to their High Holiday repertoire this year – a comic book titled *The Book of Jonah* (www.jonahcomic.com).

The dramatically illustrated story – adapted from the Haftorah reading for the Yom Kippur service – is the creation of 24-year-old Dov Smiley, a third-year student at the New Jersey-based Kubert School of cartoon and graphic art. His work also appears in the recently published *Jewish Comix Anthology* (www.jewishcomixanthology.com).

A graduate of the Anne and Max Tanenbaum Community Hebrew Academy of Toronto and OCAD University, where he studied drawing and painting, Smiley told *The C.J.N.* that he's been trying to bring Jewish themes into his artwork. He has worked with youth at several synagogues, most recently Toronto's Adath Israel Congregation.

Smiley, who describes himself as an observant Conservative Jew, was born in Detroit and moved to Toronto in 2003 with his family at age 14. Although he was "a big

comic book reader" as a kid, he didn't get serious about art until his final year of high school, he said.

Because of his experience working with youth groups, he knew that informal Jewish educators have been looking for new resources. Having found support among educators he consulted about the *Jonah* comic, he says now, "What's really cool is that I think people saw all the value of the book."

Among those educators were his parents, Mark Smiley, director of education at Associated Hebrew Schools, and Aviva Silverman, co-ordinator of the Tanakh Curriculum Project. However, Smiley approached them only after he had fleshed out his ideas, he said, adding that his mother looked at the wording of some of the study questions at the end of the book.

Michael Ferman, director of programming at Adath Israel, told *The C.J.N.* that the synagogue will use the comic book at its Grade 5 service this Yom Kippur. "With this comic, we are looking forward to enhancing the High Holiday educational experience for our youth and making the story of Jonah more accessible."

Smiley self-published the hand-drawn, digitally coloured comic book through Ka-



Dov Smiley holds his new comic book, *The Book of Jonah*, which will be used in more than 30 synagogues this year, including half a dozen in Toronto.

Blam Digital Printing. The project grew out of several shorter class assignments.

In addition to the study questions at the back of the book, Smiley included part of a sermon about the Book of Jonah that was given by his late grandfather, Rabbi Israel Silverman, in 1994. Rabbi Silverman served

Beth Jacob Synagogue in Hamilton from 1966 to 1996.

Another rabbinic relative – Smiley's cousin, Chicago-based Rabbi David Russo – served as a consultant on the comic book.

The United Synagogue of Conservative Judaism helped Smiley publicize his book, and he is now into his second printing after an initial run of 650 copies. Prices range from \$2.99 to \$3.50 per copy, depending on the number purchased. United Synagogue Youth helped with the educational materials, Smiley said.

He hopes to follow *The Book of Jonah* with another High Holiday comic book.

Long-term, he would like to expand on the type of work he's doing now, and perhaps produce a graphic novel based on his grandfather's Shoah memoir, part of which he has already adapted for a class assignment. It can be found on his blog at dovsmiley.blogspot.ca/p/survivor-preview-comic.html.

Like the Book of Jonah, his grandfather's memoir has "a strong dramatic narrative," making it a natural choice for the medium.

Comics are "a growing medium that educators are taking seriously," Smiley said. "The response I've gotten so far tells me if it's not a trend right now, it's going to be." ■

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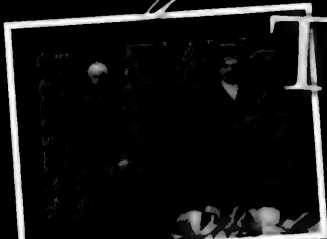
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The House marks 10 years with new fundraising drive

SHERI SHEFA
sshefa@thejc.n.ca

As the House celebrates 10 years of bringing Jewish programs to Toronto's young professionals, Samantha Banks, the organization's new director of operations and development, said she's excited to help it reach new heights.

"There are so many organizations in Toronto, and the House has always really spoken to me, because it focuses on both the social and educational element of incorporating Judaism into our daily lives, which, I sometimes find, can be lost when you're chasing after kids, or cooking dinner for your boyfriend, or just [dealing with] life," said Banks, 26, who was hired in August following a three-year stint as the director of Next Gen at the Jewish Federation of Ottawa.

"I'm going to help the House reach new goals and help them accomplish all their programming needs and make sure that young Jewish professionals can be educated Jewishly in Toronto in a way that meets their interests."

The House, a non-denominational non-profit organization, located on Eg-

lington Avenue, creates programming for Jews between the ages of 22 and 35.

For the past 10 years, the House has grown to reach more than 1,000 Jewish young adults annually through programs including workshops, Shabbat dinners and volunteer initiatives.

"The House really is relevant to every young Jewish adult," said Rabbi Rafi Lipner, the House's founder and director.

"The goal of the House is not to show why you must be Jewish, but rather what Judaism can add to your everyday life and the decisions you make and the fulfilment you're looking for."

In honour of its 10th year, the House has launched a fundraising campaign that, for the first time, involves a young leadership board.

"The young leadership board is involved in programming engagement and now also fundraising. They have added a new dimension to our success in outreach and every year we have new faces that are looking to come on board and make a difference for their peers," he said.

Banks explained that the fundraising drive, called "Our Story, My House" will be a peer-to-peer initiative.



Samantha Banks



Rabbi Rafi Lipner

"The really unique thing about this campaign is that there is no running a marathon, there is no sliding through mud, or throwing paint at someone. It's just a fundraising campaign that you ask your friends to donate to... but there are no overhead costs in the sense that we are not throwing a huge black-tie function or a hole-in-one golf tournament," she said.

Banks added that the money raised will go directly into funding the programs.

"The campaign is really a celebration of

how we've come from simply an idea and a scribble on a piece of paper 10 years ago," Rabbi Lipner said.

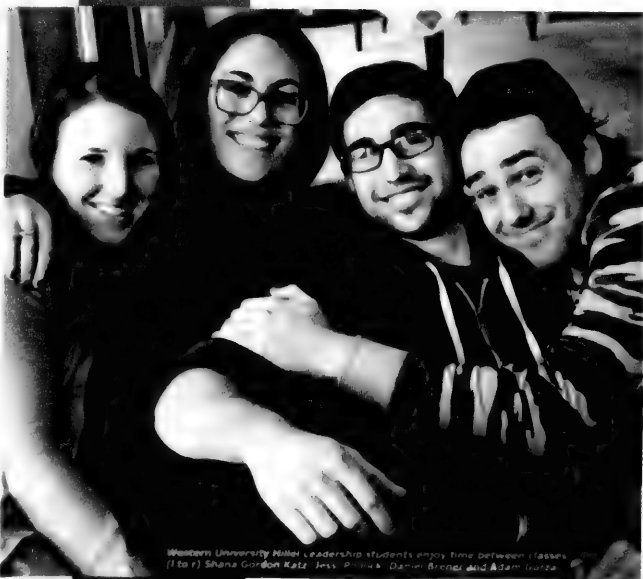
"It really started as an idea, and it is amazing to see the thousands of people that have rallied around it both in terms of support and in terms of engagement and education. We're really at the stage where we're trying to keep up with the demand that we created."

He said it is easy to be discouraged by demographic reports that suggest younger Jews are disconnected from institutional Judaism. "But when we sat down with the board, both the executive board and the young leadership board, the messaging came across for a very hopeful and exciting future."

"It's not that we're losing these souls, but rather there is an opportunity where people really want to reconnect to something meaningful, relevant and inspiring, and our 10th year celebration was [a way to] look at what we've achieved in 10 years, and realizing that our next 10 years are bright and optimistic... It reflects a generation that is looking to connect to something that resonates in a meaningful way." ■

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The CJN asked academics, laypeople and rabbis from across the country how they would save the Conservative movement.

Their answers can be found here and on pages 22 to 25.

Learn from Chabad

RABBI PHILIP S. SCHEIM

The Jewish world recently observed the 20th *yahrzeit* of the Lubavitcher Rebbe. Thousands stood in line for several hours in the July heat, in order to pass by and pray at the Ohel, the gravesite of Rabbi Menachem Mendel Schneerson, of blessed memory, at Montefiore Cemetery in Queens, N.Y.

Next year, a milestone *yahrzeit* of another prominent rabbi buried in a Queens cemetery will be observed. However, it is highly unlikely that thousands will visit Mount Hebron Cemetery in November 2015, on the occasion of the 100th *yahrzeit* of Rabbi Solomon Schechter.

One can understand the attention paid to the Rebbe's *yahrzeit* and the emotional response of so many to his life and legacy. Chabad has had a huge impact upon Jewish life, evidence of which can be found in virtually any place on earth where Jews can be found. The Rebbe's genius in creating a network of *shluchim* who would offer hospitality, *minyanim* and kosher food worldwide, helps us understand the passion that he continues to cultivate, even two decades after his death.

One could argue that Rabbi Schechter's memory should generate an equivalent level of enthusiasm, since he was a rabbi of considerable accomplishment. One of our greatest scholars of all times, he brought the treasures of the Cairo Geniza to the attention of the Jewish world, revolutionizing virtually every field of Jewish study. His career culminated in his role as the founding father of Conservative Judaism, the institutions of which, to this day, owe their very being to Schechter's vision.

The fact that Rabbi Schechter's milestone *yahrzeit* will attract a miniscule fraction of the attention garnered by Rabbi Schneerson points to the primary weakness of Conservative Judaism, all of its institutional and educational successes notwithstanding. Conservative Judaism has failed to create a passionate following, an enthusiastic core of adherents who would wave its banners with pride.

The successes of Chabad are also instructive, should one want to suggest a program of regeneration to the Conservative Movement. Outreach, *minyanim* and easier access to ritual needs should be

part of the Conservative agenda as well. Just as Chabad has established a network of *minyanim* that Jews who are travelling can attend to observe a *yahrzeit*, to celebrate a holiday, to experience Shabbat, so too, Conservative Judaism, with determined effort, could do the same.

Those in search of a woman-friendly prayer environment would welcome the alternative that a re-energized Conservative Judaism could provide.

Rabbi Schechter initiated a movement that would take Jewish scholarship to new heights. He built institutions that have trained generations of able Jewish leaders and scholars. But the current challenges of Conservative Judaism suggest the need to learn from the Rebbe, to be more activist in going out to where the people are, to meet their spiritual needs, to create a multitude of spiritual and Jewish-observance opportunities, to infuse their structures, their institutions, their beings with a passion for all things Jewish. ■

Rabbi Philip S. Scheim is spiritual leader of Beth David B'nai Israel Beth Am, Toronto and vice-president of The Rabbinical Assembly.

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RABBI LIONEL MOSES

Is Conservative Judaism in trouble? According to the latest findings of the Pew Report survey on the state of U.S. Jewry, Conservative Judaism is the stream of Judaism that is declining faster than any of the other streams. The number of affiliated congregations is down. Membership within congregations is decreasing and aging. The most committed, best-educated adults who are the products of Ramah camps and

United Synagogue Youth are more likely to affiliate with independent minyanim or modern Orthodox communities. The numbers suggest to outsiders that the Conservative brand of Judaism needs fixing, if it is to be saved at all.

The Conservative brand of Judaism needs to be distinguished from the institutions that foster the brand and from the individuals who identify with the brand and support its institutions. As a brand, Conservative Judaism has much to commend it. It is broadly committed to Halachah, Jewish law and the halachic process, yet takes a progressive and historical approach to religious laws and rituals. It is committed to Israel, Zionism, Torah study, Hebrew language, belief in God and the centrality of our collective responsibility for Klal Yisrael, the totality of the Jewish People and tikkun olam, the obligation to contribute to repairing the world in the broadest humanistic terms. Egalitarianism, the equalizing of the roles of men and women in public rituals and an increasing openness to the LGBTQ communities place the Conservative brand well within

the spectrum of progressive liberalism.

It now becomes the task of Conservative institutions to trumpet what we stand for and market it. The institutions of Conservative Judaism, especially its mega-synagogues, will have to downsize, not only so that they will remain affordable to operate, but equally to provide the type of space that promotes community rather than anonymity. Synagogue prayer will need to be more engaging, more participatory. Belonging to a synagogue community will need to entail individuals covenanting to take personal responsibility for leading prayers, reading Torah and delivering divrei Torah. Rabbis and cantors will need to become educational catalysts who teach ritual skills and traditional and contemporary Jewish texts in private homes, in workplaces, in public institutions and not just in the synagogue building. Congregations will need to provide the platform for ongoing community service and tikkun olam projects that benefit both the congregation itself, as well as the broader community. Synagogues and the national Conservative institutions will need

to re-invest in our youth and ensure that when they come home from Camp Ramah or a USY Shabbaton or a trip to Israel or when they graduate from university that they find in the synagogue and through the synagogue, peer-led, spiritual, educational and social action activities that build on their peak experiences at camp or in Israel.

All this and more will require a re-orientation of both the professional staff and the laity of the synagogue, and as always, an ongoing infusion of capital to pay for the infrastructure and the staff. The message of Conservative Judaism is vibrant. It provides an important voice for expression of Judaism in contemporary society. It is clearly not the only voice, but it deserves to remain a strong, competitive voice for Jews of all ages who wish to engage the world at large through the prism of a progressive, thoughtful and open approach to Jewish life, learning and living. ■

Rabbi Lionel Moses is spiritual leader of Shaare Zion Congregation in Montreal



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We must commit to Torah and mitzvot



RABBI JARROD GROVER

Although the data has been pointing to the popular decline of Conservative Judaism for several decades, only recently has institutional leadership come around to accept and address the matter. More and more, past failures are being reviewed, and steps are being taken to correct them. Across synagogues, schools, and seminaries, new leaders are providing much-needed energy to the vital outreach efforts that must be undertaken if the movement is to regain its standing. It is unlikely that correcting institutional failures will make the challenges go away, but it will help. We are battling strong cultural and sociological trends that have changed the landscape for nearly every religious community across Canada.

Conservative Jews tend to see themselves as integral participants in a modern, secular society. They attend secular colleges and universities, and balance professional, civic and social activities with the many demands of traditional Judaism. They have a sort of dual loyal-

ty, replete with tension that is becoming evermore difficult to sustain. In the West, civic life is increasingly non-religious and sometimes even anti-religious. What were once culturally supported norms of behaviour and practise (like regularly attending a house of worship) are now counter-cultural, turning the religious battle uphill. The trend is toward a bifurcated "all or nothing" choice: be completely religious or completely secular. The area in between, once the heart of the Jewish community, has narrowed.

Demographic trends in the Jewish community will dictate the shrinking or growing of the various denominations, as they have for the last century. There is no sense worrying about these things, over which we have little control. That is why my fears for Conservative Judaism have less to do with its numbers and more to do with its continuing ideological crisis. Responding to the challenges of modernity, some of my colleagues continue to veer dramatically off course from the foundational principles of the movement. They proudly proclaim a post-halachic Judaism or come up with

convoluted halachic reasoning to justify endless accommodations to the preferences of their communities. Canadian Conservative Judaism used to be an exception to this trend, but that is increasingly no longer the case. The movement, which was founded in ideological opposition to Reform Judaism, is today often practically indiscernible from Reform.

We must reach out to those who still value tradition and articulate proudly our commitment to Torah and mitzvot, even when that commitment is counter-cultural. We need leaders who are forward-looking and who can inspire a new generation with the confidence that Jewish tradition still has a place in our lives and in the midst of our secular society. We have to remember our ideological foundations and start caring more about integrity and less about popularity. Thus might we be able to preserve Conservative Judaism, and affirm a Conservative Judaism worthy of being preserved in the first place. ■

Rabbi Jarrod Grover is spiritual leader at Beth Tikvah Synagogue in Toronto.



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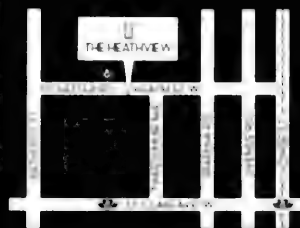
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Promoting diversity in a centrist movement



HOWIE SNIDERMAN

As Jews, we all wear a number of different kippot. One of the kippot I wear is that of an international vice-president of the United Synagogue of Conservative Judaism (USCJ). Being a lay leader of a religious organization has provided a fascinating opportunity to discuss, prepare and work on the implementation of a strategic path and plan for USCJ, as part and parcel of setting a course for Conservative/Masorti Judaism itself.

In my view, we must continue to strive for diversity. In nightmares, everything is the same. Diversity engenders creativity; sameness engenders stagnation. The diversity that is fostered by the tenets of Conservative Judaism flourish and blossom into passionate discussion between friends, striving together to achieve, to transcend the mundane. To do good.

The passionate discussion to date has renewed the desire of Conservative Judaism to move further and ever more purposefully to engage Jews with Conservative Judaism through inreach, outreach, lifelong education, and the nurturing of new forms of kehillot (sacred congregations). This must take place hand in hand

with the continued evolution of our Conservative Judaism tfillah and world view, guided by and in collaboration with our rabbis.

The implementation of the fruits of our discussions in each of these areas will be the building blocks for a renaissance of Conservative Judaism in North America and an ever-faster-paced spread of the message of our continental movement into a worldview of Judaism together with our counterparts in Masorti Israel and Masorti Olami.

Intellectual honesty is the lodestone of Conservative Judaism. It allows us to be free. It allows us to see. It allows us to create. That honesty allows us to form, tighten, dissect and literally turn over and over the bonds of our human relationships, our relationships with God, and most certainly our relationship with the real and vibrant world that exists.

That, to me, is the very clear message and gift of the Conservative movement to Judaism. It is both the pivotal strength and core strength of Conservative/Masorti Judaism, and it is very much needed for our Jewish world of the future.

My challenge to Conservative Judaism, and my vision of the fix for what ails it, is a call to action in every Conservative home, school and kehillah. Specifically, that we not merely remind ourselves of our personal bonds and relationships, but that we use our lodestone of intellectual honesty to push those bonds and relationships further and deeper into our own world and, most certainly, into the entire world. To do good.

We have the power, the desire and the people to accomplish this. Let's start it. Let's continue it. Let's do it. ■

Howie Sniderman is an Edmonton lawyer and is international vice-president of the United Synagogue of Conservative Judaism.

Centrist vision can anchor Judaism

CONTINUED FROM PAGE 8

The recent decision by Toronto's Beth Tzedec Congregation, Conservative Judaism's largest shul, to rejoin the USCJ is heralded as a vote of confidence for the movement, and Sniderman says he hopes that it will add new life to the USCJ's youth wing, United Synagogue Youth.

"That might be the catalyst and entrée back for some of the Conservative syna-

gogues," which left, he says.

Ultimately, the debate over the health of Conservative Judaism is not about the number of synagogues in the official movement, but the future of a centrist vision of Judaism that "anchors" the Jewish collective, says Rabbi Wernick.

"When you look at engagement levels, you see a great base and a great opportunity of revitalizing the vital religious centre."

Reviving community, not Conservative Judaism



YEDIDA EISENSTAT

“

The movement's ideology of 'tradition and change' no longer resonates with large numbers of Canadian Jews

I was asked to write about “how to revive the Conservative movement.” In my opinion, that’s the wrong question. Here’s why. Modern society is increasingly secular. Thus, it is up to religion to make the case for its enduring relevance in the 21st century.

The Conservative movement’s founders conceived it with the “religion in the modern world” tension in mind, as is reflected both in the movement’s commitment to modern historical understandings of the origins and development of Judaism and its commitment to traditional religious practice. Unfortunately, however, the reality reflects that the movement’s ideology of “tradition and change” no longer resonates with large numbers of modern Jews.

The Conservative movement is not the only brand of religion that is suffering in numbers due to a failure to convince modern people that religion and tradition have tremendous potential to enrich their lives.

The uninspiring Pew report on the state of U.S. Jewry reflects (at least) two different phenomena. Some Jews are opting out of all forms of Judaism, while others are expressing their Judaism in ways that do not cleanly conform to strict denominational boundaries and are no longer letting specific denominational affiliations dictate their commitment, practice and expression of Judaism. Admittedly, the group opting out completely is much larger. But are they opting out in the full knowledge of Judaism’s potential to enrich their lives or because the modern secular world offers something

more appealing?

Many who bemoan the current state of the Conservative movement point to its 1950 tshuvah (Jewish legal responsum) that permitted Jews to drive to shul on Shabbat, which allowed for the breakdown of synagogue-centred Jewish communities. How then to revive the Conservative movement? The more useful questions we should be asking are: how can we rebuild community? Can the synagogue once again be a centre of Jewish life? Must we imagine the synagogue along strict denominational lines?

As Jews, known stereotypically for our opinions, rather than recognize multiple legitimate means of Jewish expression and observance, we tend to think that the way we “do Jewish” is the best way. The Jewish People would benefit from recognizing that there are many permutations and combinations in which Jewish culture, values, thought, literature, observance, tradition, and ritual can offer a framework for a rich Jewish life, which may or may not include Shabbat morning services.

Whether the goal is to revive the Conservative movement or to help Jews find the Jewish expression best for them, community is the key. ■

Yedida Eisenstat recently completed her doctorate in midrash and scriptural interpretation at the Jewish Theological Seminary of America. This month, she started teaching Jewish studies at York University as an assistant professor of the humanities.

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Practice hours pay off for water ski champ, 12

PAUL LUNGEN
plungen@thejcj.ca

When Ilan Klein hit the water for the Canadian Water Ski Championships earlier this summer, he had what you might call home lake advantage.

From across the country, water skiers made the trek to Spray Lake Watersports and Activity Centre in Newmarket, Ont., north of Toronto.

For Klein, Spray Lake is practically in his back yard. It's where he trains.

With the big race looming, he put his knowledge to good use. "A few days before the nationals, I thought how I'd go out and do the course," he said.

No one ever loses marks for being prepared, and it turned out his pre-race visualization stood him in good stead. Klein, 12, finished first in the B2 slalom race for boys 12 and under, making him the national champion.

"I feel really happy," said the Grade 7 student at Associated Hebrew Schools. For Klein, it marked the highest achievement yet in a young career of competitive racing.

Earlier this year, he won the Traditional Season Opener in Mono Mills, and he did well in the Henley Pre-Nationals Test Event Site Evaluation in St. Catharines.

Nevertheless, "I was a little nervous," before the big event.

Conditions at Spray Lake were far from ideal. "It was a rough day. It wasn't very good conditions out there," he said.

Starting out with the boat clocked at 49 kilometres per hour, the race got progressively more difficult, as the speed ratcheted up by three km/h to 52 km/h.

Three factors go into scoring at competitive slalom races, which are done on a single ski: the speed of the boat, the number of buoys successfully traversed and the length of rope, which is shortened as the race progresses.

At 52 km/h, the boy who finished second missed the sixth and last buoy. Klein finished his race at 55 km/h, managing to navigate through three buoys.

"I definitely did a lot of practising," he said, describing his preparation before the race. "The last week before, I skied every single day."

That, of course, is on top of the skiing he's been doing for years.

"Water skiing is a big thing in my family," Ilan said.

As his grandfather, Paul Klein, explained, the family is very outdoors-oriented. When they moved to Canada from South Africa in 1975, his son, Laz, Ilan's dad, was five years old. Living in Guelph, they would watch the McClincks – a family that boasts national and world champions among its members – practise. They liked what they saw, took lessons, and the Klein family's interest in the sport was born.

Laz, a surgeon, is an accomplished water skier who competed in July at the Ontario Water Ski Championships.

Ilan always enjoyed water skiing, along with hockey and snowboarding. "Ilan is into any sport that keeps him out of school," his grandfather quipped.

"He's been getting better every year. As he gets older, he gets stronger, more confident," Paul added.

It's not a sport for the faint-hearted. At 55 km/h, going through two gates and



manoeuvring around six buoys takes all of 17 seconds, said Paul. To be successful, there are a lot of technical points you have to master.

"It's like a golf swing," he explained. "You can't think about what you're doing. It has to be ingrained."

Ilan says his technique has improved over time, allowing him to get to the buoys early and closer than his competitors.

"I like the sport because you always have something new to achieve," he said. "You can always get better and better." ■



Ilan Klein, top, hails from an athletic family, centre. At bottom is his father, Laz, who is also an avid water skier.

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(Mark T. Helly)

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Maccabi Girl looks to inspire young female athletes

PAUL LUNGEN
plungen@thejcn.ca

Maccabi Canada has crunched the numbers and they show an unmistakable trend. As girls get older, their participation in high-level sports goes down.

To address that issue, while also engaging, empowering and otherwise interesting young athletes, Maccabi Canada is holding its first ever Maccabi Girl event on Sunday, Sept. 14, at Camp Robin Hood for girls aged nine to 19.

The event will coincide with Maccabi's Sports Challenge, an annual get together and fundraiser that brings together athletes for competition and fun.

Participants in Maccabi Girl will be treated to inspirational presentations from accomplished female athletes, said Melanie Bass, operations director for Maccabi Canada. Sasha Gollish (duathlon), Ashley Kochman (basketball) and Andrea Schaffer (softball) will discuss their journeys in the world of sports.

Besides being a Maccabi athlete, Gollish, 33, is an ambassador for Fast and Female, a non-profit organization that encourages girls to stay in sports and is partnering

with Maccabi Canada to host the event.

"I learned a lot this season running, but more than anything, I had so much fun. I love running. I love training. I love working hard. I love all my friends down at the track. I love staying fit and healthy. I love being a part of something that inspires others to want to compete and participate in running events," Gollish said.

Bass said Maccabi Canada examined its roster of athletes from the 2013 Maccabiah Games. The figures showed that 40 per cent of the team's junior athletes (under 19) were female while 30 per cent of the open athletes were women. Only 10 per cent of the masters athletes, aged 35 and older, were female.

Though female participation in the Maccabiah Games has been trending up, there's lots of room to improve, said Bass.

In addition to athletes' presentations, Maccabi Girl is offering leadership development activities, dry land stations, dance and yoga. Information sessions will be held for parents.

The Sports Challenge will feature competition in baseball, basketball, football, soccer and volleyball. The top two teams will face off in an obstacle course competi-



The Maccabi Challenge will coincide with this year's inaugural Maccabi Girl event. In 2012, captain Michael Miller, standing fourth from right, led his team to victory. MACCABI CANADA PHOTO

tion to determine the overall winner.

Funds raised from The Sports Challenge will go toward Maccabi Canada's Adopt-an-Athlete program, which helps support athletes competing at the Maccabiah Games in Israel.

Meanwhile, Maccabi Canada announced it is planning combines, events that measure strength, speed and skill, in order to identify and develop elite Jewish athletes across Canada, as well as development sports to foster the skills and participation

of young Jewish athletes who will go on to represent Canada at high-level sports.

Maccabi Canada's table tennis programs have been launched for youngsters eight and up at both the beginner level and for those who wish to play competitively. The programs will take place at TOP SPIN Table Tennis Centre. ■

For more information about Maccabi Girl, visit maccabigirl2014.eventbrite.ca or contact Bass at michele@maccabicanada.com.

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Liberal adviser slammed for Israel remark

PAUL LUNGEN

plungen@theclin.ca

The Conservative Party of Canada is pouncing on comments made by Andrew Leslie, a former general and top foreign policy adviser to Liberal Leader Justin Trudeau, that suggested Israel indiscriminately targeted Palestinian women and children during the recent conflict in Gaza.

"The comments... are deeply disturbing. They show once again that the Liberals fail to understand the inhumane tactics of Hamas, a terrorist organization under Canadian law," said Finance Minister Joe Oliver.

Jason Kenney, minister for employment, social development and multiculturalism, said Leslie's remark was "inappropriate" and "reflects profound misunderstanding of the situation, a skewed perspective on the part of Mr. Leslie," he said.

Asked by reporters about Leslie's statement, Trudeau said, "Mr. Leslie can speak for himself... I'm proud to have such a strong military commander with a deep record of service to Canada on my team."

Deputy Liberal Leader Ralph Goodale criticized how the remark was elicited. He told *Canadian Press* that such "covert operations... has a Nixonian kind of feel to it."

The incident occurred last week when *Sun News* reported that Andrew Leslie, a retired Canadian lieutenant-general who co-chairs a group of foreign policy advisers for Trudeau, said Israel fired "indiscriminately onto Palestinian women and children."

"You know what the body count is now. So Israel actually lost this war."

Leslie, who hopes to run as the Liberal candidate in Ottawa-Orleans in the 2015 election, was speaking Aug. 19 at a roundtable on veterans affairs. During the course of the event, he was asked questions on the Mideast by a woman identified by *Sun Media* as Alexandra Constantinidis, assistant to Calgary West Tory MP Rob Anders.

She asked Leslie his "professional opinion" on the recent conflict. "Where would you recommend us standing? What would you do troop-wise? Which side would you support, if any?"

"Every nation has a right to defend itself," Leslie replied. "Every nation has the right to defend its people."

Leslie warned against doing what your enemy wants you to do and said Hamas "wants Israel to, essentially, fall into the trap of igniting world opinion against them by killing civilians."

Despite Hamas firing 2,700 rockets into

Israel, only three people had been killed, Leslie continued. "They go in, they obviously get involved in the street fighting. Hamas throws more and more resources at it, and more casualties are caused by the Israelis using very heavy weapons systems, firing indiscriminately onto Palestinian women and children."

"If I were advising the Israeli prime minister, I would say 'Don't send any ground troops until you really need to. Because you are just going to do that what your enemy wants you to do,'" he added.

Asked what advice he'd give Trudeau if the Liberal leader were prime minister, Leslie, who served as deputy commander of allied forces in Afghanistan, said, "The Palestinian people are not the enemy. Hamas, absolutely."

"You're talking to a guy who has hunted terrorists for quite some time. You gotta kill them. You gotta kill them. Hey, I've got no problems with that. But Palestinian women and children who are taking refuge in a UN-designated compounds?"

"Come on. 'Oh, it was an accident.' Sorry, doesn't matter to anyone. Shooting dumb artillery close to children is dumb."

Oliver rejected Leslie's characterization of the conflict. "Israel takes great precautions to protect civilians, while in contrast, Hamas



Andrew Leslie

deliberately puts innocent Palestinians in harm's way and has hurled thousands of rockets at Israeli civilians. Nevertheless, Mr. Leslie places blame on Israel for defending itself."

He said Leslie and the Liberals "would rather criticize Israel, Canada's ally and the only democracy in the Middle East."

Commenting on Leslie's statement, Shimon Koffler Fogel, CEO of the Centre for Israel and Jewish Affairs (CIJA), said, "We have met with Gen. Leslie previously. We know the general to be fully appreciative of the security challenges facing Israel and shares our view as to Israel's responsibility to defend itself and the destructive influence of Hamas. His choice of words regarding Israel's tactics was unfortunate, and we look forward to meeting with him again to receive reassurances that his views are consistent with those articulated by Justin Trudeau." ■

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GUEST VOICE

Why I go for ice cream each year on 9/11

David Matlow

My friend Neil's daughter Maya was born on Sept. 11, 2001. I am thinking of that child now as she is about to become a bat mitzvah. In a sense, our memory of that day, like Maya, is transitioning from childhood to adulthood.

It didn't take very long on that day for everyone to understand that America was under attack. What was not known was how broad the attacks would be and how many targets there were. The tallest buildings in Toronto were evacuated as a precaution, and obviously work felt meaningless. People started wondering whether Jewish day schools may be targets too, and some parents started to head to the schools to pick up their children.

Around lunchtime my daughter, Naomi, then 11, called to say that most of the kids had been picked up by their parents, because there was a rumour that there was a bomb in the school. Rather than trying to convince her otherwise, I went to pick up Naomi and

her two sisters, Orli, who was then seven, and Yael, who was five.

It was a beautiful fall day, sunny and crisp, and with all three kids now safely in the car, I made the executive decision to take them for an ice cream.

As we walked into Baskin Robbins, I turned to them with teeth gritted in anger and a waving finger and said, "We are not going to let the terrorists change our lives. We are having ice cream."

I now go for an ice cream every Sept. 11 to remember that horrible day. My kids do, too.

Sept. 11, 2001, and the weeks that followed were very hard for everyone. Life had changed, but by how much nobody knew at the time. We were all sad. Even though we may not have known any of the victims, we all knew that each one could have been us. It was evident that life could change in a big way, or even be extinguished, in an instant. That was a frightening thought.

A few weeks after Sept. 11, I saw an advertisement in the *Ontario Reports*, a weekly publication of court decisions.

“

By having an ice cream, I was telling my kids, and myself, that things will get back to normal.

The ad simply said: "Any man's death diminishes me, because I am involved in mankind; And therefore never send to know for whom the bell tolls; It tolls for thee."

I have kept that ad on my desk at work ever since.

The quote is from John Donne, a 17th-century poet and cleric, and speaks to the fact that we are all connected and intertwined, and that what impacts one person should impact all of us.

The first line of this passage is "No man is an island."

Spending so much time learning and

talking about the Jewish community. Israel and UJA has caused me to think about the ice cream I had on Sept. 11, 2001, in a slightly different way.

I initially thought, and I said at the time, that it was an ice cream of defiance. We won't change what we do because someone wants us to.

I now think it was an ice cream of reassurance, reflecting my hope that everything will be OK. By having an ice cream, I was telling my kids, and myself, that things will get back to normal. I wasn't certain of that at the time, but going for an ice cream was the most normal thing I could think of to do.

Similarly, the programs and services that you fund with your UJA donations say to the people you are helping that things can get back to normal for them. Imagine how good that must feel.

Like an ice cream on Sept. 11. ■

David Matlow is a partner of Goodmans LLP in Toronto and, together with Andrea Cohen, is co-chairing Toronto's 2015 United Jewish Appeal campaign.



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Campers set up tents in preparation for an overnight trip. BB CAMP PHOTO

B'nai Brith Camp celebrates 60 years near Kenora, Ont.

MYRON LOVE
PRAIRIES CORRESPONDENT, WINNIPEG

On the weekend of Aug. 22-24, close to 160 former campers, counsellors and board members returned to Town Island on the Lake of the Woods for a camp reunion in celebration of B'nai Brith Camp's 60th anniversary on its Northwestern Ontario campsite near Kenora.

The weekend events, said longtime camp director Brenda Tessler-Donen, included a canoe trip around the island, an evening of songs and trivia and another featuring a game of "Are You Smarter Than a Current B'nai Brith Staff Member," a Saturday morning service and evening havdalah service as well as a lot of time to renew old acquaintances and reminisce.

"It was a phenomenal reunion," said Rory Paul, who attended with four of his closest friends. "We all had a great time sharing stories and reminiscing."

Paul's experience at B'nai Brith Camp spanned a period of almost 45 years as a camper, staff member, camp administrator and member of the board of directors.

"I met people I hadn't seen in years," said Paul, head of school at Gray Academy of Jewish Education, Winnipeg's main Jewish day school. "All of us at the reunion had a wonderful time."

The oldest attendee was 85-year-old Sid Green. A lawyer and former longtime member of the Manitoba Legislature, as well as a former provincial cabinet minister, Green was the camp's first director – along with Jack Gusman – in 1954.

Tessler-Donen noted that B'nai Brith Camp was actually started in 1919 at a campsite on the southwest shore of Lake Winnipeg, about an hour's drive northwest of Manitoba's capital. She said it was Green, along with young community leaders Yude Henteleff, Sylvan Leipsic and the late Harold Buchwald, who secured the

Lake of the Woods location.

"BB Camp is one of the finest campsites in all of North America," Green said. "It had been a Canadian naval cadet camp, but with the war over, the number of cadets had dwindled. The camp had been abandoned around 1950."

He clearly recalls that first summer at the camp in 1954.

"Seven of us went out early to get the campsite ready," he said. "The grass was chest high. The cabins weren't livable. There was no plumbing or electricity. The seven of us had to air out mattresses, find cots and clear cobwebs to prepare cabins for the coming staff who then had to get the camp ready for our first group of 80 campers."

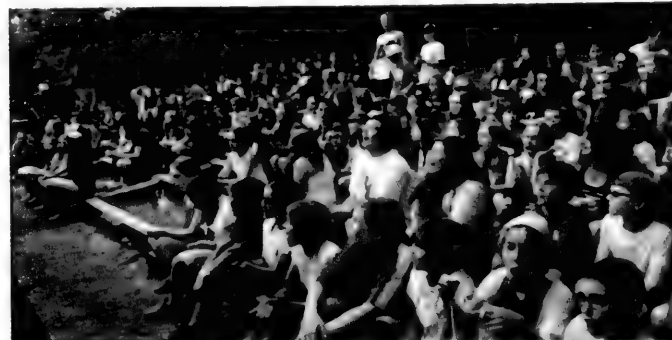
While Green enjoyed the reunion, he said his one regret is that he was the only staff person there from 1954.

"It was nice to see so many people at the reunion," he said. "There are a lot of people who developed a strong emotional attachment to BB Camp."

Tessler-Donen has been the camp director for 24 years and her association with the camp began as a camper in 1972. She said the camp has a summer enrolment of 360 resident campers, including campers from Saskatchewan and Ontario, and a day camp program for cottagers and local residents as part of an effort to strengthen relations with the people of Kenora.

On June 30, she said, Kenora sold 30 acres on Town Island to the camp. It had been leasing the campsite up to that point. She said B'nai Brith Camp board of directors has launched a \$1.1-million fundraising campaign to pay for the site, upgrade the facilities and add to the camp endowment fund at the Jewish Foundation of Manitoba. The fund currently stands at \$135,000.

"Our goal is to grow our endowment fund to \$1 million," she said. ■



The blue and red teams face off in a B'nai Brith Camp Maccabiah event. BB CAMP PHOTO

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Winnipeg Jewish Theatre rises from the ashes

MYRON LOVE

PRAIRIES CORRESPONDENT, WINNIPEG

Last winter, it looked like it could be the final curtain for the Winnipeg Jewish Theatre after 26 years in operation.

But now it seems the show will go on.

In February, due to declining attendance and financial challenges, the WJT created a real-life drama with the unexpected announcement that its board had fired Michael Nathanson, the artistic director for the past seven years, and was cancelling *Shiksa*, by local playwright Cairn Moore, which was slated to be its final production of the season.

Although the WJT board is still being tight-lipped about the circumstances of Nathanson's dismissal and the theatre's finances, board members have gone back to the past and appointed former WJT artistic director (1994-2005) Kayla Gordon as the interim AD.

"I spoke with [WJT president] Judith Putter last June and said that I would be happy to help if I could," said Gordon, who continued working in theatre after her stint with the WJT. "I started back here during the summer."

In a statement posted on the WJT's website when the theatre was shut down, the board left open the possibility of a revival. "We are examining our financial position and considering how we may proceed forward. We apologize to our patrons, supporters, donors and to all of the artists and theatre practitioners who have helped us grow over the years for this abrupt end to our season. We look forward to returning to the stage in the future."

To help her in boosting the theatre's fortunes, Gordon has brought on board Tracy Goltsman as production manager and Karla Berbrayer as marketing and development manager.



Kayla Gordon

Berbrayer, Gordon said, brings with her deep connections in the Jewish community as well as a strong background in music and theatre.

"I haven't worked with Karla before, but I have admired her work over the years," Gordon said.

In her younger days, Berbrayer toured on stage with the Up With People singers. She is the founder and producer of both the long running Music N' Mavens series and the Israeli concert series at the Asper Jewish Community Campus and is the music producer for the Rady JCC's Tarbut: Festival of Jewish Culture. She is currently president of the Jewish National Fund branch in Winnipeg.

"Karla is the right person for this project," Gordon said.

As for Goltsman, she has worked with Gordon on a number of productions over the years. "Tracy has been my right-hand person for several productions," Gordon said.

Local observers say longtime theatre-goers had complained of a drop in the theatre company's Jewish content and that season ticket sales had declined precipitously in recent years.

The interim artistic director is promising to put the "Jewish" back into the WJT, suggesting that Nathanson put too much emphasis on serious drama at the expense of light-hearted, more appealing fare.

She said the WJT will stage its next production, *A Jew Grows in Brooklyn*, in December, partly as a fundraiser. The former Broadway play, written by Jake Ehrenreich, is about growing up Jewish in postwar America.

As for 2015, Gordon said the WJT is negotiating for the rights to the Canadian premiere of a current Broadway hit, which she said she can't identify yet.

Gordon added that a "Circle of 18" campaign will be launched shortly in an effort to encourage friends of the WJT to step forward and help put the theatre back on a solid financial footing.

"At one point, we had over 9,000 subscribers," Gordon said. "I hope that we can rebuild our subscriber base. It would be a shame if we had to close our doors permanently after so many years."

The WJT was founded by music teacher Bev Aronovitch and a group of friends and supporters in 1987. It was the first new Jewish theatre in Canada in many decades and started as a non-profit community theatre producing two plays a year. In 1992, it became a member of the Professional Association of Canadian Theatres operating under the jurisdiction of the Canadian Theatre Agreement negotiated with Canadian Actors' Equity Association. ■

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Ve'ahavta class looks critically at poverty

JODIE SHUPAC

jshupac@thejcj.ca

The Canadian Jewish community generally approaches "giving back" in a way that's charity-based and concentrated on donations, observes Cara Gold, 28, the instructor of a new course called "Roots of Poverty," run by Ve'ahavta: The Canadian Jewish Humanitarian & Relief Committee.

"It's largely about giving food or money here, without much opportunity to step back and think about the system," Gold, who originally hails from Ottawa, said. "To clarify, that is important work, but the Jewish faith also provides a foundation for thinking about social issues critically."

She offers as example a story from Numbers 27:1-11, which tells of the daughters of Zelophehad, who advocated for the right of women to inherit land when no male relatives are alive.

"We learn from this that advocacy, or speaking up and demanding change when the system isn't working in our favour is a thread deeply ingrained within our oldest texts," Gold said.

The six-week course, which starts Sept. 15 and will be held Monday evenings at the Miles Nadal Jewish Community Centre, is geared to both burgeoning and

aspiring Jewish social change-makers in their 20s and 30s, and will explore social justice, systemic reasons underlying poverty and Jewish principles that drive tikkun olam (repairing the world).

Gold's inspiration for developing the course largely comes from the two years she spent living in Chicago and taking part in a program there called AVODAH: the Jewish Service Corps.

While in Chicago, she lived in a communal house with other AVODAH participants and did a work placement at an organization that supports workers through such avenues as community organizing, policy work and advocacy. She also learned about local poverty issues as well as Judaism's ties to social justice.

"To me, so much of who we are [as Jews] is about community, and inherent to that is caring for each other and our surroundings," Gold said. "You look back at biblical stories and so much of it is about thinking about the other... for example, the agricultural law that says to leave 10 per cent of the harvest to whoever might need to come take it."

After moving to Toronto in 2012, Gold began working with a group of like-minded individuals to try to bring AVODAH to Toronto, but said, "there were critical

steps on the ground that needed to be taken to set the groundwork for bringing such a huge, impactful program to Toronto... we needed to prove to the community how much of a need there is for strong, systems-based Jewish social justice education... 'Roots of Poverty,' I believe, is one of the puzzle pieces that will help provide that foundation."

In February, Danny Richmond, Ve'ahavta's director of youth leadership, whom Gold had previously met to talk about AVODAH, asked if she would like to develop a course examining the intersection of social justice and Jewish values.

Gold was hired as a contract youth programs co-ordinator and began to build a curriculum, reaching out to a U.S.-based network of organizations doing Jewish social justice work, including the American Jewish World Service, Jews for Economic and Racial Justice and AVODAH alumni.

Weaving contemporary theories around systems-based change and Jewish texts that address a duty to care for others, the class modules will cover housing and homelessness, aboriginal rights, food security and mental health.

Gold said there will be "very little frontal-teaching," and that she'll facilitate discussions on practical models for effecting



Cara Gold

social change using hands-on activities, workshops and outside speakers.

In one class, for example, students will examine the use of food banks compared to community-driven organizing around food access.

Gold said the course is aimed at both "people with a strong Jewish foundation who haven't done too much social justice work" and "activist types who don't necessarily feel a strong Jewish identity but are looking to explore it."

She stressed, "It's not as much a university-level-type course as it is [a forum for] workshoping these ideas... That's why it's been important to me that [some of the students] are coming in with world experience. I value their thinking and knowledge." ■



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Onetime Nazi Party leader vying for office in Minden

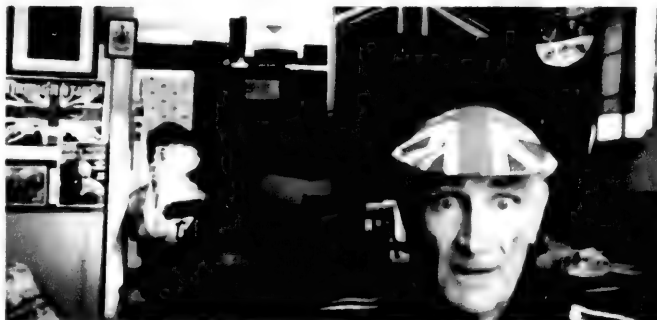
PAUL LUNGEN
plungen@thejcj.ca

In mid-July, the *Peterborough Examiner* ran an online poll asking its readers whether they believed John Beattie will be elected deputy reeve of Minden Hills, Ont.

As of late last week, 233 thought he'd lose, 61 believed he'd be elected. The real vote takes place Oct. 27 and it's not likely that the notoriety Beattie has garnered in recent weeks will help his campaign to hold municipal office in the cottage country community of 5,600 in Haliburton County.

Beattie's candidacy revived memories of his role back in the 1960s and 1970s as head of the Canadian Nazi Party. In 1966, he was the chief rabble rouser at a rally at Allen Gardens in downtown Toronto, where he led a protest against the city for denying him a permit to publicly celebrate Hitler's birthday. Police had to intervene when protesters injured Beattie. Around the same time, he was sentenced to six months in jail for public mischief.

According to the Nizkor Project, an online database dedicated to the victims of the Nazis, Beattie set up a recorded



John Beattie YOUTUBE SCREEN SHOT

telephone message line promoting his pro-Nazi views.

In 1989, at the height of the neo-Nazi revival headed by the now defunct Heritage Front, Beattie hosted a Canada Day celebration on his property attended by 100 skinheads – a party that culminated in a cross burning.

And as late as 2011, he planned to host another Canada Day extravaganza, but it was cancelled after members of the local community got wind of it and expressed

their opposition.

In media interviews, Beattie discounts his previous activities.

"I went off the deep end," Beattie told the *Highlander Online*, shortly after filing his nomination papers in June. "But it was all 50 years ago. That's way in the past and I've never been able to live it down."

As for the 1989 Canada Day cross-burning fest, Beattie said, "I did not know what a skinhead was. I was up here, where there weren't many skinheads to be found. I had

no idea what would happen."

In an interview in the *National Post*, Beattie said, "I'm happy here because it's an all-white town. There are a few new Canadians, and they go about their business, but it's a majority white town."

"Different cultures, I can't handle them. I can't handle other cultures. I'm happy with my own kind," he said.

Beattie, 72, now heads an organization he calls the British Peoples League. "We are in a war-like scenario. War against our white race and against our British roots wherever we dwell," a recent commentary on its website stated.

"The man is a fossil," said Len Rudner, director of community relations and outreach for the Centre for Israel and Jewish Affairs (CIJA).

"Since he's still around, we can see how far Canada has developed in the last 45 years. His view are truly seen as marginal by the majority of Canadians."

Nevertheless, Rudner continued, Beattie's candidacy "is not a joke. He's serious about it. I expect the voters of Minden will vote appropriately and not vote for someone who's held such noxious views." ■



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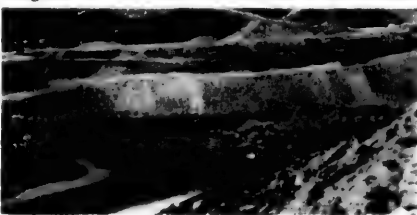
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Development Company Completes Breaking Ground for 70% of Roads at Ramat Givat Zeev—the New Neighborhood for North American Residents in Israel



The development of the magnificent neighborhood continues as heavy machinery work to clear the land and prepare the roads. The development company has completed breaking the ground for 70 percent of the roads in the neighborhood and within three months all the lanes of the three Ben-Zion neighborhoods will be smoothed down. This is an impressive pace of work that proves the developers' intentions to meet the necessities so that the buyers of the homes will be able to begin building their dream homes as soon as possible. The road laying is part of the huge investment in the development of the neighborhood. Some NIS 130 million double the development costs in other projects is being invested into development of Ramat Givat Zeev. Residents will enjoy spacious, verdant parks with thousands of trees, well tended gardens, playgrounds for the children, wide roads, walking paths, and beautiful traffic circles enhanced by large water fountains. A short trip through the neighborhood will make it clear that this is a tranquil, pastoral

setting, an island of green.

The luxurious buildings will offer spacious, elegantly designed apartments on the highest standards with breathtaking views and exceptional finishing touches. The buildings have been designed by top architects with an emphasis on space-rich technical specifications: large sukkah balconies and a parking spot for each apartment. Note: Israel stresses that the neighborhood is in the stage of massive development. The objective is to be able to start construction of the private homes in two months. The real estate agents in the area have reported high demand for the neighborhood among North American olim, proving that the news of the new neighborhood for the North American community has truly made waves. More and more people are taking advantage of this opportunity, understanding that this neighborhood will provide a beautiful setting and quality of life, and will include all the community institutions that will be completed even before the residents move in.

Emergency funds for survivors run out with increased demand

JANICE ARNOLD

janold@thecjn.ca, MONTREAL

The flood of new applications from North African Jews for Holocaust survivor benefits is straining the funds that a Montreal social service agency has available to allocate.

The Cummings Jewish Centre for Seniors (CJCS), which is responsible for deciding who receives money from an emergency assistance fund for low-income survivors, says it has run out of money for the current year and is appealing to its source, the New York-based Conference on Jewish Material Claims Against Germany (the Claims Conference), for more.

At a time when it was thought attrition would reduce the demand for Holocaust compensation, it is actually increasing in Montreal, due to both the expanded eligibility criteria and the increasing needs of survivors as they age.

Some of the traditional recipients of such support are upset, not only because they can't get any more assistance for the rest of 2014, but also that the amounts they were able to receive have been significantly cut.

In 2011, the Claims Conference secured \$26 million from Germany for Jews who lived under the French collaborationist regime in North Africa during World War II because their "freedom of movement was restricted."

The payouts affected are not reparations—a regular payment to which a survivor is entitled—but part of a larger hardship fund. Emergency assistance consists of grants for one-time or short-term urgent situations, such as inability to pay for rent or food, or, as is increasingly the case, extraordinary health-related costs, such as dental work, eyeglasses or medical tests or equipment. Applicants must meet specific criteria regarding income and assets, set by the Claims Conference.

The definition of survivor has been recently broadened in other ways, notably to include Jews in Russia who weren't previously eligible because they weren't under Nazi occupation, as well as some Romanian and Bulgarian Jews.

But the CJCS is especially affected by the inclusion of North Africans, because they represent such a large proportion of the Montreal Jewish community. Federation CJA estimates that almost one-quarter of the city's more than 90,000 Jews are Sephardi.

The disgruntled survivors have written to Claims Conference executive vice-president Gregory Schneider, ap-



Sidney Zoltak

pealing to him to intervene. A copy of that letter, which bears about 125 signatures, was sent to *The CJN*.

"Our suffering is considerable and it is quite a shame for us to feel the way we do," they write. "Some people just do not know how the suffering from the Holocaust impacts lives and especially at our advanced ages—mentally, physically, socially and, for some, financially." They say they're offended by the way they were abruptly told there is no more money available and suggest Schneider consider an audit of how the fund is managed, "because we understand that Germany has always made good on its commitments to us."

Hillary Kessler, director of communications at the Claims Conference, said the total budget it allocates to the CJCS has increased by more than 200 percent in the past four years to meet increased demand, to the current \$2.7 million for all benefits and services to survivors. This includes \$375,000 to the emergency assistance fund for 2014. Not all the money comes from Germany. In fact, less than half does, with most of the rest donated by the U.S.-based Weinberg Family Foundation.

Home care services are another major expense the total allocation covers. Years ago, the maximum emergency payout was \$2,500 per applicant. Today, it's down to \$500.

The CJCS is not only responsible for disbursing this money in Montreal, but in the rest of Canada—outside Toronto, Vancouver and Ottawa—as well.

In Toronto, Jewish Family & Child, which administers the emergency assistance fund there, as well as an array of services to survivors, has also seen a spike in demand recently, said executive director Richard Cummings. "Anecdotally, we are seeing an increasing number [of applicants], mainly from the Russian community," he said. The agency is, however, coping.

Similarly, Circle of Care, which provides Claims Conference-funded home care and other support services to elderly survivors, has seen an increase in demand, said Arnold Foss, who is responsible for survivor services. Many of these new applicants are also from Russia, often people who survived the sieges of Leningrad or Moscow, he said.

Other changes in eligibility criteria, such as raising the income threshold, have also contributed to more demand, he said. Foss' department currently has a wait list of about 300 people, however, not all the applications have been finalized at this point, generally because they haven't provided the needed documentation, he said.

The international emergency assistance fund was set up by the Claims Conference in 1995 with the recovery of unclaimed Jewish property in the former East Germany.

"We feel terrible," said Benita Goldin, CJCS co-ordinator of community relations, who is responsible for all survivor benefits. "We were overwhelmed this year... Although our allocation [from the Claims Conference] was increased somewhat, it is not nearly enough to cover everybody." She authorizes grants of \$350 or less, while requests for more are reviewed by an advisory committee of survivors.

"We were informed by CJCS in May that the emergency assistance funding was nearly depleted for the year," said Kessler. "In June we allocated an additional \$90,000." Kessler warned that such funding is drawing to a close. Revenue from unclaimed Jewish property in the former East Germany will be exhausted by 2018, she said, although not all funding from that source will necessarily end at that time.

Montrealer Sidney Zoltak, co-president of Canadian Jewish Holocaust Survivors and Descendants, said he believes the current crisis can be resolved and said he'll personally intervene with Schneider. Zoltak, a Polish-born survivor, is a Claims Conference board member and sits on the CJCS survivors advisory committee. He believes no one is at fault and asks survivors to be patient.

"I can assure you that somehow Cummings, with us, will rectify the situation and get more money," said Zoltak, who thinks it may be in a matter of weeks.

But he cautions survivors cannot expect that 100 percent of their requests ever will be met. "Anybody who is really in need will be helped, but if, for example, you need dentures, you can wait a month or six weeks," he said. ■

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N.S. camp looks to Ontario alumni to keep growing

JOEL JACOBSON

ATLANTIC CORRESPONDENT, HALIFAX

The shutters are on the windows. The boats are out of the water.

Camp Kadimah has concluded its 2014 season, but planning is already underway to make the 72nd year of the Jewish summer camp in Barss Corner, N.S., the best ever.

Toronto's Phil David, a native of Sydney, N.S., and a camper and staff member at Kadimah for 14 years from the late 1960s to the early 1980s, will take over as camp executive director following a successful four-year term by Jared Goldlust, also of Toronto.

Last summer, Kadimah hosted 236 campers from ages eight through 16, an increase from 205 the year before.

"It was a great summer," said David, who spent the six-week session becoming re-acquainted with Kadimah and engaging campers and staff about improvements that could be made in the facilities and programming.

David worked as director of parking administration at Pearson Airport for the last four years after a 20-year career in marketing. He is a 1989 MBA graduate of Dalhousie University.

"Camp Kadimah is a business with lots of chevrah and ruach," he said. "We face tremendous competition from camps in Ontario and have to stress to parents and kids there that Kadimah is a viable option."

The camp, on Lake William in Lunenburg County, was founded in 1944 to provide a summer haven for Jewish children from Atlantic Canada.

Through the years, attendance reached more than 300 campers, mostly from the region. But when



Toronto-based Phil David is the new executive director of Camp Kadimah in Nova Scotia.

community members emigrated to Ontario with their families, potential campers were lost. However, children of camp alumni began returning, with their Ontario friends, and the demographics changed.

In 2014, 60 per cent of campers were from Ontario, 30 per cent from Atlantic Canada, and 10 per cent from Montreal, the United States and Israel.

However, a push for children seven to nine years of age generated 54 campers last summer, the largest ever in that age group.

"The goal is to focus on the younger groups," said Goldlust as he wrapped up his final report. "We're reconnecting with alumni to re-connect and re-engage, to send their children and grandchildren to Kadimah. We're getting the message to them that the camp is alive and well and should be on the forefront of their minds for both attendance and

charitable dollars."

The administration committee, headed by co-chairs Michael Pink of Halifax and Michael Soberman of Toronto, established a Toronto office two years ago. David will staff that office and work heavily to recruit campers and staff. He's a former hockey coach in Toronto and Israel.

"I'm impressed with the staff we have now and hope through training and development we can retain many long-term," he said.

He looks back at his experience.

"Kadimah was the glue that brought us together as Maritimers. I want it to remain that way with the kids having experiences they will treasure forever and make friends that will be life-long."

Pink said six candidates were interviewed for the director post.

"Phil was hired because he 'gets it'. He brings so many strengths from his many years at camp, plus the fact he's never been removed from kids and young adults through his hockey coaching. We saw this summer how he interacted with such ease," Pink stated.

"With demographic changes, we're seeing younger children blossoming in our region. We hope that will translate into more children from here attending Kadimah. We still remain an economically realistic option for Ontario parents as well. Phil will meet with Ontario parents in their homes, by Skype, to answer questions, show videos and photos and express his passion, and show the campers' passion, for Kadimah."

To contact Phil David in Toronto, e-mail phil@campkadimah.com. ■



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After 90 years, a forgotten Jewish woman is remembered

LAUREN KRAMER

PACIFIC CORRESPONDENT, VANCOUVER

On Aug. 3 a group of 50 gathered at Vancouver's Mountain View Jewish Cemetery to unveil the headstone of Sarah Goldberg-Haniford, a woman who passed away alone in Vancouver back in 1922.

There wasn't a Jewish face among Goldberg-Haniford's relatives, and none had ever met her. But through determination and research, they had discovered their long-buried family member, and in this ceremony, they came together to remember and honour her life.

The journey had begun with Goldberg-Haniford's daughter, Helen, in 1996, when she was on her deathbed. In her final months, Alice Campbell, Helen's daughter-in-law, found a box of old photographs and among them Helen identified the face of her late mother, Sarah, who had died when Helen was a young child.

"I thought how sad it was that because of her early death, all memory of her had evaporated over time," Campbell reflected. Later, Helen revealed that her family had been Jewish, and Campbell's path of research was ignited.

"I've always felt an affinity and respect for those of the Jewish faith, and this brought it all back for me."

Over the next few years Campbell, who lives in Calgary, learned that Sarah Goldberg had been born in Glasgow, Scotland, in 1878. There she became a seamstress and married Louis Haniford, a watchmaker, at the age of 22. Two years later,

the couple immigrated to Winnipeg, eventually moving to a farm south of Hanna, Alta., in 1907, where they hoped to raise their nine children. That dream was cut short in the spring of 1922, when Goldberg-Haniford's health declined and she was sent to Vancouver, where Louis hoped she might recover. Instead, she died later that year.

Campbell believes Goldberg-Haniford drew comfort and strength from Judaism, particularly in her final weeks of life. "She would have relied upon her family to place a stone a year after her passing to mark her grave," she said.

That never happened, she added. "I think Louis was overwhelmed with grief and was struggling to care for his family. A few months later, he sold the farm and moved the family into the town of Hanna."

Seven children survived and none continued their parents' Jewish faith. "The odds of pioneer isolation on the harsh Prairies were against them," Campbell said, noting the nearest synagogue and Jewish community would have been in Calgary, too far away. "With Sarah's passing, the opportunity to raise children in the Jewish faith passed as well."

In 2012, Goldberg-Haniford's granddaughter, Beryl Cooke, was visiting her own daughter in Vancouver, and when she learned from her sister-in-law Campbell that her grandmother's gravesite was close by, she immediately went to visit.

It was the first time in 90 years that any family member had visited Sarah's grave, and Cooke found it unmarked. A year

later, Cooke went back to the grave and met Shirley Barnett and Myra Adirim, two women at the helm of the Mountain View Jewish Cemetery Restoration Committee. They were thrilled and amazed to learn the Goldberg-Haniford story of a forgotten ancestor honoured and recognized.

Cooke ordered a gravestone for Sarah's grave and Campbell found photographs of Goldberg-Haniford's parents' graves near Buffalo, N.Y.

"It had both Hebrew and English inscriptions on it. Beryl was able to get the Hebrew translated, and has had Sarah's father's name mentioned on the stone," Campbell said.

In 2014, as Goldberg-Haniford's non-Jewish relatives congregated around her grave for the long-delayed unveiling, Campbell delivered this tribute to her ancestor. "We remember you, Sarah Haniford," she declared. "You are a part of our past, just as we are a part of the future you dreamed of for your family."

Campbell's research brought her into contact with other Haniford relatives who are still Jewish and taught her more about the Jewish faith, in particular the customs surrounding death, grieving and burial.

"My mission was to bring Sarah and Louis Haniford's memory back to life," she said. "I think of all she went through and it was important to me to tell both her and her husband's story of determination, difficulty and love for family. Her faith is indeed a part of her memory and we celebrate that. It is all a part of the tapestry of our family history." ■



Alice Campbell at Sarah Goldberg-Haniford's gravesite in Vancouver.

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Barak becomes first Israeli ambassador to visit PEI

JOEL JACOBSON
ATLANTIC CORRESPONDENT

Jewish residents of Prince Edward Island had an hour-long meeting with Rafael Barak last week during the Israeli ambassador's landmark visit to Canada's smallest province.

"It's the first time we've had an ambassador of Israel to Canada visit here," said 21-year Islander Nessya Neemron of the inspiring Aug. 4 session at Canadian Legion Hall in Charlottetown.

"With his varied diplomatic background, and being an immigrant to Israel, Mr. Barak understands the people of the Diaspora. He was forceful in what he said to us, about respecting other people's point of view [about Israel], but being adamant about expressing our point of view, too."

Following a similar trip to Halifax two weeks before, Barak's one-day visit to PEI consisted of meetings with Premier Robert Ghiz and other government officials, as well as the president and department heads at the University of Prince Edward Island and the veterinary school of Holland College, city leaders of Charlottetown and the editors of the *Charlottetown*



Rafael Barak, left, and PEI Premier Robert Ghiz in Charlottetown last week

Guardian newspaper.

"I had a very fruitful visit to PEI," Barak said in an email to *The CJN* at the end of his trip. "In addition to our small size, there is so much that Israel and PEI share in common."

"I invited Premier Ghiz to visit Israel to see how we can co-operate in agriculture, energy and aeronautics. During my meet-

ings with representatives from the university and the veterinarian college, we discussed ways to increase ties between our researchers."

Neemron, the owner of two jewelry stores, said the ambassador noted that the presence of larger numbers of Jews in Ontario translated into a more active response there to anti-Israel feeling during the recent

events in the Middle East, but "he urged us that, even though we're small, we can help show a more balanced point of view. It was thrilling for me to see 35 people turn out to meet with him, on a workday, out of the 75 or 80 Jewish residents on the Island."

Kobi Schwartz, a former university teacher in Israel who immigrated to Canada 10 years ago and moved to PEI in 2012 to work in the information technology and aerospace sector, introduced Barak to the community and hosted the session.

"Mr. Barak spoke for about 30 minutes before answering questions," said Schwartz.

"He spoke extensively of the situation in Israel between the Palestinians, Iran and other countries, and then discussed the strong relationship between Canada and Israel. He was very open with us."

Barak added: "While I was graciously welcomed by everyone on the island, I was especially touched by the warm reception from PEI's small but strong Jewish community. This community truly cares about Israel and wanted to learn how to share with their friends and colleagues Israel's unique situation as an island of stability in a sea of volatility." ■

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Bus service links Niagara to Hamilton day school

SHERI SHEFA
sshefa@thejcj.ca

Perla Zaltzman, the brains behind Project School Bus, an initiative that shuttles 19 Jewish students from the Niagara Region and Kitchener-Waterloo to Hamilton Hebrew Academy, hopes that better access to the school will encourage more parents to consider Jewish education for their children.

The Paris-born Zaltzman, who is the co-director of Niagara's Chabad Jewish Discovery Centre in St. Catharines and also a teacher at the Hamilton Hebrew Academy, said the project came about following a conversation with the dean of the school, Rabbi Daniel Green.

"The story behind the shuttle is that... we were having a meeting and I asked her if she could help promote the school in the Niagara Region and if she could identify kids and we could work hand in hand," Rabbi Green explained.

"At the end of the day, she came back and said, 'We need to purchase a school bus, and then I can start promoting.'"

Zaltzman, a 29-year-old mother of four, said that she knew of families who considered enrolling at Hamilton Hebrew Academy, which provides preschool, middle school and high school to its 150 students, but the distance was too much for them.

"All we were missing was the access," she

said. "The only way it could happen is if we have a school bus."

Zaltzman, who lives in St. Catharines, said she understood more than anyone the burden of making the hour-long drive to and from the school.

"I teach at the school, and my kids go here, and I used to drive them every morning and my husband would drive them back. We've been doing that the past few years."

Zaltzman said that when Rabbi Green asked her for advice about ways to attract new students, she suggested that offering round-trip transportation would entice a lot of parents.

"When you're the only school around, there is a sense of responsibility... we don't have the luxury of turning anyone away, because either they're learning with us, or they'll turn to the public school system," Rabbi Green said, adding that's what compelled him to look beyond the direct geographical location of Hamilton.

Although Project School Bus launched for the first time this year, there are already two routes, bringing 11 students from Niagara Falls and St. Catharines, and eight students from Kitchener-Waterloo.

"We are aspiring to do an Oakville-Burlington shuttle for next year," he said, adding that each of the shuttles cost between \$50,000 and \$60,000 a year.

Zaltzman said the fundraising effort is



Kids from Niagara Falls and St. Catharines get ready to board. REBECCA SHAPIRO PHOTO

underway, and so far, she's managed to raise about \$38,000 to cover the cost of the buses, gas and drivers' salaries.

She said when she first posted a notice on Facebook about the campaign to shuttle students to Hamilton Hebrew Academy, "many people who raise their kids here [in Niagara Falls and St. Catharines]... felt that this would be great for the families. People were literally stranded."

Niagara Jews have access to supplementary school at Niagara's Chabad Jewish Discovery Centre, but no full-time Hebrew day school in the area.

She estimated there are about 500 Jewish families in Niagara, while there are about 5,000 Jews in Hamilton.

"Kids who are in the smaller Jewish communities are at a higher risk of assimilation because they're often the only Jewish child in their class," she said, adding that Jewish education is the best way to ensure a connection to Judaism.

"What I want people to know is that the vision is about taking care of their kids, it's about worrying that every Jewish child has the right to a Jewish education and it is our responsibility to provide it for them."

Rabbi Green agreed, saying that he understands that making the choice to send children to Jewish day school can be a sacrifice.

"I think this is a story in terms of people's commitment to Jewish education, that they are willing to have their children on a bus, very young children, for a couple hours each day... It's a story of Jewish spirit, even in the most unlikely of places. You have people that are willing to sacrifice for the sake of something that is bigger than themselves," he said.

"We are very financially strapped. Tuition covers just one-third of the total budget, but we felt that there are times when you need to take a leap of faith... This was an obligation, something we felt we needed to do." ■

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Winnipeg Israel mission gets emotional for participants

MYRON LOVE

PRAIRIES CORRESPONDENT, WINNIPEG

On Aug. 20, a group of 19 Manitobans set off on a five-day visit to Israel in a show of support for the embattled Jewish state.

"We all felt a mixture of emotion," said mission organizer Shelley Faintuch who is both community relations director at the Jewish Federation of Winnipeg and associate director of local partner services at the Centre for Israel and Jewish Affairs (CIJA). "It was both gut-wrenching and emotionally gratifying."

Among the participants were Chief Ron Evans of the Norway House First Nation, who is a strong supporter of Israel, as well as three members of Christian Zionist Bridges for Peace, four university students and several representatives of local Jewish groups. The mission co-chairs were longtime community leader Mel Lazarek and Michel Aziza, a Winnipeg businessman who lived in Israel for four years before moving back to Canada with his family two years ago.

Aziza said he originally tried to organize a mission early in the conflict, but it turned out to be too short notice for some interested people. He said that while there had been many pro-Israel rallies around the world, he felt it was important for Israelis to witness support in their own backyard.

"We had specific objectives in Israel," Faintuch said. "This was a humanitarian mission to show support for Israel and Israelis. The Israelis we met were unbelievably gratified that we came at such a tough time."

"What we learned confirmed and validated the importance of our visit."

The mission included visits to wounded soldiers at Tel Hashomer Hospital in Ramat Gan and Soroka Hospital in Be'er Sheva where the more seriously wound-

ed were being treated.

"We brought gift bags for the wounded soldiers that included T-shirts designed by Benji Aziza [Michel's son], Canadian flags, dreamcatchers and maple syrup," Faintuch said. "The content wasn't that important. People were just happy that we cared enough to be there."

She said that at Soroka Hospital, the Winnipeg group was approached by an Israeli combat commander who implored them to tell the world what was really happening in Gaza.

He recounted a horror story about a group of Israeli soldiers in the midst of the fighting in Shajaiya who were approached by a boy they judged to be eight years old who asked them for help. They followed him into a house where the little boy pushed some buttons and blew himself up, killing six Israeli soldiers along with him.

Aziza told of being approached by an Israeli whose 29-year-old soldier son was in a coma in the hospital. "He wanted us to explain to people that Israel was fighting in Gaza to defend its own citizens, not to attack Gaza," Aziza says.

There was more to the trip of course than visiting the wounded.

The Manitobans met with representatives of organizations that help the long-term wounded and widows/widowers and children of those who have been killed in combat or in terror attacks. They visited, for example, a daycare in Ashkelon that was doubling as a bomb shelter. Teenage girls looked after babies and children during missile attacks.

They also toured an Iron Dome installation and provided some business for a women's co-op in Netivot that is in the business of preparing and serving Moroccan food.

"The three single mothers who formed the co-op volunteered to serve thousands of meals a day to soldiers fighting in Gaza," Faintuch said. "But because



Winnipeggers show the flag in Jerusalem. SHELLEY FAINTUCH PHOTOS

there were no tourists during the war, their own business had dried up. They welcomed the opportunity to provide a meal for our group. It was an amazing meal and the ladies were thrilled that we enjoyed it so much."

The mission participants also staged two noisy demonstrations in support of Israel in Jerusalem and Tel Aviv. In Jerusalem, draped in and waving Canadian and Israeli flags, they walked from their hotel in Jerusalem to the president's residence.

In Tel Aviv, they rallied in Rabin Square, passed out small Canadian flags to everybody in the area and met with Tel Aviv Mayor Ron Huldai.

"Israelis everywhere told us how much they appreciated our coming," Faintuch said. "They noted that it's easy to come to Israel in good times, but it meant more to them that we came when the sirens were blazing."

Aziza added that almost all Israelis they met were for the first time troubled by the outside media coverage of the conflict.

"A woman named Dafna summed it up when she urged us to tell the world that while Israelis regret the loss of life in Gaza, Israelis have to protect their own children," he said.

"We all felt that this was the right thing to do and appreciate that Michel Aziza inspired us to go."

Aziza said he's trying to put together another Israel trip next spring or fall in conjunction with the One Family Fund that helps families in Israel that have lost family members to terrorism.

He envisages connecting participants in Toronto and Winnipeg with One Family Fund families. The participants with the families would walk from the Mediterranean to the Sea of Galilee, a five-day hike. ■



Winnipeggers visit Jean Berman, who was wounded protecting a group of kids from mortar fire.

The Board of Directors of Sarah Herzog Hospital in Jerusalem, and The Canadian Friends of Herzog Hospital Ezrath Nashim, mourn the passing of

SHIRA HERZOG ז"ל

Shira Herzog dedicated her life to supporting good causes, important to both Israel and to all Jewish people everywhere, and was a great friend of Herzog Hospital.

Shira was the granddaughter of Rabbanit Sarah Herzog, in whose memory Herzog Hospital is named.

May The Herzog Family be comforted amongst the mourners of Zion and Jerusalem.

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New Dresden shul built on site of Kristallnacht inferno

JANICE ARNOLD
jarnold@cjnews.ca

The clichéd term “risen from the ashes” can be accurately used in reference to the German city of Dresden – and its small Jewish community.

Over one night in February 1945, aerial bombing by British, American and Canadian forces gutted the historic city centre and left at least 25,000 dead. This late-stage offensive remains controversial because Dresden did not have significant military or industrial installations, and was filled with refugees from the east.

None of the city's 5,400 Jews were left by then. During Kristallnacht, in November 1938, their century-old Semper Synagogue (so named for its famous architect) was torched and the ruins razed. Jews had been in this Saxon capital since the Middle Ages.

On the site of that destroyed synagogue today is a new one, a striking ultra-modern structure designed by one of Germany's most prominent architectural firms and built mainly with state funds.

It is just steps away from the splendour of the reconstructed 18th-century rococo

palaces and churches in the city core to which tourists flock.

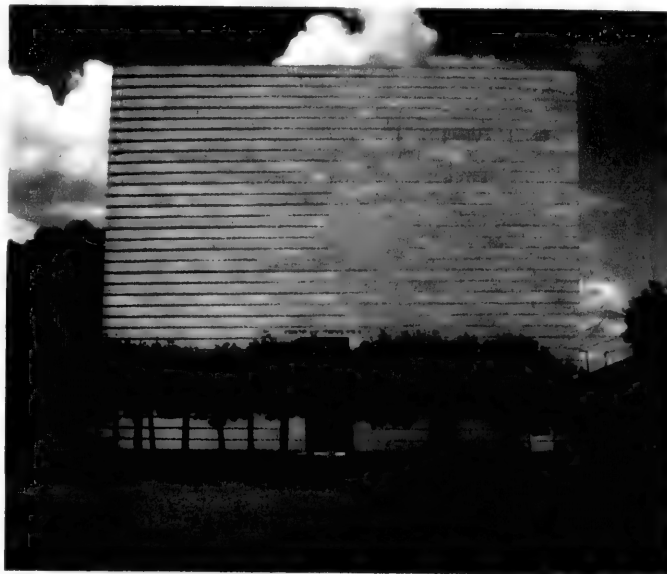
The rabbi is Alexander Nachama, 32, who graduated from a new German seminary and is the grandson of the prewar chief cantor of Berlin.

Completed in 2001, the New Synagogue was the first newly built in the former East Germany, and attracts thousands of visitors a year, mainly because of its unusual architecture. Facing it across a courtyard is a new community centre in a similar design. Unlike Berlin, 2½ hours away, there are no police on guard.

Nora Goldenbogen, chair of the synagogue's board, was born after the war to Holocaust survivor parents, who were among the 40 Dresden Jews left after the deportations and emigration.

In 1989, 69 Jews lived in Dresden; today, the synagogue has 740 members, the great majority from the former Soviet Union. There are an estimated 200 to 300 unaffiliated Jews in the area.

She explains that the arresting cubic shape of the building, clad beige blocks with no windows, is intended to be reminiscent of the Western Wall and the Temple.



The strikingly modernistic architecture of Dresden's New Synagogue is the pride of the revived Jewish community. JANICE ARNOLD PHOTO

The structure tilts slightly from bottom to top toward the east, she points out, with the help of member Michael Hurshell acting as translator. The Seattle native has lived in Germany since 2002. He teaches conducting at Dresden Music University, and heads the New Jewish Philharmonic Chamber Orchestra, which exclusively plays the works of Nazi-banned Jewish composers. Most of the musicians are not Jewish.

All that remains of the old synagogue is a brass Magen David over the entrance.

It was saved by a firefighter, forbidden to put out the fire, who rescued the Jewish symbol, hid it in his attic and returned it to the community after the war.

Inside, the synagogue ceiling soars to a great height. The 300-seat sanctuary is draped on two sides and across the ceiling by a metallic mesh that weighs three tons. It is supposed to recall a desert tent.

One of the Torah scrolls was donated in 2007 by a couple near Dresden who found it in the cellar of a deceased aunt. She never spoke about it until shortly before she died, revealing that her husband, who was with the SS in Ukraine, had sent it home apparently as a spoil of war.

Hurshell is heartened by the sense of responsibility Germans, especially the young, demonstrate toward the past and their interest in Judaism.

Since about 2000, Dresden has been the site of some of the largest neo-Nazi gatherings. Until a few years ago, thousands

from across Germany and other countries marched in the city on the anniversary of the Allied bombing. More recently, their numbers have been in the hundreds, said Hurshell.

Every year pro-Jewish Germans form a human chain around the synagogue to prevent the thugs from getting near it, he said, standing for up to 10 hours in the cold.

Other than some graffiti, the synagogue has never been targeted, he said.

Other volunteers at the synagogue are Valentina Marcanaro, who heads cultural programming, including an annual Jewish music and theatre festival, and Katja Kulakova, who multi-tasks.

Marcanaro arrived from Italy about 15 years ago, planning to stay six months to pursue her studies. Then she met her future husband. “It’s very strange. I never thought I would end up in Germany. I’m from a Sephardi family.”

Kulakova, who came from Omsk, Siberia in 2005, works with youth and the elderly, and plays the synagogue organ.

Where the medieval ghetto once was, in what is now the town centre, a major residential and commercial complex is to be built. It will be called the Jüdenhof Dresden.

On this day, a couple of hundred newly minted army officers are massing in the city square. But the sight of these uniformed young people lining up to the martial music does not disturb the Jews of Dresden in 2014. This is a new Germany. ■

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Steven Sotloff sounded the alarm about ISIS

Steven Sotloff was an American Israeli journalist, kidnapped in 2013 in Syria by the Islamic State of Iraq and Syria (ISIS). Earlier this month, a video was released of ISIS beheading Sotloff. From 2009 to 2013, Sotloff was a regular contributor to *The Media Line*, an American news agency covering the Middle East, and for the past several weeks part of *The CJN's* wire services. The following was Sotloff's last article for *The Media Line*, written on Aug. 6, 2013, shortly before his kidnapping.



STEVEN SOTLOFF
REYHANLI, TURKEY

As the bureaucratic red tape in Washington has delayed arming Syrian rebels fighting with the Free Syrian Army (FSA), jihadists have slowly taken charge of a revolution that has sunk into chaos. They now control large swaths of Syria and are gradually marginalizing FSA units who are becoming increasingly demoralized.

Analysts note an increasing triangulation that pits opposition forces against each other in addition to fighting regime forces.

Conversations with several FSA brigade leaders reveal a rudderless revolution that is barely managing to stay afloat as foreign jihadists inundate Syria. They complain that if the West does not act soon, all that will be left to salvage is the sunken hopes of a people who desperately wanted an end to five decades of oppression at the hands of the Assad family.

Abu Munthir, a bulky man with a Rottweiler glare, is not eager to tell his story. He hesitates before opening up about his experiences. "At first we worked with the jihadists," says the 28-year-old, speaking in the Turkish town of Reyhanli. "They had skills we needed and were good fighters. But soon they began pushing us out and we were too weak to stop them."

“

Radicals have benefited from previous weapons deliveries from Qatar and there is little reason to believe they will be shut out of any future bonanza

Abu Munthir relates that the jihadist group Jabhat Al-Nusra had an arching plan to hijack his revolution. Created by the Islamic State of Iraq (ISI), Al-Qaeda's regional affiliate, Jabhat Al-Nusra was initially tasked with ingratiating itself with the Syrian rebels. The organization first offered FSA units its bomb-making expertise and combat skills. Once the brigades were won over, joint operations

came next.

"It was all a ruse," Abu Munthir complained. "They wanted our trust to gain our understanding of the terrain and to pluck off some of our fighters."

As Jabhat Al-Nusra gained strength, they no longer needed their Syrian allies and began skirmishing with the FSA to protect their turf.

In some places such as Aleppo, the FSA can still hold its ground. But in eastern cities such as Raqqa, the jihadists have completely taken over. "We can't do anything there anymore," laments 31-year-old FSA leader Abu Hamza in the Turkish town of Killis. "They are too strong."

Raqqa is controlled by Al-Qaeda affiliate ISI. After Jabhat Al-Nusra's leader pledged allegiance to Al-Qaeda chief Ayman al-Zawahiri, the ISI moved its own cadres into Syria. It feared a direct link between Al-Qaeda and Jabhat Al-Nusra would marginalize it. The ISI, however, is much more ruthless than its offspring and rarely co-operates with the FSA. Instead, it views the organization as an adversary to be battled like the Syrian regime.

"They won't let us move through their checkpoints, and if we do, they might shoot at us," Abu Hamza explains. We have fighting with them sometimes."

In the coastal province of Latakia, which constitutes the regime's strong-

hold, tensions exploded in July after the ISI killed senior FSA leader Kamal Hamami, known to his fighters as Abu Basir Al-Ladkani.

"They set up a trap for Abu Basir and ambushed him," 28-year-old FSA fighter Khalid Bustani explains in a Skype call from the province. The FSA declared an all-out war against the ISI, but in its weakened state could not do much more than engage in verbal sabre rattling. "We are too weak to fight them," Bustani says. "We don't even have ammunition."

In June, Washington pledged to supply the FSA with bullets and the weapons to shoot them. But political infighting between the White House and Congress has held up delivery of the arms. Congressmen are wary of providing weapons that could fall into the hands of jihadists from Jabhat Al-Nusra and ISI. Radicals have benefited from previous weapons deliveries from Qatar and there is little reason to believe they will be shut out of any future bonanza.

Washington's turf wars are of little concern to Abu Munthir though. He just wants to be able to push the jihadists out of Syria. "Give me the weapons and I will fight them every day until they are gone," he says.

But until the United States does this, there is little he can do but curse the jihadists who have seized his revolution. ■

Court dismisses Yeshiva U abuse lawsuit

JTA

A U.S. federal appeals court upheld the dismissal of a \$680-million lawsuit against Yeshiva University by 34 students who said they had been abused at its high school.

The three-judge panel of the 2nd Circuit Court of Appeals in Manhattan on Sept. 4 agreed with a lower court's ruling that the plaintiffs, who alleged

abuse from the 1970s to the 1990s, had waited too long to sue, the *New York Daily News* reported.

The plaintiffs argued that they were not aware of Yeshiva U's awareness of the abuse until an expose in the *Forward* in 2012. The court said that because the plaintiffs knew in real time that the school had rejected their claims, they should have had an inkling of its negligence. ■

Israel wants international force in Gaza

LINDA GRADSTEIN

Israel wants European monitors to oversee the reconstruction of the Gaza Strip and ensure that the Islamist Hamas movement, which fired thousands of rockets at Israel during seven weeks of fighting, does not re-arm.

The Israeli foreign ministry is discussing several options including a European Union (EU) force, a western force that would include the United States and Canada, and a United Nations force.

According to a proposal that was detailed in the *Ha'aretz* newspaper last weekend, the monitoring force would be armed, and it would be able to confiscate any weapons it finds coming into Gaza. It would monitor the Rafah border crossing between Gaza and Egypt, as well as a small strip of land between Gaza and the Sinai that's part of Egypt and has become a centre for weapons smuggling into Gaza.

The EU has already announced that it is willing to act as a monitoring force as it did at the Rafah crossing between 2005 and 2007, until Hamas unilaterally took over Gaza.

"The EU is prepared to contribute to

arrangements that prevent illicit trafficking in arms and ammunition to the Gaza Strip and which can ensure the sustained re-opening of Gaza's crossing points," is part of the EU's conclusions on the Middle East (Gaza), which was published last month. "The EU will also study options for an internationally supervised mechanism to enable full access and movement through all Gaza ports of entry."

According to *Ha'aretz*, the Israeli foreign ministry, in a detailed proposal presented last month, recommended to the government the establishment of an EU monitoring force. The cabinet ministers have reportedly read the proposal but have not discussed it. A foreign ministry spokesman would not comment on the details of the proposal.

An EU source told *The Media Line* that the EU has discussed the rehabilitation of Gaza, which is expected to cost billions of dollars, with both Israel and the Palestinians. He said the EU is interested in pursuing the idea of a sea lane directly from Gaza to the Cyprus port of Larnaca, for bringing building materials into Gaza.

"It would be a win-win proposal for both sides," he told *The Media Line* on condi-

66

The EU is prepared to contribute to arrangements that prevent illicit trafficking in arms and ammunition to the Gaza Strip

tion of anonymity. "This way you're not talking about a seaport, which the Israelis are opposing. At the same time, it would mean lifting the blockade and not leaving Gaza with just one exit, which is Rafah."

He said the sea lane would allow Gazans who want to travel to the United States or Europe or other parts of the Middle East to travel via Cyprus, instead of the Rafah crossing into Egypt, which is often closed. It would also allow agricultural produce from Gaza to be exported, and goods from Europe and China to enter Gaza.

However, the source said, neither Israel nor the Palestinians seemed interested in discussing the sea lane.

Palestinian officials say that while they do not necessarily oppose an EU force

on the borders, the Palestinian Authority should have more control over the future of Gaza after the signing of an agreement between Fatah and Hamas.

"What's needed is to build Gaza and lift the siege," Fatah spokesman Abdullah Abdullah told *The Media Line*. "What is needed is not what the Israelis want, but what the Palestinians need. We need all the measures to stop the aggression. We do need an international force, but not one that positions one part of the Palestinians against the other, which is what Israel intends."

Hamas seems even less likely to accept any Israeli-backed proposal for an international force in Gaza that could confiscate weapons. Israel insists that Gaza must be demilitarized, but Hamas says it will not give up its rockets.

"Many Palestinians consider weapons as their only way to defend the Palestinians and resist the Israeli occupation," Hani Al Basoos, a Gaza-based security analyst told *The Media Line*. ■

With files from Abdullah H. Erakat
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OPINION

Exploiting the Holocaust to attack Israel is immoral



Gerald Steinberg

While anti-Semitism, in both the traditional religious forms and the modern version of anti-Israel hatred, is very different from Holocaust denial, the two forms of extreme and obsessive hatred are increasingly appearing together. Iran's Supreme Leader Ayatollah Khamenei and his acolytes, as well as the leaders of Hamas and other Islamist and Palestinian groups, often refer to the goal of wiping Israel off the map while also rejecting "the myths of the deaths of the six million" and the Nazi concentration camps as a Zionist plot.

During the recent Gaza war, which was accompanied by particularly virulent ideological and political attacks on Israel and another flood of false allegations of war crimes, the most intense haters also invoked a form of Holocaust denial. In

many examples, Palestinians and their allies compared the defensive actions of the IDF with Nazi practices, including the abuse of terms such as "collective punishment," Palestinian "genocide," and references to Gaza as a "concentration camp."

Deborah Lipstadt, a professor of modern Jewish history who triumphed in a historic lawsuit against notorious Holocaust denier David Irving, referred to this practice as a "soft-core" form of denigrating the Shoah.

On Aug. 23, the *New York Times* published an advertisement titled "Jewish survivors and descendants of survivors and victims of Nazi genocide unequivocally condemn the massacre of Palestinians in Gaza." It condemned Israel for "colonialism, racism, and genocide," and compared "right-wing Israelis" to Nazis. The 327 signatories ended with a "full economic, cultural, and academic boycott of Israel."

This letter also launched a brutal attack on Elie Wiesel. For anti-Israeli campaigners, Wiesel is the enemy incarnate, as reflected in another advertisement in the *New York Times* and elsewhere in which Wiesel criticized the brutality of Hamas,

particularly in exploiting the death of children. The counterattack expressed "disgust" and "outrage" over Wiesel's "abuse of our history" and "manipulation [of] the legacy of the Nazi genocide" to justify the unjustifiable: "the ongoing genocide of Palestinian people."

This expensive ad was paid for by a shadowy group called the International Jewish Solidarity Network. When the same ad was published in the U.K. *Guardian*, they were listed as the International Jewish Anti-Zionist Network. Behind these facades, the actual sponsor is a California-based group known as the Left Tilt Fund, which is clearly linked to the Palestinian boycott, divestment and sanctions movement and the wider demonization of Israel. This mysterious fund also sponsors other anti-Israel hit-groups such as Jewish Voices for Peace and Electronic Intifada. Their objective, like that of Hamas and Iran, is to eliminate the existence of Israel as the nation-state of the Jewish People.

The exploitation of a small number of anti-Israel fanatics associated, often very loosely, with the Shoah, is central to this overall strategy. As Prof. Alvin Rosenfeld

has written, "Most Holocaust survivors, like most Jews, are Zionists and are strongly devoted to the welfare of the State of Israel. The IJSN/IJAN group is exceptional in its fierce opposition to Israel and is hardly representative. That fact, however, did not keep the *BBC* from quickly publishing a story with the title 'Holocaust survivors condemn Israel.' The impression conveyed is seriously misleading."

Ignoring such blatant exploitation, these ads were embraced by some of the most notorious anti-Israel activists, including Kenneth Roth, the obsessively anti-Israel head of Human Rights Watch, and Andrew Strohlein, HRW's European media director. They and almost 5,000 others endorsed the slogan that "Holocaust survivors slam Israel on Gaza" through Twitter and in other forms.

To defeat this immoral political warfare, it's necessary to name and shame the perpetrators of both hard and soft core Holocaust denial and denigration. Exploiting the Holocaust as a weapon to attack Israel and the right of the Jewish People to a nation-state like all others is particularly evil. ■

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Israel's Arab minority fears rising discrimination

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Handcuffed to a wooden chair in the middle of the night, Rafat Awaysha still wasn't sure what crime he had committed. He had announced a demonstration against the war in Gaza in a July 11 Facebook post. Soon afterward, he received a call from the police, who came to his dormitory and took him in for questioning.

Released after an hour, Awaysha, the head of the Arab-Israeli Balad Party student group at Ben-Gurion University, thought the ordeal was over. But at 3 p.m. the police returned.

"You have the right to express yourself in a democratic process," Awaysha, 20, said. "You don't need to be in an interrogation for 12 hours for participating in a protest."

Awaysha was one of approximately 1,500 Arab-Israelis arrested for involvement in protests against Israel's operation in Gaza, according to NGOs and Israeli media reports. Mossawa, a non-governmental organization that advocates for the equal treatment of Israel's Arab minority, said that at least 70 Israeli Arabs were illegally fired, reprimanded or suspended from work for publicly opposing the war.



Arab-Israelis protest the war in Gaza in July. FLASH 90 PHOTO

Reached by JTA, a police spokesman confirmed the total number of arrests but would not confirm or deny Awaysha's account.

Arab-Israeli opposition to the recent conflict, which ended with a late August truce, brought the predicament of Israel's 1.7 million Arabs into stark relief.

Community activists advocating for Arab-Israeli advancement and civil liberties say that most Arab-Israelis – even those

seeking to integrate better into Israeli society – opposed Israel's Gaza operation because of the grave risk it posed to Palestinians there. An Aug. 11-12 poll by the Israel Democracy Institute think-tank found that 62 per cent of Israel's Arabs opposed the war, while 24 per cent said they supported it.

Arab-Israelis "are not being patriotic enough for the Israelis, but at the same time

they are called traitors by their own people because they are not joining the struggle against Israel," Thabet Abu Rass, co-executive director of the Abraham Fund Initiatives, which promotes Arab-Jewish co-existence, explained one day after the conflict.

Throughout the war, Israeli-Arabs faced discrimination from the streets, where Jewish protesters chanted "Death to Arabs," and from the halls of the Knesset where Foreign Minister Avigdor Liberman called for a boycott of businesses owned by Arab-Israelis who participated in a one-day strike to oppose the war. Some Knesset members called for Balad lawmaker Hanin Zoabi, who was suspended from parliamentary activity for six months, to be punished even more harshly for several statements they called inflammatory. And last month, some right-wing Knesset members proposed a bill to demote Arabic from being an official language of Israel.

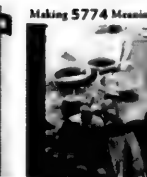
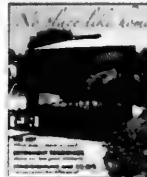
In a poll last year, the Israel Democracy Institute found that nearly half of Jewish-Israelis believed that Jews should have more rights than Arabs in Israel, and that nearly half would not want to live next to an Arab family.

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Climate of fear and animosity has intensified

CONTINUED FROM PREVIOUS PAGE

Following the poll's release, survey author Tamar Herman said, "Instead of focusing on citizenship and Israeli-ness, [Jewish-Israelis] find it easier and more convenient to focus more on their Jewishness."

Sayed Kashua, a well-regarded Arab-Israeli Hebrew-language writer, made news this summer when he decided to move from Israel to Illinois. Kashua wrote about the transition in a *Guardian* Op-Ed titled "Why I have to leave Israel," describing his fears for his family.

"After my last columns some readers beseeched that I be exiled to Gaza, threatened to break my legs, to kidnap my children," he wrote. "I live in Jerusalem, and I have some wonderful Jewish neighbours, and friends, but I still cannot take my children to day camps or to parks with their Jewish friends. My daughter protested furiously and said no one would know she is an Arab because of her perfect Hebrew but I would not listen. She shut herself in her room and wept."

For Arab-Israelis, the climate of fear and animosity had intensified even before the most recent conflict in Gaza. Ear-

lier this year, a spate of so-called "price tag" attacks targeted their communities. Perpetrated by Jewish-Israeli right-wing extremists in response to perceived anti-settlement policies, the attacks ranged from graffiti on mosques and businesses to tires slashed on Arab-owned cars.

Tensions spiked when Jewish extremists kidnapped and burned alive a Palestinian teen, Mohammed Abu Khdeir, on July 2 in a revenge attack following the kidnapping and murder of three Israeli teens in June. Outraged by the incident, Arab-Israelis gathered in mass protests in Jerusalem and northern Israel. Demonstrators blocked roads and burned tires, and vandals damaged Jerusalem light rail stations in the eastern part of the city. Demonstrations continued across Israel throughout the war.

Thousands of Jewish-Israelis, it should be noted, protested alongside their Arab counterparts during the war – and a handful of those Jewish demonstrators were arrested.

"More and more young people feel the democratic methods of struggle adopted by the political leaders of the Arab community haven't been effective," said Jafar Sarah, Mossawa's director. "More and

more people will take the risk of using illegal methods," such as riots and violence against property.

Following a demonstration by Arab-Israelis celebrating the Palestinians' "Gaza victory," Liberman said Israel should treat the demonstrators "as traitors and supporters of a terror organization, to put them to justice and to give them the 'right' to stand for a moment of silence, as they did during the demonstration, in jail cells."

Biotechnology student Alaa Taha, 25, lost her job monitoring quality control at a plastics factory shortly after she was arrested at a protest on July 18. Her managers said they were firing her for an error committed months ago. Taha said, but she doubts that story. To boot, she said she still hasn't received her final paycheck or a letter of termination that would allow her to receive unemployment benefits.

"I don't know what to say, but this is racism," she said. "I went to a protest, I didn't do anything. We just yelled and that's it. This is a democratic state. Where's the democracy?"

Ron Gerlitz, co-executive director of Sikkuy, an Israeli NGO that aims to ad-

vance equality for Arab-Israelis, sees a tug of war between democratic forces and anti-democratic forces.

"The democratic forces are now fighting back against the attacks against the Arabs," he said. "Will they succeed in that struggle? I don't know. The public has gotten to such difficult places that I hope it says it can't be silent."

Awaisha said that during his police interrogation, he was asked why his Facebook post called for violence (it didn't, he said). After he was handcuffed to the chair, he said, an officer from Israel's Shin Bet security service began to question him. When Awaisha tried to fall asleep in the chair after the interrogation, he recalled the police officer saying, "This isn't a hostel."

He was released in the early morning – and given a week of house arrest.

"They started saying, 'We know where your father works, where your mother works, we know you're a student,'" related Awaisha, a political science student who also was arrested last year for protesting a government plan to relocate Negev Bedouins. "They asked me to work with them. They didn't get what they wanted." ■

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Belgian museum shooter held journalist captive in Syria

JTA

The French gunman accused of killing four people at the Jewish Museum of Belgium has been identified as one of the Islamists who held a French journalist captive in Syria.

The journalist, Nicolas Henin, told reporters at a news conference Sept. 6 that Mehdi Nemmouche was one of his captors for six months and had mistreated his prisoners. Henin called Nemmouche "violent and provocative."

Henin said he recognized Nemmouche

from video and audio recordings after Nemmouche was arrested in the Brussels shooting. The journalist said he was held for a time with American journalists James Foley and Steven Sotloff, who were killed by an ISIS member who beheaded them on camera and released the videos. Henin was released in April 2013.

"When Nemmouche was not singing, he was torturing. He was part of a small group of Frenchmen whose visits would terrify the 50-odd Syrian prisoners held in the cells nearby," Henin told the French magazine *LePoint*, which broke the story

Sept. 6. "Every night the blows would start raining down in the room, where I was also interrogated. The torture lasted all night, until dawn prayers."

Nemmouche has been in police custody on suspicion of murder, attempted murder and possession of weapons since his arrest on May 30 in the southern French city of Marseille nearly a week after the May 24 museum attack.

French authorities believe he left for Syria via Belgium to fight with jihadists in 2012 before returning to Europe. ■



Mehdi Nemmouche

Jack the Ripper was Jewish, new book claims

JTA

The brutal serial killer Jack the Ripper has been identified through DNA as a Jewish barber who immigrated to London from Poland.

Businessman Russell Edwards, an amateur Jack the Ripper sleuth, and molecular biologist Dr. Jari Louhelainen, of Liverpool John Moores University, made the discov-

ery through DNA traces found on a shawl recovered from one of the crime scenes that allegedly belonged to one of his victims.

The discovery is announced in a book by Edwards that was scheduled to be released Sept. 9, the *Daily Mail* first reported on Sunday.

Edwards identifies the killer as Aaron Kosminski, who would have been age 23 at the time of the murders.

Kosminski came to England in 1881 with his family. He reportedly lived near the scenes of the murders and was taken in by police as a witness at the time of the murders and was later released. He died in an insane asylum in 1919.

The serial killer nicknamed Jack the Ripper is accused of killing five women over about three months in the fall of 1888 in and near the Whitechapel district of Lon-

don. The victims' throats were cut and their bodies mutilated.

Edwards bought the shawl, which allegedly came from the murder scene of the killer's fourth victim, Catherine Ed-dowes and still contained bloodstains, at an auction in 2007. Louhelainen was able to find blood that matched the victim, and other body fluids which ultimately were linked to Kosminski. ■

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ROSH HASHANAH FOOD

Sharing holiday memories

BARBARA SILVERSTEIN
SPECIAL TO THE CJN

Residents of the Terraces of Baycrest will soon be publishing *Once Upon a Ta'am - Every Recipe Has Its Story*, a cookbook with recipes and accompanying stories. Most of these personal pieces are autobiographical, but some of the contributors, such as Marilyn Cuckier, are family members of Terraces residents. Her late father, Edward Silver, lived there.

Cuckier described a honey cake-baking contest between her mother and her aunt that took place on Rosh Hashanah.

"The holiday triggered a friendly rivalry" between the two women, Cuckier wrote. "There was always a competition as to who made the darkest, most coveted hon-

ey cake.

"My father's sister, Auntie Mary, shared her recipe with my mother many years back, but she would never reveal how to get the deep, dark colour. My mother experimented with instant and brewed coffee for years and finally figured it out... Each holiday had its specialty and this cake was the winner for the High Holidays."

Another cookbook, put together in 2010 by the Downtown Jewish Community School to commemorate the school's 30th anniversary, also contains many heartfelt stories. Lisa Sherman wrote about her Bubbie Betty's kugel, which was "a staple at all the family Shabbat and holiday dinners."

Her grandmother taught her how to make the kugel when she was 12. "There

was no written recipe. I made the kugel so often it never occurred to me write down the recipe." But as Sherman got older, she made the kugel less often.

When her grandmother's health became frail, she taught her caregiver to make the kugel for the family. But on the first Rosh Hashanah after her grandmother's death, nobody made kugel.

"I couldn't remember the recipe," Sherman recalled. "I was frantic. We had never celebrated a holiday without my bubbie's kugel."

"Fortunately, my aunt managed to track down the caregiver and retrieve the recipe. My bubbie's absence was felt strongly that night. But as we ate the kugel, there was some comfort knowing this delicious recipe would live on."



CONTINUED ON NEXT PAGE

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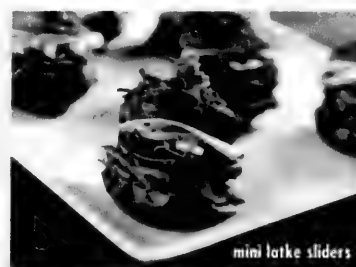
With toasted pecans. (serves 10) 24.99

Green Beans

With caramelized onions and toasted almonds. (serves 10) 19.99

Potato Kugel (9" round) 9.99

Parisienne Potatoes 3.99 per pound



mini latke sliders

TIP

Fresh fruit platters, cupcakes and dessert trays are also available. Ask your consultant for details.

Family recipes are a holiday tradition

CONTINUED FROM PREVIOUS PAGE

**Auntie Mary's Honey Almond Cake**

- 2 large eggs
- 2 cups of sugar
- 3/4 cup of oil
- 1 cup of honey
- 2 tsp. of vanilla
- 4 cups of all-purpose white flour
- 2 tsp. baking powder

Preheat oven to 325. Line a 9 x 13-in. baking pan with parchment paper. Beat eggs and sugar in the large bowl of an electric mixer. Add oil, honey and vanilla. In another bowl, sift flour, baking powder, baking soda, cinnamon and salt together. Add the remaining ingredients, by alternating between

- 2 tsp. baking soda
- 2 tsp. cinnamon
- 1/2 tsp. salt
- 2 cups brewed coffee, cooled
- 1/2 cup raisins (optional)
- 42 almond halves or 1 cup slivered almonds

coffee and the dry ingredients, while the mixer is on low speed. Keep scraping down sides of the bowl. Add raisins (optional). Pour the batter into the prepared pan and top with almonds. Bake 70 to 80 minutes or until a cake tester comes out clean. Makes 15 to 20 servings.

Bubble Betty's Kugel

- 1 1/2 12-oz. packages of medium egg noodles, cooked and cooled
- 9 eggs, separated
- 2 tsp. baking powder
- 3 tbsp. oil
- salt and pepper to taste
- paprika (optional)

Preheat oven to 400. Pour in oil to cover the bottom of an 11 x 17-in. baking pan, preferably pyrex. Heat the dish in the oven until the oil is very hot. Beat egg whites in the mixer until they are stiff. Beat egg yolks and add to egg whites. Add baking powder, salt and pepper. Add noodles and a drop of oil to the egg mixture. Mix well.

Put a drop of the egg noodle mixture in the baking dish to make sure the oil is hot. The mixture should bubble. Add the remaining mixture. Sprinkle the top with paprika. Bake at 400 for an hour until the kugel is golden and crispy on the bottom. Makes 16 servings. ■

CORRECTION

In the article "Look at all those apples!" (CJN Sept. 4), the recipe for Honeyed Apple Raisin Bundt Cake should have said to pour a heated and cooled 1/4 cup honey over the cake, in addition to the honey in the batter.

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A honey of a holiday

RANDY FINGRUT
SPECIAL TO THE CJN

Eating honey has long been a familiar tradition of Rosh Hashanah, the holiday that marks the beginning of the Jewish New Year. From the start of Rosh Hashanah until after Sukkot, honey is served with every meal.

Honey symbolizes the desire for a sweet New Year. It is a symbol of abundance and a connection to our history and to Israel. It is interesting to note that honey was not always made by bees. Biblical honey was made from dates and other sweet dried fruits because there were no bees in Israel at that time.

Date honey was extremely important, since there was no sugar in Israel in biblical times. Currently in Israel, honey is big business, a sweet success. Honey production is up each year – the land of milk and honey is living up to its name.

According to the *Jerusalem Post*, "Israel's bees kept busy, producing 3,400 tons of the sweet stuff in 2013, a 9.7 per cent jump over 2012 levels, which were 6.9 per cent higher than in 2011." About 40 per

cent of Israel's yearly honey production is consumed by Israelis during the High Holidays. Israeli honey is used in baking cakes and other sweet desserts, in cooking, drizzled over sweet challah, or in the traditional combination of apple slices dipped in honey.

Around the world, Jewish households make honey cakes for Rosh Hashanah, often using recipes that have been passed down through generations. These cakes embody our hopes for a sweet New Year. At a holiday dinner where sweetness is the principal idea, defining the nature of the upcoming year, desserts made with honey may be the most important course of the evening.

Hit The Trail (Mix) Cake

- 2 large firm apples: Courtland, Mutsu, Honey Crisp or Granny Smith.
- 2 cups trail mix (fruit and nut variety)
- 1 cup honey
- 1 1/4 cups canola oil
- 4 eggs
- 1 tsp. pure vanilla
- 2 cups flour (all-purpose)
- 1 tsp. baking soda
- 1 tsp. baking powder
- 1/8 tsp. salt
- Topping**
- 1 tbsp. honey
- 1 tbsp. water
- 1-1/2 tbsp. margarine
- 1/8 cup icing sugar
- 1/2 cup more trail mix for garnish

move from processor. In processor, mix honey, oil, eggs and vanilla until blended. Add in flour, baking soda, baking powder, salt and processed trail mix. Combine by stirring or with short pulses of the processor.

Drain apple pieces and stir or pulse the apple pieces and remaining cup of trail mix into the mixture. Bake for 50-60 minutes or until a toothpick inserted into the cake comes out clean of crumbs. Cool. Gently shake Bundt pan until cake moves, if necessary, use a small offset spatula to help the sides of the cake come away from the pan. Place a cake dish over the Bundt pan and invert.

To garnish: mix honey, water and margarine in a Pyrex measuring cup. Cover and microwave for 30 seconds, or until margarine is melted. Add icing sugar and whisk until well blended. Drizzle 3/4 of the topping over the cake and immediately top with trail mix. Gently brush remaining topping over the trail mix.

CONTINUED ON NEXT PAGE



Preheat oven to 350. Prepare a Bundt pan with Canola oil spray. Peel apples and remove core. Chop into 1/2 in. squares, and to delay browning, keep in water until needed. Process 1 cup of the trail mix until fine. Re-

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Apple Rose Tarts

- ▮ 24 3-in. unbaked tart shells
- ▮ 12-16 medium apples, some green (granny smith) and some red (honey crisp or courtland) peeled
- ▮ 1 cup sugar

- ▮ 4-5 tbsp. sugar
- ▮ 3-4 tbsp. butter or margarine
- Glaze**
- ▮ 1/2 cup honey
- ▮ 1/2 cup orange liqueur or dry sherry

Place tart shells on one or more baking sheets leaving some space between the shells. Bake tart shells for 10 minutes at 350. Fill a large pot with water and add one cup of sugar. Bring to a boil. Without removing the peel, cut apples in half length-wise and remove the core. Then cut each half into very thin slices. Make sure you have not included any core or seeds.

Cook apple slices in the sugar water. Cooking time depends on the variety of the apples – apple slices will be ready when they are transparent and can be easily bent without breaking. This should take about 4-7 minutes. With a perforated ladle, scoop apple slices from the

water into a bowl. Keep water for the time being in case you need to boil extra apple slices. Chill apple slices until they are cool enough to handle. Take a small end slice and roll it into a tube, then gradually overlap other slices around the tube until you get the desired rose size. Try to put thinnest slices on the inside and add thicker slices as you go.

Place the apple rose into a tart shell. Repeat until all the tarts have a rose. Lightly sprinkle each rose with sugar and dot (in 3-4 places) with margarine or butter.

Bake in 350-degree oven for 25 to 35 minutes or until edges of the pastry are golden brown.

At this point, place tarts in a plastic



container between layers of parchment paper. Chill or freeze the tarts. Before serving (anytime from the day before to just before), prepare the glaze. In microwave, heat honey until it's liquid.

Then add in liquor or sherry and mix. With a pastry brush or small spoon, cover the apples with the glaze, letting the liquid run in between the apples and the pastry. ■

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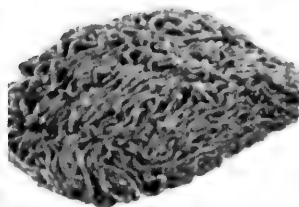
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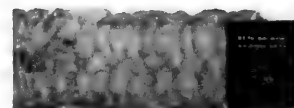
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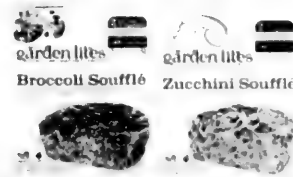
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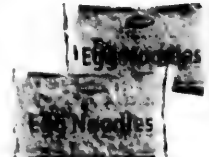
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Book offers a virtual food tour of Israel

JUDY BART KANCIGOR
SPECIAL TO THE C.J.N.

Israeli food. Can you define it? Is there any such thing?

When David Ben-Gurion, Israel's first prime minister, declared the country's independence in May 1948, writes Joan Nathan in *The Foods of Israel Today* (Knopf), he envisioned the infant nation as a melting pot that would generate a distinctive "Israeli food" as it would an "Israeli dance." But while both hummus and horah typify Israel to many, neither the cuisine nor the choreography melt into a homogeneous identity in this land, roughly the size of New Jersey, teeming with over 90 nationalities and diverse cultures

and religions. And, rather than a melting pot, Nathan describes the cuisine of Israel as a "multicultural mosaic."

Orly Ziv, author of *Cook in Israel: Home Cooking Inspiration*, couldn't agree more.

"Israeli food is not one kind of food," she said by email from her home in Ramat Hasharon. "It's about the abundance of freshness and flavours that reflects the melting pot. In my tours and classes, I combine foods that are originally from Yemen, Greece, Turkey, Iraq, Morocco, Palestinian and more."

Orly draws on her Jewish-Greek heritage and includes her family favourites alongside Moroccan, Egyptian, Bukharan, Turkish, Greek, Iraqi and Arab recipes, so you'll find her son's favourite onion tart and her

daughter's treasured chocolate cake as well as Baba Ghanoush, Shakshuka, Bukharan Chickpea Pastry, Hashwa (Rice with Meat), Makluba (Upside Down Rice) and, of course, Israeli salad, the national dish of Israel, if one exists, this time enhanced with pomegranate and avocado.

For Rosh Hashanah, she turns to the dishes handed down through her family. Her mother's leek patties are common in Greece, Turkey and Bulgaria, she says. "We typically eat these patties at Rosh Hashanah, and the entire plate disappears in minutes."

The traditional apples and honey, signifying the wish for a sweet year ahead, take the form of her mother's apple jam, and what would Rosh Hashanah be without honey cake? "This is my family's favourite and a recipe that I've been making for years," she notes. "Whereas some honey cakes are dense and heavy, this one uses lots of honey and is light and spongy."

For the last five years, Orly has led food tours of the markets in Tel Aviv and Jerusalem, a unique experience for travellers, making her tours No. 28 on "activities in Israel" on tripadvisor.com.

"I introduce Israel through food, the melting pot, from borekas – originally from the Balkan area – through Yemenite breads, to Middle-Eastern falafel and hummus, to borika, a Libyan traditional food, to Druze pita, etc." (For more information, check out her website: www.cookinIsrael.com.)

You begin with a tour of the Mahane Yehuda market in Jerusalem or the Carmel market in Tel Aviv. "We start the day with breakfast, visiting some authentic food places that are off the beaten track where people get lots of food-tasting and shop for fresh ingredients."

A fascinating culinary history lesson on the diverse cuisine of Israel follows with a cooking class in her home, savouring Israeli home hospitality up close and personal.

"People cook with me in my kitchen and sit for lunch with my family, which is the most exciting experience one can have as a tourist," she said. "We cook together, hands-on, more than a full meal, seven to eight dishes with the fresh ingredients that we buy from the market, based on local traditional Mediterranean, Middle-Eastern recipes."

Not planning a visit to Israel this year? *Cook in Israel* is second best, transporting you on a virtual tour of Israel with these 100 delicious recipes, each accompanied by a beautiful colour photo, many including step-by-step illustrations.

Orly is a gifted teacher, and as a bonus, she includes many of the tips she gives her students. For example: "When caramelizing onions, add a few drops of water to the pan after they start to caramelize. This gets all the delicious browned and caramelized bits from the bottom without having to add more oil."

With a background as a clinical nutritionist, Orly's recipes emphasize healthy eating with the ingredients you would expect from the Mediterranean: fresh fruits and vegetables, grains, legumes, olive oil and fish. There is a whole chapter on eggplant and tomatoes alone.

Always the teacher, she encourages you to improvise as you try the recipes. "Use them as a jumping off point and make them your own," she writes. "Switch up the vegetables or change the spices to create your own flavours – there's no such thing as failure in the kitchen, only learning experiences."

As a bonus, most of the recipes take less than 30 minutes to prepare and use easily found ingredients.

"For me food is an awakening of all the senses, and cooking and baking is pure creativity," she writes.

Here is a sample of her recipes

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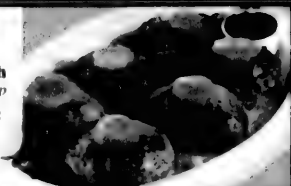
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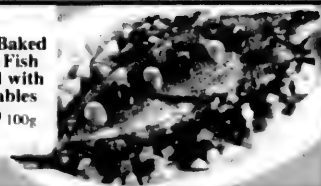
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Cooking across the country

CONTINUED FROM PAGE 52



Apple Jam

- ☐ 4 1/2 lb. Granny Smith apples
- ☐ 4 1/2 cups sugar
- ☐ 1/2 cup vanilla sugar (or 1/2 cup sugar + 1/4 tsp. vanilla extract)
- ☐ 1 1/2 cups water
- ☐ 1/2 cup freshly squeezed lemon juice

Peel and grate apples. Put grated apples, sugar, vanilla sugar and water in pot over medium heat. Cook about 10 minutes, then add lemon juice.

Check consistency of jam by pouring a bit of mixture on cold plate. Jam should not be too fluid and not too strong. It is ready when it just stays still on plate.

Allow to cool before serving. Store in tightly sealed glass jar in fridge for up to a few weeks.

Honey Cake

- ☐ 5 eggs, separated
- ☐ 3/4 cup sugar
- ☐ 1/2 cup vegetable oil
- ☐ 3/4 cup honey
- ☐ 1 tsp. cinnamon
- ☐ 1/4 tsp. ground cloves
- ☐ pinch salt
- ☐ 1 1/2 cups all-purpose flour
- ☐ 1 tsp. baking powder

Preheat oven to 350. In large bowl, beat together egg whites and sugar with electric mixer at high speed until soft peaks form.

In separate bowl, whisk together egg yolks, oil, honey, cinnamon, cloves and salt. Add flour to honey mixture, and mix slowly with mixer on low speed until blended. Gently

fold flour mixture into egg whites.

Pour batter into large cake pan and 2 loaf pans and bake 55-60 minutes, until golden brown on top and a toothpick inserted in middle comes out clean. Allow to cool slightly before serving.

Rosh Hashanah Leek Patties

- ☐ 2 1/4 lb. leeks, trimmed and cleaned
- ☐ 1 egg
- ☐ salt
- ☐ 3 tbsp. breadcrumbs
- ☐ oil for frying

Put cleaned leeks in pot of water over medium-low heat, cover and cook until soft (they should be tender when poked with a spoon).

Drain leeks and allow to cool. Squeeze out as much liquid as possible.

Put leeks in food processor and blend until smooth.

Mix in egg, salt and breadcrumbs. Mixture should be quite soft but just firm enough to form into patties. Fry until crisp.

Transfer to paper towel-lined plate. Serve immediately.



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High Holiday cooking with Israeli authors

NORENE GILLETZ
SPECIAL TO THE CJN

The High Holidays are right around the corner, and the main topic of conversation seems to be, "So what's on your holiday menu this year?" It's always a treat to explore what's cooking in the kosher culinary world, but I decided that my focus this year would be to show support for Israel. Here's a small sampling of what will be on the table in the homes of several of my favourite Israeli cookbook authors. I hope you will include one or more of their dishes on your menu, bringing a tiny taste of Israel to your own yom tov table. Next year in Jerusalem!!

Rena Rossner, the mom of five kids, was always looking for ways to bring more meaning to her family's meals. In her *Jerusalem Post* cooking column, the Weekly Portion, she combined recipes with biblical verse. Raised in Miami, Rena also lived in Canada and Ireland before making her home with her family in Jerusalem.

About 10 years ago, she was served a bowl of lentil soup at a Friday night din-

ner. The weekly portion of the Bible in synagogue that week had been the chapter in which Esau sells his birthright to his brother Jacob for a bowl of red lentil soup. It motivated her to write her beautiful and inspiring cookbook, *Eating the Bible*. Her recipes serve as talking points for conversation, and as a fun and meaningful way to incorporate the Bible into a weekly meal.

Rena provides food for thought: "This cookbook is an innovative addition to the kitchen, not only because it will change table conversation and make every meal into an experience as tactile as any holiday, but because it is a cookbook that enriches the soul of the cook along with the palates of those at her table. Every cook must glance at a recipe countless times before completing a dish. Often recipes involve 5-10 minute periods during which one must wait for the water to boil, the soup to simmer, or the onions to sauté. It is my goal to help enrich those moments with biblical verse and commentary to enable cooks to feed their souls as they work to feed the members of their households."

Festival Salad With Honey Balsamic Vinaigrette

Source: *Eating the Bible* by Rena Rossner

This salad has elements of all the holidays listed in Leviticus 23: 2-4: Apples and honey for Rosh Hashanah, cheese for the Festival of Weeks (Shavuot), goat cheese for the goat that is sacrificed on the Day of Atonement to atone for our sins, dates and lemon juice to represent the palm frond and citron associated with the Tabernacle Festival (Sukkot), and walnuts, commonly associated with Passover. This scrumptious salad would be ideal for lunch for Rosh Hashanah, or for a dairy meal.

- 3 cups baby greens
- 2 apples, sliced thin
- 1 log of goat cheese (6 1/2 oz., sliced into rounds)
- 1 cup cherry tomatoes, halved
- 1 cup pitted dates, quartered
- 1 cup walnut pieces, toasted

Honey Balsamic Vinaigrette

- 1/2 cup balsamic vinegar
- 1 tbsp. honey
- 1 tsp. lemon juice
- 1 tsp. Dijon mustard
- 2 tbsp. olive oil
- salt and pepper to taste

Arrange salad ingredients on a large serving platter or on individual plates. First layer the baby greens, then the apple slices and goat cheese rounds, followed by the cherry tomatoes,

dates, and walnuts.

Mix all vinaigrette ingredients together and shake vigorously. Drizzle over salad and serve. Serves 6-8.

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Fill holiday meal with symbolic foods



Traditional Yerushalmi Kugel

Source: *The Complete Yom Tov Cookbook* by Sara Finkel
This Jerusalem classic is sweet and spicy at the same time. It makes an excellent Shabbat or yom tov lunch.

- 1 lb. medium-fine noodles
- 1/2 cup oil
- 1 cup sugar, divided
- 4 eggs, beaten
- 1 1/2 tsp. salt
- 1-2 tsp. pepper, to taste

Boil noodles in a large pot of water for 5 minutes. Drain but do not rinse. Carmelize sugar by pouring oil and 3/4 cup sugar into a large, heavy pot. Stir occasionally over medium-low heat until it is deep brown and bubbles (make sure that it doesn't burn).

Remove from heat immediately and add to hot cooked noodles, stirring vigorously until thoroughly combined. Stir in the eggs, remaining sugar, salt and pepper.

Line a broad 4- to 5-quart pot with waxed paper. Pour in noodle mixture. Cover and bake in a preheated 325 oven for 1-1/2 hours.

To keep it warm over Shabbat, leave it on the covered stove top or in a 200-degree oven until ready to serve the next day. Serves 10 to 12.

Known as the "Queen of Kosher" (CBS) and the "Jewish Rachel Ray" (*New York Times*), Jamie Geller is the founder and chief creative officer of the Kosher Media Network, publisher of the *Joy of Kosher with Jamie Geller Magazine* and of *JoyofKosher.com*. She and her husband recently moved their family to Israel, where their five children give her plenty of reasons to get out of the kitchen – fast.



Holiday Carrot Honey Cake

Source: *Joy of Kosher: Fast, Fresh Family Recipes* by Jamie Geller

Jamie writes: "There are things that are your thing, and things that are not your thing. Then there are things that are so not your thing. Honey cake is one of those so-not-my-thing things. Of course, my Hubby loves it."

It's a tradition to make honeyed foods for Rosh Hashanah, and this dessert is one of them. I had to find a way to make a honey cake I could actually eat. As the aroma of this cake filled our home, the kids all drifted into the kitchen, pleading for a slice. "No, you're not going to like this," I warned them.

"Just a taste!"

"Trust me. You'll hate it."

"Publeeease?"

So I gave in and gave them each a slice. Then they wanted another slice, and another. The next morning, my picky eater Angel Face wandered into the kitchen, searching for "more of that brown cake." Ahhh, just like his father!

Hubby told me (although I knew it already) that it's not traditional to bake this in a Bundt pan, so I decided to do it anyway. I think it's super pretty like this, perfect for the holidays. When I decided to add carrots (another symbolic New Year food), he groaned. "Oooh, nooo," but when he tasted it he said, "Oooh, good." Oh, the glaze is also not traditional, but I like the cake better with it. And the nuts are a bit controversial. Sephardi Jews eat them on Rosh Hashanah, but Ashkenazis don't. Go figure. So to be safe, use the coconut flakes when serving this for Rosh Hashanah and the nuts when entertaining year-round.

CONTINUED ON NEXT PAGE

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CONTINUED FROM PREVIOUS PAGE

Holiday Carrot Honey Cake

- ↓ cooking spray
- ↓ 1 tbsp. instant coffee granules
- ↓ 1 cup hot water
- ↓ 3 large eggs
- ↓ 3/4 cup canola oil
- ↓ 1 1/2 cups honey
- ↓ 1/2 cup packed light brown sugar
- ↓ 2 tsp pure vanilla extract
- ↓ 1 4-oz. jar carrot baby food
- ↓ 1/2 cup fresh orange juice
- ↓ 3 1/2 cups all-purpose flour
- ↓ 2 tsp. baking powder
- ↓ 2 tsp. baking soda
- ↓ 1 tsp. ground cinnamon
- ↓ 1/2 tsp. ground nutmeg
- ↓ 1/2 tsp. ground cloves
- ↓ 1/2 tsp. ground allspice
- ↓ 1/2 tsp. kosher salt
- ↓ 2 cups shredded carrots (optional)
- ↓ 1 cup confectioners' sugar
- ↓ 1/4 to 1/2 cup slivered almonds, chopped pecans or walnuts, or coconut flakes

Preheat the oven to 350. Spray an 8- to 10-cup Bundt pan with cooking spray.

Combine the coffee and hot water in a small bowl; stir until dissolved. Combine the eggs, canola oil and honey in the bowl of an electric mixer and beat at medium speed until well blended. Stir in the dissolved coffee, sugar, vanilla, carrot baby food and juice.

Whisk the flour, baking powder, baking soda, cinnamon, nutmeg, cloves, allspice and salt in a large bowl. Gradually add to the egg mixture, beating at low speed until blended. Fold in the shredded carrots, if using, and pour the batter into the prepared pan.

Bake until a toothpick inserted in the cake comes out clean and the cake springs back when touched, 45 to 50 minutes. Allow the cake to cool 10 minutes in the pan, then invert onto a wire wire and let cool completely, about 1 hour.

Once the cake is completely cooled, prepare the glaze: Whisk the confectioners' sugar with 1 to 2 tbsp. water until a pourable glaze consistency is achieved.

Drizzle the cake over the cake. Top with the nuts or coconut. Store the cake on a cake platter with a lid or in a container with a tight-fitting lid.

Variation: Carrot Honey Loaf

Rosh Hashanah honey cakes are commonly baked in loaf pans. Maybe there's a mysterious kabbalistic reason for this old Jewish custom, or maybe they only had loaf pans back 1,000 ago when honey cakes were invented. Anyway, this recipe will yield two 9x5-in. loaf cakes.

Bake for 40 to 45 minutes. Keep one for yourself and pack up the other one to make nice with that cranky neighbour down the block.

Quick Tips: Here are a few tips for measuring honey. If your recipe calls for oil or hot water, measure that first, then use the measuring spoons or cups for honey. Or you can spray the insides of your measuring utensils with cooking spray and the honey will slide out easily. ■



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It's a wrap: 25-year-old finishes second feature film

ILAN MESTER
SPECIAL TO THE CJN

At 25, most young adults are still ironing out their career path. Alan Ungar isn't one of them.

The Torontonion knew he wanted to be a filmmaker even before he finished high school at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto (TanenbaumCHAT). Today, he's already directed two feature films starring the likes of Danny Glover (*Lethal Weapon*, *The Color Purple*) and *Prison Break*'s Dominic Purcell.

Ungar had two passions as a kid: movies and music. He started playing the violin at the age of five, making it to Carnegie Hall as part of an ensemble show when he was just eight years old. Movies were equally as important to him.

"From a very young age, I've always wanted to make movies," he says. "I remember just sitting in my family room as a kid going through the stacks of [VHS tapes] that my parents owned. I got into the James Bond franchise, I got into a lot of the buddy-cop movies of the '90s. I used to skip school just so that I could watch movies."

Ungar ultimately wanted to entertain people and saw filmmaking as a way to do that.

"Being able to get people to laugh and cry and be excited or tense – it's just something that's always fascinated me," Ungar says. "It's escapism, at the end of the day."

When he was 15, his parents sent him to a summer program at the New York Film Academy's Hollywood outpost, where he honed his directing skills. For three summers, Ungar got to live in Los Angeles for two to three months at a time, making short films on the Universal Studios backlot – an experience he'll never forget.

"It was a great experience for me," he says. "That's kind of where I learned the bulk of what I know now."

Following high school, Ungar entered the film program at York University. "It was more about history and theory," he says. "And while it was really interesting for the first year or so, I found that it didn't really help me too much because I had learned everything in L.A. already."

He decided to take a year off midway through the program to shadow some producers who were interested in his scripts. It was during that period that he met Canadian actor and producer Cody Hackman in L.A.

The duo realized that most Canadian movies fell under two groups: the micro-budget movies that reek of independent filmmaking, and the big-budget flicks that were completely out of their realm.

"We wanted to introduce a mid-tier,

where we could make films still at a pretty penny, up to \$5 million, but make them look more expensive and give them commercial appeal."

That's how *Tapped Out*, the first feature Ungar directed after he finished his degree at York, came about.

"Mixed martial arts was at that time rising faster than any other sport in the world," he says. "We wanted to find a way to tap into that market."

The original plan was for Ungar to only write the screenplay for the film. But he fought hard for the chance to direct it as well. The action flick, a sort of modern-day *Karate Kid* with an MMA twist, was released earlier this year. It features veterans Michael Biehn (*The Terminator*) and *The Karate Kid*'s Martin Kove, in addition to UFC (ultimate fighting) superstars Anderson Silva and Lyoto Machida.

Ungar followed up his first feature with the action-heavy *Gridlocked*, which wrapped up shooting this past August.

"It was a much bigger challenge," he says. "It was four times the size of the first one. We had so many more actors, we had more shooting days, we had more action – it was a big step up."

The movie pays homage to the action



Alan Ungar, left, with actor Danny Glover.

thrillers of the 1980s and '90s.

"A lot of the inspiration came from those kinds of films I grew up watching," he says. "So, at heart, it's a buddy-cop movie, but also in the vein of *Die Hard* and *Assault on Precinct 13*. They're contained action thrillers."

A good number of *Gridlocked*'s scenes were filmed in the same Etobicoke studio used for the *Robocop* reboot and 2012's *Total Recall*. For Ungar, being able to shoot in Toronto was a surreal experience.

Another surreal moment: getting to direct actors like Glover and Purcell. Ungar had an interesting first encounter with Purcell on set.

"After about 10 minutes of talking with him he goes, 'So when's Allan the director gonna come?' I guess he thought I was an assistant," Ungar laughs. "When I told him I was the director, he gave me a big hug."

Ungar hopes he can keep growing as a director and continue working on movies with bigger budgets and established actors. He says the entertainment industry is slowly becoming more open to young filmmakers. Thanks to technology, getting a head start is easier than ever and anyone can buy a DSLR camera for a few hundred dollars.

"If you persevere enough and you keep at it, there's no reason it can't happen," he says. ■

Eye on Arts

by Bill Gladstone

TJFF SCREENS ISRAELI FILM A PLACE IN HEAVEN

The Toronto Jewish Film Festival presents a screening of *A Place in Heaven* (*Makom be-Gan Eden*), a 2013 Israeli feature film by director **Yossi Madmony**. Presented in the "time of reflection" between Rosh Hashanah and Yom Kippur, the film focuses on a young officer in the early days of the State who agrees to give up his place in heaven, according to an aspect of Jewish religious law, to a cook's assistant who is envious of him.

Hebrew with English subtitles, with guest **Rabbi Yossi Sapirman**. \$18. Cinéplex Odeon Varsity, Manulife Centre, 55 Bloor St. W. Monday, Sept. 29, 7:30 p.m. www.tjff.com, 416-324-9121.

Names in the News

Two versions of an experimental film by Toronto **Cantor Ron Graner** and York University film professor **Kalli Paakspuu** recently played in the Muskoka Film Festival and the Venice International Experimental Cinema Festival. The film is about **Mykola Leontovych**, Christian composer of *Shchedryk* (*Carol of the Bells*), who was murdered in 1921 by the Cheka, the Soviet state security police, during its campaign to eradicate Ukrainian culture and religion.

Graner is also involved in production of a feature-length documentary comparing

the lives and music of Leontovych and Jewish Zionist composer **David Nowakowsky**, who also died in 1921. Graner's Broadway-style tragicomedy *Musical Pauns* won the Audience Choice Award at the FRIGID New York Theater Festival in 2012. A short film and a CBC radio show on Nowakowsky are posted on his website, www.musicalpawns.com.

Music, Drama, Film

• Miles Nadal JCC and First Narayever Congregation present a Between Stages reading of the winner of the 2013 Canadian Jewish Playwriting Competition, *The Girl Rabbi of the Golden West*, by **Jennifer Wise**. The reading is directed by **Liza Balkan** and features a cast of seven. First Narayever, 187 Brunswick Ave., Sunday, Sept. 14, 7 p.m. \$10 or PWYC. esthera@mnjcc.org

• Songs of the Folk Revival, with singer-songwriter **Eve Goldberg**, highlights favourite folk songs of the 1960s, as well as pertinent folk history. Miles Nadal JCC, Thursday, Sept. 11 and 18, 1:30 p.m. (doors open 1 p.m.) \$4 per lecture. lisar@mnjcc.org

• Toronto Jewish Film Society presents *Strange Fruit*, director **Joel Katz's** 2002 documentary about **Billie Holiday's** 1939 rendering of **Abel Meeropol's** graphically shocking song about a lynching in the deep South. Co-presented by UJPO, with discussion with **Jonnie Bakan**. \$15. \$10. Miles Nadal JCC, Al Green Theatre, Sunday, Sept. 21, 4 and 7:30 p.m. 416-924-6211, ext. 606.

• Soulpepper Theatre Company presents **Arthur Miller's** classic 1953 work *The Crucible*, ostensibly about the Salem

witch trials of the 1690s, but actually about the McCarthy witch hunt of the 1950s, in which Miller himself was convicted of "contempt of Congress" for refusing to name names. soulpepper.ca, 416-866-8666.

At the Galleries

• *The Tourist*, a show of paintings by **Howard Fox**, continues at the Joseph D. Carrier

Art Gallery, Columbus Centre, 901 Lawrence Ave. W. through Oct. 6. www.carriergallery.com

• *Unusual Occurrences in the Diaspora*, an exhibition of works by Oakville artist **David Borochovit**, examines questions related to refashioning representations of traumatic historical events such as the Holocaust. Miles Nadal JCC until Sept. 28. Opening reception, Sept. 11, 7 to 9 p.m. 416-924-6211, ext. 250. ■

SeeJN | Boldly Going



William Shatner, *Star Trek's* Captain Kirk, was at the annual Fan Expo in Toronto on Aug. 30, where he talked about the impact social media is having on the projects he's working on. "It's a whole different world," he said, "I barely have a grasp of it." For more from this year's panels at the expo, visit the Heebonics blog. <http://heebonics.blogspot.com>

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Author tells stories within stories



Leora Freedman

BILL GLADSTONE
SPECIAL TO THE CJN

While in the final stages of completing her third novel, Toronto author Leora Freedman realized there were many pieces she had written for the book that would not find a place in the finished manuscript.

Her solution – and the solution of many writers seeking new ways to communicate with readers in the Internet age – was to start a blog, posting many of the stories that did not survive the novel's final cut on the web.

With her novel, *The Daughter Who Got Away*, scheduled for publication later this year by Yotzeret, a small Jewish publishing house in St. Paul, Minn., Freedman is hoping to build interest and an online readership by putting a series of very short stories on her website, jewishshortstories-

online.com.

"While working on this project, I realized that there was a whole genre that I had never explored, called flash fiction," she said. "There are a lot of people writing these stories that are no more than 300 to 500 words, and there are literary journals devoted to this form. I realized that's what I was doing when writing this book. It's almost like writing a prose poem in a way. I'm telling a whole story in a very compressed space."

Born in New York City and raised in Connecticut, Freedman attained a master's degree in fiction writing at the University of Arizona and spent about a decade in Israel, teaching English at the Hebrew University of Jerusalem and Bar-Ilan University. For the past 10 years, she's been living in Toronto, where she works as an English instructor and consultant at the University of Toronto.

Set in the 1980s, *The Daughter Who Got Away* tells the story of an adventurous mother and daughter. The 70-ish mother is a New York-area artist, and the daughter, in her late 30s, has gone to live in the wilds of British Columbia.

"The mother is going through a crisis in her life and decides to take a trip to visit her daughter," Freedman explains. "The book revolves around this journey, which is also like an inner journey for her. The mother has recently lost her partner and is going through a re-evaluation of self."

The Canadian aspect of Freedman's "life-affirming" novel is "very important. I think, because the mother is coming from New York, and she's experiencing life in a small Jewish community [as well as] life in the bush for the first time, and this is a very powerful experience for her," Freedman said.

Through the technique of stories embedded within stories, the book explores the family's past in 1920s Palestine and as

immigrants to America. Freedman based the character of the mother on her own late mother-in-law, with whom she conducted hours of taped interviews.

"With the blog, I've been going further with the flash fiction idea. I'm experimenting with how much I can tell in a very small space, and I sometimes enhance the stories with some historical background. For one story on Yiddish theatre, for example, I did a little research in the YIVO

[Institute for Jewish Research] archives and tried to give the readers a little more context for the personal stories."

Freedman's first novel, *The Ivory Pomegranate*, focuses on university students exploring their Jewish identities while struggling with a wave of anti-Israelism on campus. Her second novel, *Parachuting*, deals with a teenage girl's struggles with her Jewish identity in urban America in the 1970s. ■



The Jewish Junk Band

Inspired by the commandment of *bal tashchit*, do not destroy or waste, Shores Jewish Environmental Programs helps community kids make instruments out of garbage to create the Jewish Junk Band. All the materials were salvaged from community members who were throwing out reusable materials. The objective was to get people to rethink and reuse items before putting them in the landfill. People played their instruments during the annual Ashkenaz Parade.

How to Avoid Costly Housing Mistakes Before and After a Divorce

Thornhill • Divorce is rarely easy and often means a lot of difficult decisions. One of the most important decisions is what to do about the house.

In the midst of the heavy emotional and financial turmoil, what you need most is some non-emotional, straightforward, specific information and answers. Once you know how a divorce affects your home, your mortgage and taxes, critical decisions are easier. Neutral, third party information can help you make logical, rather than emotional, decisions.

Probably the first decision is whether you want to continue living in the house. Will the familiar surroundings bring you comfort and emotional security, or unpleasant memories? Do you want to minimize change by staying where you are, or sell your home and move to a new place that offers a new start? Only you can answer those questions, but there will almost certainly be some financial repercussions to your decision process. What can you afford? Can you

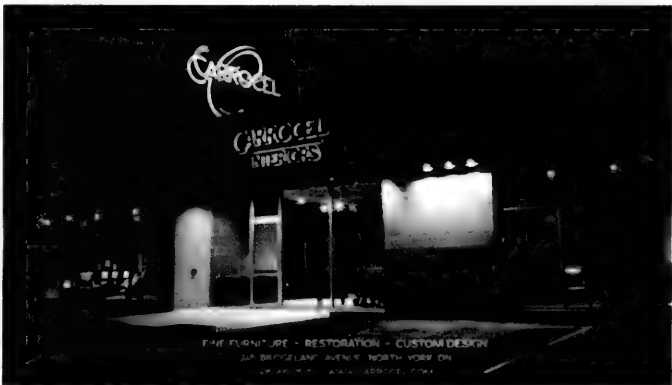
manage the old house on your new budget? Is refinancing possible? Or is it better to sell and buy? How much house can you buy on your new budget?

To help you know what questions you should ask and how to arrive at the right answer for your specific situation, a FREE special report has been prepared by industry experts entitled "Divorce: What You Need to Know About Your House, Your Mortgage and Taxes".

To order a **FREE Special Report**, visit www.HomeTipsForDivorce.ca or to hear a brief recorded message about how to order your **FREE copy of this report call toll-free 1-888-616-3861 and enter 3209.**

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They Say He Fell

SHERI SHEFA
sshefa@thejcj.ca

He was eight years old in 1948 when Yossi, his older brother, his hero, his "everything," was murdered by an Arab mob, a tragedy that hung over him and his family from that day forward.

But it wasn't until 60 years had passed that Nir Bareket was compelled to put his feelings and memories about his beloved brother on paper. In 2007, while on vacation in Italy, Bareket sat down at a desk and began writing.

"Maybe sitting there, looking at the Mediterranean, just sitting in the hotel room on the fifth floor... something just came out. I started to write and I had no idea where I was going with it. There was just a need," recalled Bareket, an Israeli-born photographer who settled in Toronto in 1975.

And now, seven years since he wrote the handwritten essay, his story is being transformed into a play called *They Say He Fell*.

"I became aware that Nir had written this... and [he] was kind enough to let me read it," said Donna-Michelle St. Bernard, a playwright and director who has had a working relationship with Bareket for more than a decade.

"I'm always interested in the things that people do, other than the thing that you know them for. So he let me read it and then we talked about how his story would make a good play and how we would go about doing it," she added.

St. Bernard, who wrote the script, said she included excerpts from Bareket's essay into the script.

Although the play is still in the creation phase, last month the play was workshopped by Toronto's Pandemic Theatre, during which it was rehearsed, revised and critiqued.

"The story is very Russian doll. Nir is writing about his brother, and I'm writing

about Nir, speaking about his brother," she explained.

And the story Bareket tells goes back to his childhood, of the way his brother's murder hung like a dark cloud over his family in the days that followed.

"I was just about to turn nine and Yossi was two weeks shy of 20. He was with the Palmach [the elite fighting force of the Haganah, Israel's pre-state army] for a number of years," Bareket explained.

"They were stationed on a mountain in the upper Galilee called Mount Canaan. According to what I know, all that I heard from other people, was that they were freezing. And one of the friends there, who I happen to know because I met him later - I call him the third man - he said he knew a place where they could get some straw and make mattresses. So they hopped in a truck and went to get straw."

Baraket, who can trace his Israeli roots back to the 1850s, explained that the three men approached a checkpoint that had been set up by either the Haganah, or by a nearby kibbutz.

But when they got there, the checkpoint was unmanned - perhaps because whoever was on duty had gone to the washroom or gone to get something to eat, he said.

"He was not there, and he did not think that anyone, any sane person, would just go through there unescorted. So they went through and the Arab village, Tzemaich, is just outside of the gate of the Kibbutz Deganya."

The pick-up truck the three men were riding in was spotted by a group of Arabs coming out of a mosque following Friday night prayers.

"I don't know how they stopped it, but they stopped it... They managed to take Yossi and Moshe. As for the third man in the back, the way they probably looked at it was that... because he was sitting in the back of the truck, he was less important. He managed to get away and he lived."



Portraits of Nir Bareket's family, one taken before his brother, Yossi, (far left) was murdered, and one taken after, will be featured in the play.



According to Bareket's essay, which was initially written in Hebrew before being translated into English, the two men were "slaughtered with swords, their bodies burnt and the murderers dancing over the dead bodies."

St. Bernard said she hopes to tell Bareket's story through scenes based on recollections and dramatizations.

Although she doesn't expect the play to be ready for the stage until next year, St. Bernard said that the Mifgash Community Theatre, the only Hebrew-language theatre in the Greater Toronto Area, has

expressed interest in presenting a Hebrew version of the play.

Despite Bareket's hesitation about bringing his memories to the stage, he said he feels that his story is important to share.

"It's very hard. It's demanding on me emotionally, but I'm very pleased to see it this way because I think it is a story that needs to be told," he said.

"The way I see it, this is not an Israeli play. It is not a Jewish play, but it is a universal play of loss and memories. It's not just meant for Israelis and Jews. It's meant for anyone who wants to see it." ■

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THOMAS (MINUK) ALI

Founder of descriptive video company says service increasingly crucial

JODIE SHUPAC

jshupac@thejc.ca

It's something that's typically taken for granted by those who aren't vision-impaired: The ability to watch the action in between dialogue on television and in films.

Though sighted, native Torontonians Jim DeMelo, after working in the field of described video for the past 15 years, places immense value on thorough, well-delivered narration services for blind and vision-impaired consumers of television and film.

Three years ago, the trained video editor, whose love of movies, affinity for writing and philanthropic nature led him to fall into a career in video description, launched JDescribe, a company that provides production and post-production companies with narration for described video.

JDescribe (the "J" is for Jim) offers description of Canadian television and film content in both English and French.

"This was a way to put my heart into my work everyday, to help my fellow man -

specifically those stricken with blindness and vision impairment - and to essentially keep me happy in my chosen profession," DeMelo said.

"The idea is for mixed audiences of sighted and vision-impaired people to watch [shows] together...the intention is not to discriminate against or set aside a specific medium for blind people," DeMelo explained.

"We intend everyone to get the same information at the same time, so someone isn't left out of the story...the vision-impaired shouldn't have to ask 'what's happening now?' [when there's no dialogue]."

DeMelo usually writes a script to accompany a film or episode of a TV show, ensures that the timing of the narration matches up with the original script, then assigns what he's written to one of the roster of freelance narrators he works with to record the audio.

"Most of our [narrators] have done voice work professionally or have acting experience," he said.

"It's a specific skill because...you can't go from intense emotion in a scene to description that's deadpan. The [narrator] has to match the emotional intensity of the film or episode's dialogue."

DeMelo said he takes issue with description companies that use overly simplistic language or a monotonous tone of voice.

"It can be a presupposition [among some companies] that blind people are somehow not able to comprehend or interpret or visualize certain things...In my experience, there's no need to be using simple sentences or talking down to people."

He's conducted focus groups with people who are visually impaired or blind and has worked to hone a style of narration that's extremely sensitive to the latter's needs.

For example, DeMelo said he's inquired whether mention of colour is desirable to people without sight and has learned that even some individuals who have been blind since birth have learned to associate colours with other sensory sensations.

"Some blind people want to know what



Jim DeMelo in his editing suite. MELISSA UNGAR

colour something [in a show or film is], because they might imagine or sense or feel it from other encounters."

DeMelo further expressed a sense of pride in JDescribe because it uses a novel, trademarked form of narration called "dual narration added," which entails using a male voice to describe action involving male characters and a female voice to describe action involving female characters.

He stressed that quality description services will be considered more and more valuable as time goes on.

"As the volume of mandatory described programming on television increases each year due to the Canadian Radio-television and Telecommunications Commission's requirements on broadcasters and as... Canada's senior population grows, the need for description services becomes more crucial than ever." ■

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A tough trip east

NORMAN RAVVIN
SPECIAL TO THE CJN

Today the train ride into Warsaw offers equal portions of wonder and the mundane. Pre-World War II red brick rail buildings mix with sparkling new office and residential developments.

Josef Stalin's "gift from the Soviet people to the Polish nation," the rococo Palace of Culture and Science, is overshadowed by a skyline of postmodern glass and steel bank buildings. The graffiti on concrete underpasses is generic, at once colourful and hideous, like graffiti in any other large city with its own complement of disaffected youth searching for underground forms of expression.

The train that approaches Warsaw in Gwen Edelman's second novel, *The Train to Warsaw*, arrives amidst the snowy anomie of a deep Polish winter: "The sky hung white and motionless above the earth and a pale thin light shone on the snow. Once in a while the bare branches of a tree became visible beneath the snow. And once they saw a bird with black wings as he perched on a snowy limb."

On board are the longtime lovers, Jascha and Lilka, both of whom escaped the Warsaw Ghetto and who have not been back to their birthplace since the war. Jascha is a successful writer based in London, whose first book described the deprivations of the ghetto. His partner, who is more willing and upbeat than he is about their return, tries to counter Jascha's cynicism about Poles and the idea of a homecoming.

It is 1985, in the late years of the fading Soviet empire. Jascha has been invited to give a reading at the Warsaw Writers' House. Lilka would like to revisit places she and her parents loved before the war, like the Saxon Gardens in the centre of the city. They are an odd couple on the road, and much of what happens to them in the Soviet-era Polish capital takes place in a less than impressive room in the once luxurious Hotel Bristol. There, they weather a snowy night, recounting, in Edelman's spare and evocative prose, wartime experiences that each has resisted telling the other over the course of their years together. From this tête-à-tête comes the novel's strongest section, an extended, detailed, but also dreamlike portrait of the ghetto into which the Germans pushed Warsaw's Jews in November, 1940.

Edelman has much to tell us about this subject. She is adept at conveying the increasing desolation of the ghetto community; its contraction as the population was thinned by hunger, illness and de-

portation; its underground culture, including cafés for those who could afford a wartime night-life; the tunnels through which goods and people were smuggled to the "Aryan" side, and the smuggling economy writ large – its leaders, its methods, its meaning as a lifeline to those incarcerated within the ghetto's walls.

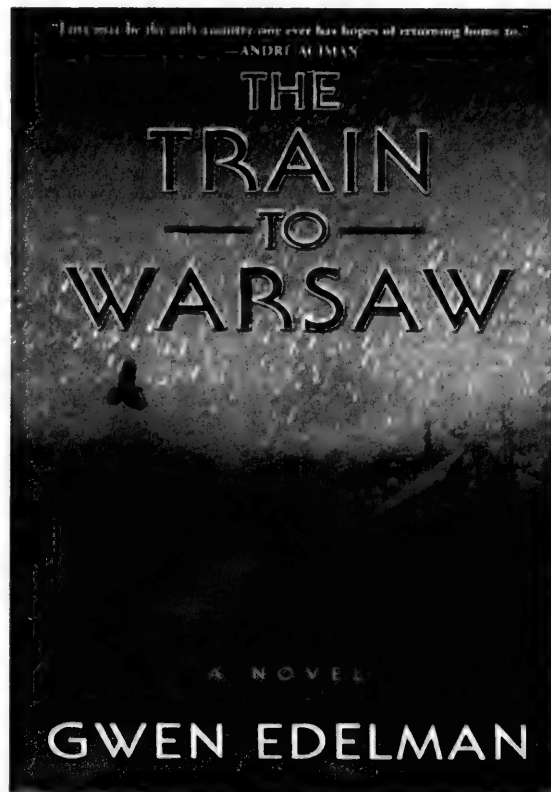
The most unusual scene associated with smuggling involves the movement of 26 milk cows over the shared wall that separates the Catholic Powazki cemetery from the Jewish burial grounds. One animal resists, as if it can conceive of what is happening on the Jewish side of the cemetery wall.

Though Edelman succeeds admirably at breathing life into her portrait of wartime events, she fails in her efforts to convey the character of Polish-Jewish entanglements in postwar Warsaw. Jascha and Lilka make halting forays into the snow-covered city, following Lilka's nostalgic yearnings. But little comes of these walks. The snow and cold are ever present. Polish passersby remain inscrutable in their dark overcoats and fur hats. The city itself, beneath the blanketing pressures of late communism, and at a time of momentous political upheaval, does not come into focus.

The novel's greatest failure is a series of climactic scenes, including Jascha's public reading of his wartime book, that are cliché-ridden and say little revealing about the relationship between Poles and Jews after the Holocaust. Jascha's first instinct, to dismiss Poland as a graveyard and Poles as the Germans' assistants in mass murder, leads to a predictable fiasco. His host is obsequious and has not, after all, read Jascha's work. Jascha's urge to lecture his audience destroys the event in a way that Edelman presents as inevitable.

"I am back in Poland," he began, 'after 40 years.' The audience began to clap. 'Why are you clapping?' he asked coldly, and they stopped abruptly. 'The last time I was here,' he said, 'I had some difficulties.' They were silent. 'But,' he went on, 'all this is over. Is it not?' There was no response. 'As you know, a part of the population was shut behind walls.' They were growing increasingly uncomfortable. Several people coughed. And when the walls came down, almost no one was left. A man got up noisily. 'I won't listen to this,' he said. 'You can leave,' said Jascha, 'but that doesn't change what happened here.'"

With this lecture and his reading, Jascha clears the room of all but a few willing listeners. It's worth noting that the period Edelman means to depict included important shifts in Polish life, in particu-



The Train to Warsaw
Gwen Edelman

Grove Press

66

Though Edelman succeeds admirably at breathing life into her portrait of wartime events, she fails in her efforts to convey the character of Polish Jewish entanglements in postwar Warsaw.

lar the increasing interest among Polish labour and democratic leaders in Jewish culture, in part, because of the communist authorities' efforts to silence it.

It was complicated and challenging to be a Jew in Poland in the 1980s, but it is misleading, as Edelman suggests in her Writers' House scene, to suggest that those in the audience had not "seen" a Jew "in so many years." In the early 1980s, Polish Jews, including newspaper editor and activist Adam Michnik, played key roles in anti-government organizations. This sort of melancholy rendering of the time and place cheats the novel's readers of a deeper and more interesting depiction of the period and its possibilities.

Lilka signals her own ambiguous feelings in a soliloquy near the novel's end. "Warsaw was the most beautiful city," she says. "Our beloved Warsaw... Warsaw, she said, her cheeks flushed, were we not loyal to you?... Warsaw, answer me." There is more to these pleas than mere nostalgia and romantic yearning. But *The Train to Warsaw* cannot entirely come to terms with what Lilka's cry, upon her return, might mean. ■

Norman Ravvin is a writer and teacher in Montreal.

What's New

SEPT. 11 - SEPT. 17

by Lila Sarick

Thursday	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday
	PJ Library holds holiday and Shabbat parties this week at the JCCs.		Discuss the future of Israel with noted authors.			

Friday, Sept. 12

ISLAMIC FUNDAMENTALISTS

Tarek Fatah discusses "Islamic Fundamentalists: their impact on Israel," with Oraynu Congregation for Humanistic Judaism, 7:30 p.m., 175 St. Clair W., \$20. RSVP 416-385-3910.

PJ LIBRARY

PJ Library holds a Shabbat sing-along for children ages 1-3 (with an adult) at the Prosserman JCC, 4588 Bathurst St., 9:30 a.m. and at the Miles Nadal JCC, 750 Spadina Ave., 10 a.m. Rosh Hashanah celebrations will be held **Sept. 14** at the Prosserman JCC, at 3:30 p.m. and at the Schwartz/Reisman Centre, 9600 Bathurst St., at 3:30 p.m.

Sunday, Sept. 14

JEWS OF ITALY

Susan Kikoler discusses "The history of the Jews of Italy," 7:30 p.m., Lodzet Synagogue, 12 Heaton St. \$10. 416-636-6665.

THE FUTURE OF ISRAEL

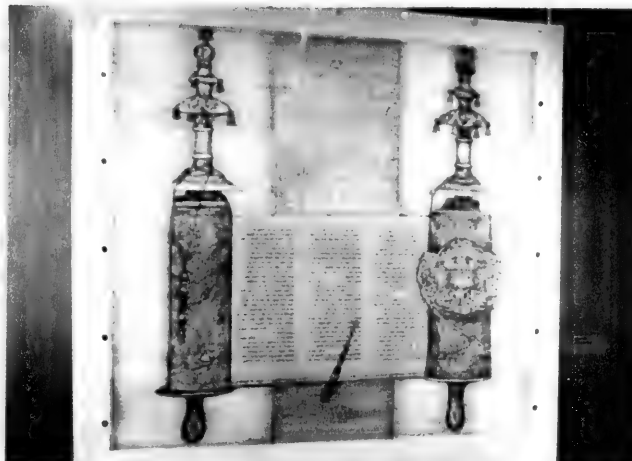
Ari Shavit, author of *My Promised Land: The Triumph and Tragedy of Israel*, Knesset member **Merav Michaeli** and **JJ Goldberg**, editor of the *Jewish Daily Forward*, discuss the future of Israel, 1-5 p.m., Toronto Centre for the Arts, 5040 Yonge St. Event is free, register at nifcan.org. Sponsored by the New Israel Fund of Canada.

FRIENDS OF YIDDISH

Brian Katz and **Jonno Lightstone** entertain at the Friends of Yiddish membership breakfast, 10:30 a.m., Beth Tikvah Synagogue. Free for members, \$15 for guests. RSVP to **Sandy** 416-736-8073 or yiddish18@yahoo.ca.

Deadline Reminder:

Deadlines will change because of the holidays. The deadline for the issue of Sept. 24 is Sept. 12. The deadline for the issue of Oct. 2 is Sept. 19. All deadlines are at noon. Phone 416-391-1836, ext. 269; email whatsnewcjc@gmail.com



Slayer Torah

Unusual Occurrences in the Diaspora, an exhibit by artist David Borochovitz, is at the Miles Nadal JCC gallery until Sept. 28, with an artist's reception Sept. 11.

TIKKUN OLAM IN AFRICA

Joan Dolgin and **Jo-Anne Page** discuss tikkun olam in Africa, 10:15 a.m., Temple Sinai.

AFFORDABLE HOUSING

Congregation Darchei Noam looks at the crisis of affordable housing in Toronto, featuring remarks by Councillor **Joe Mihevic**, **Rabbi Tina Grimberg** and screening of the film *Sukkah City*, 7 p.m., 864 Sheppard Ave. W. \$5 suggested donation.

Monday, Sept. 15

SINGLES IN THE MOMENT

Sue-Anne Levy, columnist for the *Toronto Sun*, speaks to Singles in the Moment, a group for Jewish singles over 50, 8 p.m., 15 Hove St. \$5 donation at the door. Must RSVP to workwithme36@yahoo.ca or 416-785-1395.

CAREGIVER BURNOUT WORKSHOP

Family Caregiver Connections hosts a session on dealing with caregiver stress, 6:30 p.m. at Circle of Care Day Centre for Seniors, 1600 Steeles Ave. W. Call **Patricia Wendy** 416-635-2900, ext. 499.

Tuesday, Sept. 16

BOOK REVIEW

Janna Nadler discusses *Tomorrow There Will Be Apricots*, by **Jessica Soffer**, at 8 p.m. at Adath Israel Synagogue's book club. Members \$50, non-members \$85 for the year or \$10/\$15 per review. Call **Beverly** 416-499-6920.

THE CHORALAIRS

The Choralairs of North York, who perform for seniors, start their new season of rehearsals, 7-9:30 p.m., Earl Bales Community Centre, 4169 Bathurst St. No audition needed. Call **Sally** 416-636-8247 or sally@sympatico.ca.

BOOK TALK

The Lost Wife by **Alyson Richman** will be reviewed at 6:30 p.m., Pride of Israel Synagogue, 59 Lissom Cres. \$8, includes light dinner.

Wednesday, Sept. 17

GENERAL MEETING

JVS Toronto holds its annual general meeting and awards presentation, Beth Torah Synagogue, 7 p.m. Guest speaker **Per Scott**, vice-president of human resources, Royal Bank of Canada. RSVP to AGMRSVP@jvstoronto.org or 416-649-1633.

Thursday, Sept. 18

BOOK TALK

The Faith Club by **Ranya Idliby**, **Suzanne Oliver** and **Priscilla Warner** will be discussed at 8 p.m. at Temple Har Zion, 7360 Bayview Ave.

BOOKS AND BANTER

Rabbi Erwin Schild reads from his memoir *The Very Narrow Bridge* and discusses his experiences as a teenager in Nazi Germany and internment in Canada as an "enemy alien," 7:30 p.m., Adath Israel Congregation. \$10. RSVP **Deborah** 416-562-7536 or deborah.salsberg@gmail.com.

COMING EVENTS

VOLUNTEERS NEEDED

► Shores Jewish Environmental Programs is looking for volunteers and interns to help in its community garden programs. Email yehuda@shores.ca
► Baycrest Health Sciences Centre is looking for volunteers to work with clients. Training will be provided. Call 416-785-2500, ext. 2572, or email volunteer@baycrest.org.
► Volunteers needed to provide child care relief to mothers with cancer. Must have one year of professional child-care experience. Email info@nannyangelnet-work.ca.

CONTINUED ON NEXT PAGE

GENERAL MEETING

Jewish War Veterans of Canada holds its annual general meeting, **Sept. 21, 4600 Bathurst St.** Breakfast at 9:30 a.m., meeting at 10 a.m.

EMPLOYMENT WORKSHOP

JVS holds employment workshops every Thursday at 10 a.m. Call 416-649-1688.

ADULT CHILDREN OF SURVIVORS

Baycrest is offering support groups for adult children of Holocaust survivors. Call **Shoshana Yaakobi**, 416-785-2500, ext. 2271, or **Judi Cohen**, ext. 2322, or email syaakobi@baycrest.org.

SUPPORT FOR ABUSED WOMEN

The Legal Information Service of Act to End Violence Against Women offers legal support and guidance to Jewish women who have experienced abuse. Free. Call 905-695-5374 or email info@acttoendvaw.org.

MORASHA CLASSES

Seymour Epstein teaches a course on "Human sexuality in the biblical narrative," Oct. 22, 29 11:15 a.m. **Shayna Kravetz** teaches "Six poems for modern Jews," Nov. 5-Dec. 10, 11:15 a.m. Classes at Beth Emeth Synagogue. Call **Loretta**, 416-789-7400.

THERESA TOVA

Beth Tikvah Synagogue presents an evening with actor and playwright **Theresa Tova**, **Sept. 19, 6 p.m.** \$40, includes dinner. 416-221-3433.

HEBREW CLASSES

Conversational Hebrew, ulpan method with **Yael Lev**, intermediates, Tuesdays 7:30 p.m., advanced, Thursdays, 1:30 p.m. Beginners Hebrew with **Levana Krieger**, Tuesdays, 7:30 p.m. Pride of Israel Synagogue, 416-226-0111, ext. 10.

YIDDISH CLASSES FOR KIDS

Yiddish classes for kids in junior kindergarten and older with music, art, drama and games, start **Sept. 21** at Beth David Synagogue, 9:30 a.m.-noon. \$20 annual fee. 416-635-2883, ext. 5189 or teeforyiddish@ujafed.org.

VE'AHAVTA AWARDS CEREMONY

Ve'ahavta's creative writing contest and awards ceremony will be held **Sept. 21, 2-4 p.m.** at Daniel's Spectrum, 585 Dundas St. E.

VOLUNTEERS FOR ISRAEL

Join skilled volunteers on a trip to Israel, Dec. 2-23. Call **Marla Gamoran** 1-800-459-1978 or mgamoran@skillvolunteerisrael.org.

JF&CS Groups

GROUPS AND WORKSHOPS

Registration is required for all programs. Classes are open to all members of the community. Fee reductions available. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or visit www.jfandcs.com.

► **Effective Parenting:** A 4-session group to help parents with children aged 2-10. Starts Sept. 30, 7-9 p.m.

BEREAVED JEWISH FAMILIES

Bereaved Jewish Families of Ontario provides 8-week self-help groups to bereaved parents. Call **Beth Feffer**, 416-638-7800, ext. 6244, or email bfeffer@jfandcs.com.

For Seniors

► **Bernard Betel Centre for Seniors** 416-225-2112. **Sept. 16, Judie Oron** discusses "From slavery in Ethiopia to freedom in Israel," 10 a.m.; **Sept. 17, Rachel Levin** discusses "The world of Jewish art - part 2," 7 p.m.; **Sept. 18, lecture on Reiki**, 1:30 p.m.

► **Earl Bales Seniors Club in the Park** (60+). **Valerie**, 416-395-7881. Barber/hairdresser, **Sept. 11, 10 a.m.** Couples dance, **Sept. 28, Tuesdays and Thursdays**, chair exercise, 10 a.m.; Thursdays, social bridge, 12:30 p.m.

► **Seniors gentle fitness** is offered at Edithvale Community Centre, 131 Finch Ave. W., Mondays at 10 a.m. Feldenkrais awareness through movement. \$55/4 classes. 416-665-9050.
► **Adult 55+ Miles Nadal JCC.** **Eve Goldberg** presents "Songs of the Folk Revival," **Sept. 11 and 18, Doors open 1 p.m.**; program starts 1:30 p.m. \$4. Email lisar@mnjcc.org or call 416-924-6211, ext. 155.

► **Active 55 Fitness.** A month of events including group exercise for beginners, weight training fundamentals and couch to 5K. Drop-in Thursdays starts **Sept. 11, 9:30 a.m.-11:30 a.m.** Email colinb@mnjcc.org or call 416-924-6211, ext. 526.

► **Bereavement Group.** Spousal bereavement group for women and men 55+ starts October, Baycrest (Terraces/Wagman Centre.) Call **Shawn Fremeth**, 416-785-2500, ext. 2986.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com. To register for programs call ext. 4235.

► All levels welcome to join a ceramics course, offered Mondays to Thursdays, day and evenings.

► **Beginner mah-jong** is taught Mondays, Oct. 6-Nov. 17, 7 p.m.

► **Bill Gladstone** hosts a virtual tour of Toronto's Jewish community, Nov. 13, 7 p.m.

► JCC book club discusses *The Cookbook Collector* by **Allegra**

Goodman, Sept. 29, 1 p.m.

► Learn the fundamentals of painting, Oct. 23-Nov. 13, 7-9 p.m.

► See *Cabaret* at the Shaw Festival, Oct. 26.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org

► **Unusual Occurrences in the Diaspora**, art by **David Borochovit**, is on display in the gallery Sept. 6-28. Artist's reception Sept. 11, 7 p.m.

► **Iain Scott** presents a four-part series on how Jewish culture has been portrayed in opera, Mondays, starting Sept. 8, 1:30 p.m.

► Daytime choir meets with **Gillian Stecyk**, Tuesdays, 1 p.m.; Open community choir meets Mondays, starting Sept. 15, 7:30 p.m.

► **Shabbat Party** with PJ Library, Sept. 12, 19 at 10 a.m. for children 0-4 with an adult. Free.

► Staged reading of the Canadian Jewish Playwriting Competition 2013 winning play, *The Girl Rabbi of the Golden West*, will be performed Sept. 14, 7 p.m. at the First Narayever Congregation, 187 Brunswick Ave. Suggested donation, \$10.

► Beginner Hebrew travel skills, Sept.

21, 1-5 p.m.

► **Toronto Jewish Film Society** presents *Strange Fruit*, Sept. 21 at 4 and 7:30 p.m. Box office opens one hour before screenings.

► **Michael Bernstein Chapel** holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. Call **Coleman Bernstein**, 416-968-0200.

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► The JCC book club discusses *The Cookbook Collector* by **Allegra Goodman**, Sept. 30, 7 p.m.

► Beginner mah-jong is offered Oct. 7-Nov. 1, 1-3 p.m.

► Learn to play bridge, Oct. 7-Nov. 25, 7 p.m.

► All levels invited to join a ceramics course, Oct. 1-Dec. 17, 1-3 p.m.

► **Steve Rose** teaches an art course, with an emphasis on Israeli and Russian art, Oct. 23-Dec. 18, 1 p.m.

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Trailblazing Blausteins consider a distant frontier



David Levine

Walk into their pet shop, and you might not think of the Blausteins as the adventurous sort. But Abe, 71 and Gert, 68, owners of Zooish Conspiracy (specializing in anemic pets unlikely to startle Jewish owners) aren't your average retirees.

When Abe and Gert finally close up shop later this fall, they'll retire like no one – certainly no elderly Jewish couple – ever has before:

The Blausteins are moving to Florida. Deeper than the Deep South, beyond the civilized regions of the United States, lies Florida, a lawless, partially submerged wasteland long considered treacherous, if not outright hostile, to intelligent life. But the Blausteins aren't fazed. Like Benjamin of Tudela before them, these fearless Jew-

ish explorers have a thirst for adventure, whatever the risk.

"Oh, we've heard all about it," laughs Abe. "The gators and snakes and voter suppression – everyone tells us stories, but it won't scare us."

Ask him why they chose a destination as lawless and unforgiving as Florida, and Abe grows contemplative:

"I don't know. Maybe it's my age, but something in me wants to go to Florida. The idea of seeing a trailer park destroyed by a weather event that just resonates with me. I know it doesn't make much sense, but Gert and I have always marched to the beat of our own drum."

Gert's adventurous spirit was a surprise to her family, and it came from an unexpected source:

"Our grandson Danny is 19," says Gert, "and he recently got a tattoo that says you only live once. We don't much care for Danny, but I liked that idea. So when Abe said 'Florida, I said 'sure!' Why live in an old-age home? Let's go somewhere different, somewhere new – somewhere we won't be surrounded by other retired

people all day!"

"I was in shock," says daughter Hannah Blaustein-Dipietro.

"It just goes to show you that parents are people, too, and as much as you try to stereotype them, they might decide to go skydiving, or take up parkour, or move to Florida for 22 weeks a year – and you just have to let them. I'm nervous, but I'm excited for them. My parents can take care of themselves."

The Blausteins are no strangers to travel, having driven from their home in Winnipeg to Minneapolis on several occasions.

"At the Mall of America, we didn't write down where we parked – on purpose! That was a crazy weekend," says Gert.

But the Mall of America may not have prepared them for what lies ahead.

"Getting to Florida is trickier," Abe admits. "South of Atlanta, people don't support government spending on street signs, so you have to navigate by your wits. But we're white, so we're told it's not dangerous to approach a police officer, so long as he's sober."

In researching their trip, the Blausteins found it hard to separate fact from fiction. "My friend Sylvia went in the early '90s," says Gert, "and she still talks about it – empty shopping malls, rampant crime, flip-flops as far as the eye can see. She once begged me not to go."

Abe takes a different view. "Sylvia's an idiot. Her husband was a hippie."

Son-in-law Marc Dipietro is supportive of his in-laws' plan: "I definitely think it's the right decision, even though they'll be far, far away from us for a long, long time."

"I'll definitely miss them," says Marc. "The mandatory Friday night dinners, the unannounced visits, the detailed way they describe their personal hygiene. Family is a gift. I can't stress enough how objective I'm being."

As they make their final preparations – checklists, tune-ups, inoculations against paint fumes, Abe and Gert Blaustein contemplate the future.

"It's definitely going to be an adventure," laughs Abe. "Who knows? Maybe we'll run into another old Jewish couple down there. Anything can happen." ■

Family Moments



Mazel tov Carly & Josh on your engagement. Parents Gary & Ery Hochman, Hugh & Gloria Herman. Grandparents Rebecca Hochman, Rynche Kochan and Ruth & Murray Marcus.



Miriam Ruth, the daughter of Rabbi Catharine Clark and her husband Eric Robinson, was born on July 11. Three-year-old Naomi loves being a big sister.



Mazel tov Shai Zachar of Aventura, Fla., on his bar mitzvah. His family from Canada, Israel and the United States were delighted to celebrate with him.



Mazel tov Shirley & Bert Potashner on your 65th wedding anniversary! Love from your children and grandchildren. We are excited to celebrate this milestone with you.



Proud brother Noah welcomes Jack to the Golan family, Aug. 25, in Sault Ste Marie, Ont.

Email your digital photos along with a description of 25 words or less to cblackman@thecj.ca or go online to www.CJNews.com and click on "Family Moments"

Mazel Tov!

מזל טוב



Naomi & Rob, siblings Winona and Thomas welcomed Nolan Abraham Kirsh June 6. Grandparents Celia & Fred Abraham, Fran & Gerry Kirsh. Great-grandmother Lea Nadler

Parshah

Ki Tavo | Deuteronomy 26:1 – 29:8

Rabbi Aaron Katchen says this is the time of year to acknowledge our mistakes

Rabbi Michal Shekel argues it's important to look back, and equally vital to look ahead

Rabbi Howard Morrison calls on us to do our spiritual homework in the lead up to the High Holidays



Aaron Katchen

Blessed shall you be in your comings and blessed shall you be in your goings." (Deuteronomy 28:6)

Ki Tavo is a tough section of Torah. Although it presents many great blessings and visions for the Jewish People as they prepare to enter the Land (and for the future), it's also paralleled by a long and vivid list of curses. As it says, "All these curses shall befall you; they shall pursue you and overtake you, until you are wiped out, because you did not heed the Lord your God and keep the commandments and laws that [God] enjoined on you" (Deut. 28:45).

Nestled in the middle of all of the blessings and curses is a blessing that in its simplicity could almost be cliché. "Blessed shall you be in your comings and blessed shall you be in your goings." This verse is found on countless synagogue walls and on the welcome and departure signs of many Israeli towns. The rabbis, though, do not think it is so straightforward. If it were, why include it? They ask: isn't the verse backwards? Don't we normally have to leave before we can return? Shouldn't the verse be written, "Blessed shall you be in your goings and blessed shall you be in your comings?"

One of the answers in Tractate Bava Metziah is given by Rabbi Yochanan: we should leave the world the same way we entered the world. He continues: just as we enter the world without sin, so, too, should we exit the world without sin.

As we're in the middle of the month of Elul and I'm preparing for Rosh Hashanah, I circle back on this idea and ask myself: can I acknowledge my mistakes (sins) and clear them (just like when I was born)? Or do I ignore them and create justifications for them, and thereby take them (the sins) with me? ■

Rabbi Aaron Katchen is associate executive director of Hillel of Greater Toronto.



Michal Shekel

After all the blessings and curses in Ki Tavo, Moses sums things up as follows: "You have seen all that the Lord did before your very eyes in the land of Egypt, to Pharaoh and to all his courtiers and to his whole country: the wondrous feats that you saw with your own eyes, those prodigious signs and marvels. Yet to this day the Lord has not given you a mind to understand or eyes to see or ears to hear." (Deut. 29:1-3)

How strange! Did God really prevent us from reaching an understanding? Honestly, it does seem like we don't get it. After every miracle – a complaint: Get us back to Egypt!

Abraham suggests we all witnessed the signs and wonders that God performed using our God-given eyes and ears, but we just didn't get it. Similarly, Ibn Ezra stresses that God gave us these faculties, but whether we use them is up to us.

How we understand *ad ha-yom ha-zeh* (to this today) also provides an insight: we didn't get it before, but something clicked and now we get it. So what happened? Sometimes it takes a while for things to make sense. When you're in the thick of things, you can't think clearly, but time gives you perspective, and even puts things into clearer focus. Only at the very end of the decades-long wilderness trek do the Israelites gain perspective. Throughout the journey they were so focused on their goal. Now as they reach the end of the route, they can look back. The temporal "distance" from events allows for clarity.

As the descendants of those sojourners to the Promised Land, we can learn from their experience. While it's important to look ahead toward our goal, it's just as vital to stop and look back. ■

Rabbi Michal Shekel is executive director of the Toronto Board of Rabbis and the spiritual leader at Or Hadash Synagogue, Newmarket, Ont.



Howard Morrison

The week of Parshat Ki Tavo overlaps with Sept. 11. Fifteen years ago, my mother, Helen Morrison, passed away, two years before the date became known as 9/11. I dedicate this *dvar Torah* in her memory.

Upon entering the Promised Land, the Israelites are commanded to observe the mitzvah of offering the *bikurim* – first fruits. While the kohen is the one who actually supervises and officiates the offering, the Torah addresses each Israelite in the singular in terms of tasks in preparing and presenting the basket of the first fruits. While an English translation doesn't convey the individuality of each person's active involvement, the Hebrew clearly does in regard to the following expressions: "You shall take... you shall place... you shall go... you shall come... you shall say... you shall speak and say." Ultimately, the conclusion of an individual's participation in the process of bringing first fruits and reciting a declaration of history, which is now recounted in the Passover Haggadah, culminates in the following words directed to the individual: "And you shall rejoice in all the good which the Lord your God has given you."

When an individual participates in a meaningful task completely with his or her heart, mind, body, and soul, the result after the deed is done is one of satisfaction and celebration. I believe this is the point of the *bikurim* ceremony. With the High Holidays fast approaching, we shouldn't rely on a rabbi or a chazzan to do our work for us. Judaism isn't a proxy religion. It's for each individual to do his or her spiritual homework during this preparatory month of Elul, so that the Days of Awe and the chagim (festivals) will truly result in being days when we can say, as the Torah suggests, "and you shall rejoice in all the good which the Lord your God has given you." ■

Rabbi Howard Morrison is senior clergy at Beth Emeth Bais Yehuda Synagogue in Toronto.

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Tracing Glasgow's Jewish roots

ELISA BIRNBAUM

Special to the CJN

At its highest point, after World War II, Scotland's Jewish community boasted close to 20,000 members, with 15,000 calling Glasgow home. Today's numbers, however, reveal a steady decline, much like the trajectory we're witnessing across the rest of Europe.

It's estimated that approximately 4,500 Jews remain in Scotland, the majority living in vibrant Glasgow, the largest city in the country.

Despite its smaller size, though, the Jewish community of Glasgow is active, committed to looking to the future, and at the same time, preserving its unique history.

Its heritage is on display at the Scottish Jewish Archives Centre on the lower ground floor of Glasgow's glorious Garnethill Synagogue at the top of Garnet Street in the tree-lined, well-heeled city centre. Founded in 1987, the Archives Centre houses a wide collection of material documenting the religious, socioeconomic, political and cultural life of Jews in Scotland since the 18th century. Part research facility, part educational resource, its mission is to heighten awareness of Scottish Jewish heritage and encourage further studies by academics, researchers and families alike, says director Harvey Kaplan.

There were no signs of an organized Jewish community in the city until approximately 1816 in the city of Edinburgh, the site of Scotland's first synagogue, although there are records of Jews in the country earlier.

Glasgow's first wave of Jewish immigrants came from western Europe in the 1700s, followed by a second wave from eastern Europe in the 1880s, most arriving as a consequence of the collapsing Russian Empire. They were professionals, traders, who, along with their luggage, brought strong commercial values into the city. Glasgow, after all, was a city built on trade, and these were auspicious times.

The second-most important economic city (after London) in the British Empire, the city was developing a formidable reputation as the centre for industry, shipping and engineering. And the Jewish community was playing its part.

The community settled in the city centre, building its first synagogue



Glasgow's Garnethill Synagogue.

there sometime around 1823. "That's where Glasgow grew up," says the Archives Centre's Deborah Haase. In fact, by 1901 approximately 5,000 Jews lived in the area on the south bank of the Clyde River known as the Gorbals, establishing Jewish bakeries, tailor and butcher shops and grocery stores.

The number would double by World War II.

"There still is great nostalgia and love for the vibrant Jewish life in the Gorbals," reminisces Haase, whose family grew up there. "At the archives we hear a lot about that."

As the community prospered, however, some of its members started to move westward – in the footsteps of the city's emerging bourgeoisie – away from the hustle and bustle of the industrial sector.

"That move was significant," Haase says of a migration that would fundamentally alter the city's Jewish landscape. In 1879, the transposed community decided to set up new foundational roots, building the first synagogue in Scotland to be designed for that purpose, Garnethill.

That they decided to build at the top of a hill in this prosperous neighbourhood was a bold move

for such a small community. Kaplan says, adding that one of the main founders of Garnethill, Michael Simons, played a significant role in Glasgow's civic life too.

With that one step, Glasgow Jewry was effectively making a statement about its value to the city and its unabashed belief in its right to be there.

"It says we're a proud part of Glasgow," Kaplan says. "It has a level of prominence. It says, 'We are here to stay.'"

Step into the synagogue and the statement reverberates even today. Considered the only high Victorian synagogue architecture north of Liverpool, the building's imposing Romanesque revival exterior easily sets itself apart from other structures in the hilly enclave. Its basilica-style interior, designed with Byzantine detail, is complemented by spectacularly ornate stained glass windows.

The centre Ark is surrounded by marble steps. And, like many westernized synagogues of its time, its architecture is reminiscent of a cathedral. Recently named one of the top 10 historic synagogues in the United Kingdom, this veritable work of art speaks volumes about

the community that built it – its members were aspirational, bold, proud and forward-thinking.

Those aspirations would see the synagogue and its congregants step up when necessary. During World War II, for example, members of the congregation were actively dedicated to raising money to support refugees coming into Glasgow, says Haase, whose grandmother was an active fundraiser.

They also converted another building they owned adjacent to the synagogue into a hostel for boys. From 1938 onward, starting with the Kindertransports, hundreds of these young refugees from eastern Europe called the hostel their temporary home.

"There was a lot going on in the area," Haase says. "The congregation was very active and supportive."

They remained active in various ways for a number of years. Until the 1960s, in fact, Garnethill attracted a packed house for its services. But many have since moved to the suburbs or left the country, leaving just 80 active members today. It's a common narrative for Jewish Glasgow, with four Orthodox synagogues having to shut their doors since 1986 (there has only ever been one non-Orthodox congregation in Glasgow – now called Glasgow Reform Synagogue).

But Garnethill's doors remain open to congregants and visitors alike. Haase says that during the annual Doors Open day in September, the synagogue sees close to 700 people coming through in search of this "hidden gem."

"And then they come down into the Archives Centre and they're surprised at how rich and diverse the history is," she says.

Researchers studying topics like migration, women, the Holocaust and architecture find valuable material here. And school groups have added the spot to their must-see lists. "Some kids may not have met Jews before," Haase says.

There's also a growing trend to having people want to share their stories. "Not one week goes by when there isn't someone bringing in material," Kaplan says, pointing to the stacks of archived material he's sorting through. The community may be smaller than before, but, he says, "the Archives has been growing by leaps and bounds." ■

Anat Hoffman: 'Compromise is a measure of maturity'

SHERI SHEFA

sshefa@thecjn.ca

Anat Hoffman, founder and chairwoman of the Israeli, multi-denominational, feminist organization called Women of the Wall, which advocates for the right for women to wear prayer shawls, pray aloud, and read from the Torah at the Western Wall in Jerusalem, fielded questions via Skype on Aug. 27 during a Shacharit service at Congregation Darchei Noam.

Hoffman, a former Jerusalem city councilwoman and the executive director of the Israel Religious Action Center since 2002, has worked for decades to promote pluralism, equality and justice in Israel.

Speaking with *The CJN* in advance of the event from her home in Jerusalem about what the organization has achieved since its founding in 1989, Hoffman said she was looking forward to hearing what members of Toronto's Jewish community think about issues concerning religion and state, religious freedom, human rights, women's rights, equality and racism.

Over the years the organization has been faced with a lot of resistance and gained a lot of publicity in Israel and abroad. Do you feel that Women of the Wall has made a lot of headway in achieving its goals?

I think we've formed a very large coalition, Jews from all denominations around the planet. I think that's a big achievement because there are very few Jewish causes involving all the denominations in Israel and abroad. It's taken us a very long time to demonstrate our seriousness and sincerity to the government of Israel.... I don't think it should have taken that long, but it seems now that we are being taken seriously. We've formed an international coalition and... it's pushing for pluralism and equality and empowerment in Israel and these are wonderful things.

Why has it has been such a hard-fought battle? Why do you think there has been such resistance to this cause? Why are lawmakers so reluctant to make changes that would allow women to pray where and how they choose?

We were challenging some of the biggest forces in Israel. The rabbinic establishment... hold the keys to the holiest site of the Jewish people for one minority faction of the Jewish people. We were the only ones getting up to challenge them and since they wield quite a bit of power,



Anat Hoffman FLASH 90 PHOTO

“

We're demanding territory and we're demanding recognition and that requires the powers that be to give up some of their power

both economic, political, social, religious power – why give it up? No one likes to give up power.

At every turn... it's clear that we're looking at power. We're demanding territory and we're demanding recognition and that requires the powers that be to give up some of their power, give up some of their territory and you can see [from] the kind of opposition that we've had that this is a power struggle.

In the 26 years since the organization was founded, what do you consider its greatest success?

There are a few successes. One of the successes is that we exist. We were able to overcome the differences between ourselves. We are Reform, Conservative and Orthodox. We are the only group in the world that prays together with all denominations regularly. We actually have our own siddur for Rosh Chodesh....

I think the fact that we are women that... are able to be part of a sisterhood

and camaraderie... is one of our biggest achievements.

I think we've built a very solid bridge with Jews all over the planet. There are supporters of Women of the Wall in New Zealand, in South Africa, in Brazil, in Toronto, all over the world. We bridge across generations. There are 11-year-old girls who see themselves as Women of the Wall and there are great-grandmothers who are Women of the Wall. We've had some of the most moving bat mitzvahs where four generations of women read Torah together. I think this is the biggest achievement of the group, that we were able to make our coalition much bigger than ourselves.

I think a social activist is measured by their ability to form unorthodox coalitions. We formed a very strong, very wide, very deep coalition that formed across the country, spans across many nations and that's pretty good.

Last year it was reported that there was division within the organization about whether to accept Robinson's Arch – an area next to the Western Wall Plaza that the government plans to expand and renovate to accommodate non-Orthodox prayer groups – as a place for the Women of the Wall to pray. How do you feel about this?

That is a source of sadness actually, that we were not able to come to the finish line as one group and that a few of us, a group of women that we really care for, had decided that there was... no room for compromise.

We had a democratic vote, we had a process that took a year and we believed that compromise should be on the table, especially since the group was 25 years

old. For the last year and a half, we've been negotiating with the government of Israel and, look, we're compromising and we believe that compromise is a measure of maturity and a measure of understanding the political and legal and social situation that we're in. After studying exactly what our strengths are, and what our weaknesses are, compromise is called for... We're coming to something that I think could be revolutionary.

Are you currently praying at Robinson's Arch?

No, no, no, no. We're not moving from the women's section [of the Western Wall] until the ultimate site is respectable and respected and dignified and ready. We're not moving. But we're looking at how [Robinson's Arch] is going to be run, what would be its budget... what the rules will be, what is considered acceptable to us. For example, would a blind person with a seeing-eye dog be allowed there? Will we allow a mix of men and women to pray together? All these questions come into question, and we're saying yes to all of them.

We're about 50 per cent there. We've ironed out some things over the year, but on the physical side, we're still not there. We're not sure what it's going to look like. We want it to be momentous. We want it to look as monumental as possible.

Some have accused the movement of being anti-Israel, anti-Zionist, as trying to redefine what Judaism is. What do you say to your detractors?

I think we've been extremely loyal to Israel. I think it's a patriotic act to devote time to making Israel more pluralistic, more tolerant, more equal – I think the Women of the Wall deserve the Israel Prize someday for really revolutionizing the choice that Israelis have. And hopefully... people could come to the Wall and decide that if they don't want to sit on a plastic wobbly chair and watch their bar mitzvah boy through a telescope, that they can stand right next to their bar mitzvah boy or bat mitzvah girl. I hope Israel can also have choices about marriage and divorce, that there will be more than one way to be Jewish in Israel, more than one way to convert in Israel, more than one way to get buried in Israel, more than one kashrut in Israel. It's high time that there was competition for religious services in Israel. Right now there is only one product on the shelf and that product is not popular with everybody. It's good for some, but not for all. Some Israelis, I would say the majority of Israelis, are yearning for a different choice. ■

Toronto's unknown Jewish soldier

Backstory

BILL GLADSTONE

As we note the beginning of World War I, a century ago in 1914, it seems a logical time to recall the story of Toronto's unknown Jewish soldier, who is buried in a marked grave in Toronto's historic Pape Avenue Cemetery.

His name was George Sorblum, so at least the Jewish community knew that much about him. A war veteran in need of medical treatment, Sorblum had presented himself in 1919 at the Christie Street Veteran's Hospital, which once stood on the west side of Christie, north of Dupont Street.

A stranger with no family or friends in Toronto, he died before hospital officials could learn anything more about him, except that he was Jewish and had served overseas in the Canadian Expeditionary Force.

According to an account that appeared in the *Toronto Star* in the 1930s, a "kindly

Jewish woman made herself responsible for his burial according to the Jewish rites, and also had a tombstone erected bearing the inscription, 'An Unknown Soldier.'

For years the Toronto-based Jewish branch of the Canadian Legion visited the cemetery and held an annual early-morning Armistice Day service at Sorblum's grave. Afterward, the Jewish vets would join their non-Jewish comrades-in-arms at the Cenotaph outside (Old) City Hall for the city's official wreath-laying ceremony.

The story of Toronto's unknown Jewish soldier has a remarkable epilogue. Nearly 90 years after George Sorblum was first laid to rest, Marla Cohen, an American genealogical researcher in New York, figured out that Sorblum had been her great-uncle.

Sorblum "supposedly went north to find his fortune and was never heard from again," Cohen related in a story by Carolyn Veffler that appeared in *Shem Tov*, the newsletter of the Jewish Genealogical Society of Toronto, in 2007. "The story was that George simply disappeared when he left New York to go to Alaska to mine for gold," Cohen explained.

Learning from her grandmother and her siblings that they had a brother named George who disappeared, Cohen found him in the U.S. census in both 1900 and 1910, but afterward she could find no trace of him, not even in the Alaskan census records. Fortunately, members of the Jewish Genealogical Society of Toronto had posted his tombstone information online on a Jewish burial registry on the JewishGen website, and Cohen found the link.

Born in Kutno, Poland, Sorblum had arrived with his family in the United States in the late 1880s. He died on July 8, 1919, but his American family never became aware of his fate until nearly 90 years later.

According to the late demographer Louis Rosenberg, 2,712 Jews served in the Canadian Expeditionary Force during World War I. More than 40 per cent of this number served overseas and at least 123 died, including Myer Tutzer Cohen, who was awarded the Military Cross for heroism. Born in Toronto in 1894, Cohen was a lieutenant in the Royal Highlanders of Canada. He died at Passchendaele in 1917 and was buried in a British military

cemetery near Ypres, Belgium.

Although they did not serve in the trenches, Jewish women across Canada also assisted the war effort. Many belonged to chapters of the Daughters of the Empire, through which they sent comforts and supplies to servicemen overseas. According to the book *The Jew in Canada* (1926), Mrs. Montefiore Joseph, who lived near the military camp at Valcartier, Que., made an "unbelievable" contribution by giving "a standing invitation for any Jewish soldier to visit her home at any time, and particularly during the Holy Days, when numbers of them attended services in her house."

It was at Valcartier almost exactly 100 years ago, on Sept. 21 and 22, 1914, that about 150 Jewish soldiers held religious services on the parade ground in commemoration of Rosh Hashanah. Yom Kippur was also observed in what the *Toronto Star* noted was "an unusual event in the life at Valcartier camp."

Bill Gladstone is a Toronto writer, publisher and genealogist who gives frequent talks on the history of the Jews of Toronto. His website is www.billgladstone.ca.

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The unveiling of a monument
to the memory of the late

EVE WOLFMAN ז"ל

will take place

Sunday, September 14
at 12:00 noon

Beth Tzedec

Memorial Park
5822 Bathurst Street (N. of Finch)
Mid Section
Relatives and friends are invited to attend

The unveiling of a monument
to the memory of the late

RICHARD

WESFIELD ז"ל

will take place

Sunday, September 14
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Dawes Road Cemetery

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Relatives and friends are invited to attend

Steeles Memorial Chapel

Silverhart, Polly	Aug 10, 2014	65 Skymark Drive, Apt 701
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May, Dan	August 26, 2014	20 Promenade Circle
Ostrowskaia, Frida	August 26, 2014	605 Finch Ave. W
Klemensberg, Nellie	August 27, 2014	2 Neptune Ave
Nosov, Nathan	August 28, 2014	153 Randlewood Ln
Kader, Calvin	August 28, 2014	1 Clark Ave. W
Adler, Helena	August 28, 2014	2 Geddes Crt.
Korman, Saul	August 29, 2014	
Diamant, Sam	August 30, 2014	144 Mountbatten Dr.
Leslie, Florence	August 30, 2014	550 Cummer Ave
Steinberg, Sarah	August 30, 2014	
Kveskis, Israel	August 30, 2014	Private
Tadmore, David	August 30, 2014	56 Painted Rock Ave.
Gillman, Helen	August 31, 2014	
Labell, David	August 31, 2014	
Samols, Joseph	August 31, 2014	755 York Mills Rd.
Haimov, Klara	September 1, 2014	117 Warbler Ave

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Jack M. Fine	Aug 27/14	38 Avenue Road



Richard Eric Kaplan Aug 26/14 1524 Lawrence Ave. W.

JOURARD, Arthur Leon "Lee" ז"ל – February 28, 1929 - September 1, 2014

Veteran broadcaster Lee Jourard died peacefully on Monday September 1, 2014 in Belleville General Hospital, after a short illness, with his wife Eleanor at his side. He is also survived by daughter Tigger and son-in-law Bryan McLennon, and Bryan's daughter Leslie and son Ian; daughter-in-law Shelley Jourard, grandson Matthew and granddaughter Rebecca; son Mike and daughter-in-law Beryl Cohen; son Andrew, daughter-in-law Charlyne Jourard and grandson Gregory. He was pre-deceased by son Lewis on September 5, 2013.

The funeral will be held on Thursday September 4, 2014 at 11:30 a.m. from the Sons of Jacob Synagogue Memorial Park, Belleville, Ontario. Full details will be available at benjamins.ca. Private shiva. A celebration of his life will be held at a later date. In lieu of flowers, memorial donations to the charity of your choice would be appreciated.

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Figure 1. The 1990s United States map with the 1990s United States map.

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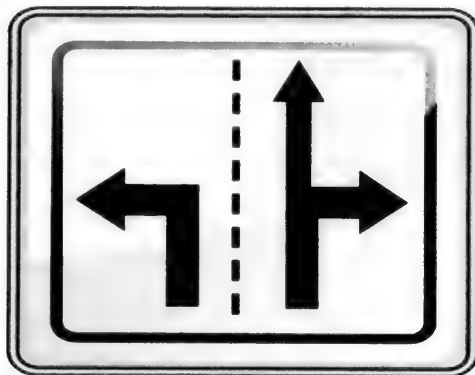
In 2008, the legendary comedian told us she'd be appearing on *Celebrity Apprentice*. NBC was not amused. **PAGE 8**



\$150-million project on site of McLaughlin Planetarium.
PAGE 12

CANDLELIGHTING: HAYDALAH TIMES

Halifax	6:59 p.m.	8:00 p.m.
Montreal	6:39 p.m.	7:40 p.m.
Toronto	7:02p.m.	8:03 p.m.
Winnipeg	7:15 p.m.	8:19 p.m.
Calgary	7:23 p.m.	8:28 p.m.
Vancouver	6:58 p.m.	8:02 p.m.



HOW DOES THE LEFT FIT IN?

Story **PAGE 14**
Comment **PAGE 6**

City's largest Orthodox synagogue is spending \$1.8 million to erect a smaller building on its site. **PAGE 38**



6 27843 39403 7

Brussels-based analyst says
despite rise of anti-Semitism, all
is not lost. **PAGE 46**

Playwright Lois Fine looks at what happens when a gay marriage breaks down. **PAGE 62**



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Schabas is no superhero, and former starlet disses kosher slaughter**Aliyah video entices young Jews**

A tongue-in-cheek Israeli aliyah video aimed at young American Jews looking for meaning in their lives went viral with more than 140,000 views last week. On Sept. 9, the Ministry of Aliyah and Immigration's Israel Student Authority posted *Come Study With Us*, pushing the message that life in Israel is more exciting and interesting than the humdrum, consumerist, suburban American rat race. The video invites potential olim to "find your inner sabra" and "be a part of something bigger." The final enticement: "And best of all, a free degree on Uncle Shmuel's tab."

Bardot wants shchitah cut in France

Brigitte Bardot published an open letter Sept. 8 in leading French newspapers calling for a ban on shchitah. The one-time starlet termed the practice "ritual sacrifice" in papers such as *Le Figaro* and



Brigitte Bardot dislikes horse meat, too.

Le Monde. Her letter also urges a ban on Muslim ritual slaughter and horse meat. Jewish and Muslim religious laws require that animals be conscious when their necks are cut, a practice deemed cruel by animal welfare activists. European Jewish Congress head Eric Kantor called the let-

ter "deeply offensive and a slur against the Jewish People." In 2011, Bardot's animal rights foundation launched a campaign against ritual slaughter.

What about Superman?

Canadian professor William Schabas, whose ability to judge Israel fairly as the lead United Nations Human Rights Council investigator of Operation Protective Edge has been heavily questioned, said Israel's opposition to the UN appointment would have been the same no matter who was chosen for the role. Israel would object "even if Spider-Man was heading the commission," he told the London-based Arabic newspaper *Asharq al-Awsat*. "I will not resign. I do not hate Israel. I will put my prior positions aside," he said. In the past, Schabas has called for Israeli Prime Minister Benjamin Netanyahu and former president Shimon Peres to be prosecuted for human rights violations. ■

Gematria**11**

Comic Mel Brooks used a six-finger prosthesis on one hand for his new hand prints on the Hollywood Walk of Fame, giving his gag for the ages 11 fingers in total.

350

The number of ancestors for all of Ashkenazi Jewry, according to a new study led by Columbia University prof Shai Carmi.

Quotable**66**

Our goal is not to do PR for Israel, but to present it with all its complexities.

— Mishi Harman, co-creator of Israeli radio show *Sipur Israeli*. See full interview, p. 70.

Inside today's edition

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Jewish & Digital columnist Mark Mietkiewicz prepares you to hear the shofar.

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Letters to the Editor

Subsidies to be overhauled

Thank you Zev Steinfeld for sharing your experiences in applying for a day school subsidy ("The humiliating process of the tuition application subsidy," Sept. 4.) While it is difficult to share these personal experiences, it is important that we confront the challenges head on.

Toronto's tuition subsidy program is North America's largest and most robust subsidy system, serving 14 schools with an annual \$10-million contribution from UJA Federation of Greater Toronto. While it strives for fairness, the application process can be gruelling. With feedback like Zev's in mind, UJA's Julia and Henry Koschitzky Centre for Jewish Education leadership is spearheading a major overhaul of the application process. We agree that the status quo is not good enough. Our goal is to make the process more efficient, more transparent, more easily accessible and overall less uncomfortable. We intend to have a plan in place before applications begin for the 2015 academic year.

Once established, we will share news of the plan with *The CJN* readership. In the

meantime, it is important to us to hear more feedback like Zev's. Please feel free to email us at dheld@ujafed.org.

Laurie Davis, Incoming Chair
Daniel Held, Executive Director,
UJA's Julia and Henry Koschitzky Centre
for Jewish Education
Toronto

Day schools must change

Zev Steinfeld was very brave to acknowledge publicly what many of us suffer silently.

Our child has been in the day school system for many years. Every year we struggled to pay full tuition, knowing that people with much greater resources received subsidies, but we had heard how humiliating and invasive the application process was, and we wanted to avoid it at all costs. We do not own a home. I drive a 12-year-old car, and I haven't made an RRSP contribution in years.

Last year, serious illness struck our family, and we had no choice but to apply for a subsidy or to further traumatize our child by removing him from his community and friends. After initially being rejected, we successfully appealed. However, the process was demeaning and traumatic, as Zev said. I am worried what will happen to my subsidy when I eventu-

ally need to replace my car.

Name withheld on request
Toronto

Thank you JIAS

Like the Shvekher family, I will always be grateful to Jewish Immigrant Aid Services (JIAS) for playing a very important role in my life ("JIAS makes life easier for immigrants," Aug. 28).

First, in Hungary, in 1945, JIAS delivered chocolates, clothes and food. After close to 70 years, I can still vividly recall the little cans of Carnation condensed milk with the white and red markings. It was like a miracle. I'd never seen anything like it before.

The second time, in 1957, my family was among the Hungarian immigrants arriving in Canada. We settled in Montreal, and JIAS provided whatever newly landed immigrants needed to start a new life in a strange new country. There were loans, English lessons, clothes, books, help with finding an apartment, jobs for my parents, and school enrolment for my sister and myself.

I will always remember our wonderful first Pesach in Canada. JIAS delivered a Pesach basket, without which we would not have been able to celebrate the seders nor the rest of the holiday. As a matter of fact, it was my very first Seder ever. My parents, both Holocaust survivors, decided to

assimilate after the war because they didn't feel it was safe to practise their religion in Hungary. It wasn't until we came to Canada that my parents felt that it was safe to live as Jews.

For all of the above, I offer my personal note of gratitude. It is a small token of my large appreciation to JIAS for all their support over the years.

Susan Stern
Toronto

Seen in The CJN

Imagine my surprise to open *The CJN* this morning (Sept. 11) and to see my photo on the editorial page. Mind you, the photo was taken 56 years ago, when I was a student at Eitz Chaim on Viewmount Avenue. I recognized the photo because I was wearing my favourite shirt, and I wore it until it died.

I understand that my father, Harry Nesker, was one Eitz Chaim's earliest graduates in 1919 or so.

Jerry Nesker
Toronto

Letters to the editor are welcome if they are brief and in English or French. Mail letters to our address or to cjninfo@gmail.com. We reserve the right to edit and condense letters, which must bear the sender's name, address and phone number.

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RABBI-2-RABBI

Tshuvah helps us to move on

Judaism takes a pragmatic approach to repentance, demanding that we acknowledge our shortcomings so that we can 'cover over' our sins and continue the effort to make our lives sacred

RABBI Yael Splansky
HOLY BLOSSOM TEMPLE, TORONTO

RABBI MARK FISHMAN
CONGREGATION BETH TIKVAH, MONTREAL

Rabbi Splansky: These are the days we ask forgiveness from one another. We believe that forgiveness is real. It is not a figment of our imagination, nor an illusion fostered by our desires for a happy ending. Time and again in the *Al Chet* lists of transgressions, we plead: "For all these things, O God of Forgiveness, forgive us, pardon us, grant us atonement." While the three verbs used in this prayer are synonyms, they each suggest a different aspect of the nature of forgiveness.

The minimum view is expressed by the term *slach*. The root has an Akkadian cognate, which means "to sprinkle with water." In some cases forgiveness acts as a kind of air freshener. The sin remains as it was, but we clean it up a little by sprinkling it with water, so that the sight of it, the memory of it, is tolerable.

Rabbi Fishman: I have been deeply influenced by the writings of Maimonides and his monumental *Laws of Repentance* – *Hilchot Tshuvah*. What is fascinating is that it seems underlying all of the varied forms of repentance is the overarching concept of *Vidui* – confession.

Oscar Wilde once wrote that "we are all in the gutter, but some of us are looking at the stars." Before one can begin to change their ways, there is the necessity of confronting reality and expressing the wrong one has done. Tshuvah demands that we acknowledge our shortcomings and that, at times, we may have slipped down into the gutter.

Rabbi Splansky: At the other end of the spectrum is the second term *m'chal*, derived from the Hebrew root "to wipe out entirely." According to this maximum view, forgiveness requires blotting the sin out completely. Is it possible to make it so it never was? I'm not sure.

Forgiveness is not a magic trick, but, I believe it is possible to blot out a transgression enough so that it is

"as though" it had never been.

Rabbi Fishman: I think of the scenario of approaching an individual to apologize only for them to reject it because the pain is still too raw. Sometimes our memory of the past does not let the apology get through. We may hear the person saying sorry, we can genuinely feel for their aching state of mind, and yet the pain of the past keeps both the sin and indeed ourselves locked in. On this level, it takes enormous courage to grant forgiveness.

Rabbi Splansky: Yom Kippur derives its name from the last verb – *kaper*, which I've learned is related to the Arabic word "to cover over." The goal here is not simply to learn how to live with the insult or the injury. We do not pretend the offence was never committed. "Kippur" means "covering over" the sin and beginning again. Picture a wooden table with a deep scratch in it. Kapparah is like laying out a beautiful, fresh white tablecloth over the scratch, dressing the table with candlesticks and delicious holiday foods, and gathering around that once-damaged table to say blessings with the people closest to you. "Covering over" is a readiness to heal, to move beyond the hurt, so we can get on with living and doing our best to make it sacred.

Rabbi Fishman: In his book *Prisoners of Hate*, Aaron Beck describes how people can turn anger into hate and how our thinking patterns can imprison us in patterns of reactivity. In contrast to this, Judaism suggests a most pragmatic approach: move on! Learn that life continues, that life is too precious, that life is too short.

I can almost hear this concept of kapparah being described with a heavy European accent that shrugs and says "Nu, what are you going to do?" Sometimes the hurt that is caused cannot be undone, but kapparah allows us to move on, to rebuild and to continue. How important kapparah is to those who burn their bridges and let an argument last indefinitely.

In our perennial search for perfection, kapparah comes along and teaches us that relationships can and do go on, even in a state of imperfection. While some aspects of our lives may be broken, the willingness to fix and to heal can also be a sign of transcendence. ■

How to reach us

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HEAD OFFICE:
1750 Steeles Ave. W. Ste. 218, Concord, Ont. L4K 2L7
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Managing Editor: Joseph Serge News Editor: Daniel Woigelerenter
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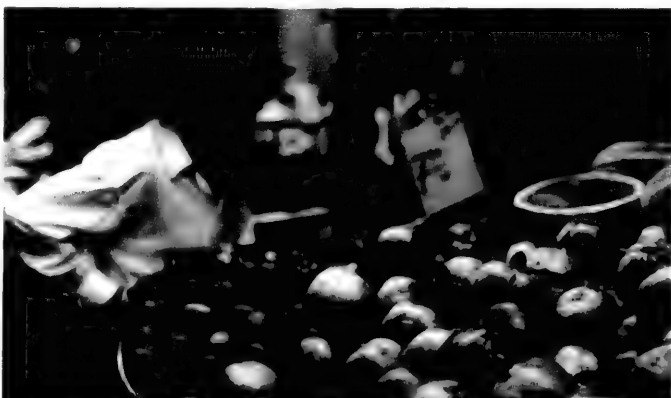
From the Archives | Cast away your sins



ONTARIO JEWISH ARCHIVES: BLANKENSTEIN FAMILY HERITAGE CENTRE PHOTO

A large group of Jewish men and women engage in the customary practice of Tashlich at the shoreline of Lake Ontario during Rosh Hashanah circa 1910. On the first day of Rosh Hashanah, Jews gather at a body of water to cast away their sins by symbolically throwing bread crumbs into it.

SeeJN | Fulfilling the commandments



ISRAEL SUN PHOTO

Pomegranates are sold for Rosh Hashanah at the Machane Yehuda market in Jerusalem, on Sept. 14. Pomegranates are used in Jewish rituals of the new year because they're said to contain 613 seeds, and by eating them, Jews display their desire to fulfil the 613 commandments in the Torah.

From Yoni's Desk

How inclusive is inclusive enough?

Jodie Shupac's cover story this week (page 14) explores Israel's critics on the left wing of the Canadian Jewish community. As she writes: "Some contest specific Israeli policies, but remain committed to Zionism and a two-state solution. Others identify as anti-Zionist, but maintain that this doesn't make them anti-Semitic or 'self-hating,' nor does it preclude their close emotional ties to Judaism."

They are represented by ISpace, the Jewish lobby which opposes Israeli settlements but also stands against the boycott, divestment and sanctions (BDS) movement, and, on the far left, by Independent Jewish Voices (IJV), a group that is anti-Israel, includes anti-Zionists, and supports BDS. Those who identify with IJV, in particular, believe the rest of the Jewish community has shunned them, and they are feeling especially isolated right now in the wake of the Israel-Hamas war. A member of the like-minded Critical Jew Network of Toronto told Shupac she feels "unsafe" talking about Israel.

There's no denying that criticism of the IDF and the Israeli government was muted in the Jewish community during the recent conflict. But there were sound and practical reasons for that – first and foremost being that a strong majority of Canadian Jews stood firmly with Israel. Support manifested in various degrees of vocality (and bellicosity), but there is no doubt a preponderance of Canadian Jews was behind Israel this summer.

Even on the left wing, many who didn't necessarily agree with all of Israel's actions during the war softened their stances because they felt it wasn't the right time to be critical – especially given the narrative promulgated by a media corps cowed into half-truths and worse by Hamas. And the rise of anti-Semitic incidents in Europe had Jews across the spectrum reconsidering whether there really is a difference between anti-Israel protesters and anti-Jewish ones.

In other words, when it comes to groups such as IJV, we're talking about a slim minority. But does that mean we should pretend they don't exist at all, at the risk of further alienating them from the rest of the Jewish community? That's not a decision to be taken lightly.

From time to time, members of IJV's leadership team have requested editorial space in *The CJN* to explain their point of view. We have ultimately declined, because even though we promote inclusion as a virtue, there are limits to how inclusive we're willing to be. Abetting BDS and rejecting Israel's future as a Jewish state crosses the line.

Still, Shupac's story is a reminder that there are Jews in our community with radically different ideas than most (that goes for the far right as well). It's important to be challenged by difficult ideas, even when they make us uncomfortable and angry. And besides, if we don't engage with them in some way, there's no chance to find some common ground.

In turn, perhaps IJV and other groups like it could accept that most Canadian Jews are pro-Israel, and so are our public voices. And if they wish to separate themselves from the bulk of Canadian Jewry when it comes to Israel, so be it. Independence has its benefits, but the comfort of community is not usually one of them. ■ — YONI

EXCERPT

Toronto Jews look north

Allan Levine

Jews in Toronto began leaving the Spadina-Kensington Market neighbourhood as early as 1930, but it was only a trickle. After the Second World War, that trickle became a mass migration, as is recounted in this edited excerpt from Toronto: Biography of a City.

One reason that Jews opted for Forest Hill was that they had been "discouraged" by land covenants from purchasing homes in affluent Lawrence Park, a post-Second World War suburban development east of Yonge, north of Eglinton, and west of Bayview.

The Jewish population of Forest Hill and the adjacent York Township, centred on and around Bathurst Street, soon exceeded 18,000 and by 1961, 42,000. In 1951, 40 per cent of the population in the village was Jewish, the "highest proportion in any Canadian municipality." It took somewhat longer for synagogues and Jewish community institutions to follow. In 1954, for example, of the 48 synagogues in Toronto, only five were located north of St. Clair Avenue.

In contrast, of the 90 or so synagogues in the GTA today, fewer than 10 remain south of Dupont Avenue. In any event, contractors could not build houses fast enough, and Bathurst, which up to then had been akin to a rural road in North York was transformed into a major artery with the attendant problems (it wasn't until a tragic accident took the life of two young girls that proper sidewalks were built).

Erna Paris's nouveau riche parents (as she describes them) migrated to Forest Hill from their home in the Annex, as so many other Jewish families did, when Erna was a young girl, long before she became a



In 1913, Toronto was said to have a thousand peddlers, the majority of whom were Jewish.
CITY OF TORONTO ARCHIVES PHOTO

successful journalist and writer. Forest Hill, she recalled, was a world unto itself.

"Our lives in the '40s and '50s were insular and 'unreal' – unconnected to the WASP reality of Toronto, unconnected to the rural reality of Canada," she wrote in a 1972 memoir. "We knew almost nothing beyond the Village, the downtown department stores where we'd sometimes wander on Saturday afternoon and charge clothes to our fathers' accounts, and the bits of northern Ontario where we summered and wondered at the people who stayed there after Labour Day." The "spoiled Forest Hill snobs," as they were derisively known far and wide, found a real sense of security in the Bathurst and Eglinton ghetto, which merely reinforced Jewish exclusivity and led to even more Jews finding their way there. To Toronto Jews, Bathurst Street had become "sacred space," or in the words of one Jewish resident in 1995, "what the

Nile is to Egypt: a narrow strip of life with desert on both sides."

Who could fault that self-segregation? In the '40s and '50s, despite the revelations of the Holocaust, anti-Semitic discrimination and racism were alive and well in Toronto. In 1946, a Gallup poll showed that for a majority of Canadians, the two least-desirable immigrant groups were the Japanese, followed by the Jews. Though Canadian regulations made it difficult to immigrate to the country, with some ingenuity and help from local communities, Jewish Holocaust survivors started rebuilding their broken lives in Toronto (and other Canadian cities).

Toronto was a lot better than where they came from but was certainly no multicultural, tolerant haven. The Toronto General Hospital did not hire Jewish staff and allowed only one Jewish intern a year. And though the University of

Toronto faculty of medicine did not have a quota system against Jews and other minorities, its admission committee was concerned about the number of Jewish applicants. Likewise, businesses and resorts either banned Jews outright or creatively invented ways to deny them job opportunities, as Pierre Berton discovered while he was researching his bold and eye-opening article "No Jews Need Apply," published in *Maclean's* on Nov. 1, 1948. Much to his dismay, he learned that the magazine's parent company, Maclean Hunter, did not hire Jews either. "It's company policy," he was matter-of-factly informed.

The reaction to the Jewish presence was muted in Forest Hill, but that subtlety could not entirely mask the aversion many old-stock Torontonians felt about this perceived invasion. Despite efforts by non-Orthodox Jews to shed their shetl or old-country Yiddish mentality and embrace "Canadian" values, they still remained outsiders in the eyes of the wealthy Protestant populace.

As John Seeley and his team documented in the 1956 sociological study *Crestwood Heights* (about Forest Hill), Christian parents did not want their children associating with Jewish children – inherent Jewish insecurity, one Christian woman said, made Jews too "materialistic" and showy – and if they could afford to do so sent them to private schools where it was far less likely they would encounter Jews. A byproduct of this was that Forest Hill Collegiate became overwhelmingly Jewish, much as many schools in Thornhill are today. ■

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Joan Rivers: How *The C/JN* scooped Hollywood

PAUL TELNER AND BYRON PASCOE
SPECIAL TO THE C/JN

On July 10, 2008, *The C/JN* became *TMZ North*. We'll explain.

Tributes have been pouring in for the legendary comedian Joan Rivers.

In advance of her performance at Just For Laughs in 2008, we had the honour to interview her for the paper.

As guys who grew up loving comedians (and Paul being a comedian/comedy producer), we were thrilled at the opportunity, but nervous about speaking with an industry game changer. We waited for the minutes to wind down, as it got closer to when the phone would ring. Would she be warm? Kind? Nice? Make fun of us?

The call went through. From her New York apartment, Rivers immediately asked, "So what do you want to know?"

She was energetic, warm and friendly. We chit-chatted about life, being Jewish, her brilliant career and comedy. For someone who had accomplished so much, we detected no ego.

No offence to our fellow readers, but *The C/JN* is not *60 Minutes*, and the paper was being represented by us two schlubs, yet

we were treated like big-deal reporters.

The former late-night talk show host told us she doesn't tune into the various late night offerings, saying, "Those shows have become so commercial. I have yet to see someone come out that isn't pushing something. Wouldn't it be nice if someone came on for no reason other than just wanting to be there?"

Rivers thought about her answers, was charming, funny, real and everything you would hope one of the great comedy legends of all time would be like.

Halfway through the interview, one of our most classic media stories got hatched. Nonchalantly, Joan answered a question by saying, "I'm doing a TV pilot, was offered another game show and will be on *Celebrity Apprentice*." She admitted she had never seen Donald Trump's NBC reality TV show, but said, "They are going to send me tapes."

So, what's the big deal? NBC had not yet released the news. No media outlet on the planet knew Rivers would be appearing on *Celebrity Apprentice*, one of the top reality shows at the time. Rivers leaked the story to two Jewish dudes in the burbs of Ottawa.



Joan Rivers at a Jewish Federation of Ottawa event in 2011, three years after her performance at Just For Laughs in Montreal. PETER WAISER PHOTO

Truth was, we didn't realize it was being leaked. But soon, the knishes started to hit the fan!

Upon the article's release, all the major media outlets were talking about Rivers being on *Celebrity Apprentice* – and they said they got the story from us.

The *New York Post* wrote, "Rivers, 75, unwittingly broke the news yesterday in *The Canadian Jewish News*, which was interviewing her about her visit to Montreal for the upcoming Just For Laughs Comedy Festival."

The *Huffington Post* wrote, "Joan Rivers will be a contestant on the next season of *Celebrity Apprentice*, she told Ron Pascoe and Paul Telner for *The Canadian Jewish News* this week." Byron's name is always spelled wrong. *The C/JN* even got it wrong when the original Joan piece got printed!

So, two little pushers turned *The C/JN* into *TMZ*. We were proud. We went out to celebrate our newfound careers in sleazy tabloid journalism! Move over Harvey Levin, the new kings of media were ready to take over.

As we laughed and shared a banana split, Byron's BlackBerry started going off. We thought it was likely his mother wondering if he was out with a nice Jewish girl or generally wondering what he was doing with his life (don't worry, he's now a married lawyer with a kid).

But it wasn't Byron's mother. The NBC publicity machine was furious that we had spilled the beans.

Major NBC execs were reading *The C/JN*. They demanded answers. Their million-dollar publicity campaign was punctured.

It may have been a coincidence, but Rivers' publicist started denying *Just For Laughs*-related publicity requests.

It says a lot about Rivers that she didn't care about what she was supposed to keep hush-hush about. She played by her own rules.

While she was fearless, brash and bold, there was a warmth to her that made it seem like she was your hilarious relative at a Rosh Hashanah dinner.

When we heard that she had passed away, we felt saddened by the news and knew she would have told us, "Don't you guys wish *The Canadian Jewish News* broke the news of my passing before NBC?"

Joan died too soon. At 81, she was still a stand-up road warrior. She helped build E! into the network it is today, and she was why people still tuned into award shows.

People get excited when comedians say inappropriate things online – a place where anyone can say anything with minimal censorship. Rivers was doing that years ago, on network television no less. She paved the way for Chelsea Handler, Sarah Silverman, Kathy Griffin and many more, but she had a profound impact on male comedians too, including Howard Stern, who gave a eulogy at her funeral.

On behalf of *The C/JN's* readers, we only shared 25 minutes with Joan, but she made a lasting impression that we, and NBC, will never forget.

The interview in 2008 followed the recent passing of Joan's friend George Carlin. She told us, "I knew George, and he had a great life. A star for 40 to 50 years. He worked the week before died. How nice not to be forgotten, to die with your boots on? I think that's exactly how he wanted it. He left a great legacy for being a respected comedian among his peers."

Joan has, too. ■

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Media coverage of internal Palestinian affairs inadequate



Paul Michaels

In her Sept. 3 *National Post* column, "An insider's tell-all on the media war against Israel," Barbara Kay provided a handy summary of former Jerusalem-based AP editor Matti Friedman's detailed critique, published late last month in the online *Tablet* magazine.

Kay is among the first in the mainstream press to pay attention to Friedman's analysis of how and why most foreign correspondents covering Israel, the West Bank and Gaza give a very narrow, one-sided account of developments, sticking to the long-established storyline of Israel as victimizer and Palestinians as helpless victims.

It is true that the media have been forced by events, since 2010, to cover the "Arab Spring," and then (less so) its collapse into violent chaos including

the rise of ISIS in Syria and Iraq. However, journalists are at great risk of being kidnapped and even beheaded in these areas, which discourages their reporting from places like Libya, Syria or Iraq.

In Israel, however, they are safe and protected, which, as mentioned in last month's *CJN* column, accounts for their extraordinarily high numbers there.

Kay cites Friedman on the disproportionate – and especially disproportionately negative – attention Israel receives, and on the fact that, while has was an editor, *AP* had "40 staffers covering Israel and the Palestinian territories, more than in China, Russia, India, 'Arab Spring' countries and all 50 sub-Saharan countries combined."

One might therefore assume that, with so many reporters available to cover the West Bank, we'd get a broader picture of what's happening there.

This assumption would be wrong. The media do a woefully inadequate job of covering internal Palestinian affairs.

One example: while we're informed that Palestinian Authority president Mahmoud Abbas is planning diplomatic

moves against Israel at the United Nations in the coming months, how many in the West have read about Abbas' attack on Hamas for refusing Egypt's ceasefire (which Israel accepted) early in the fighting, thereby causing Palestinian suffering for weeks – only to end up with the same Egypt-brokered deal?

Meeting with Hamas leader Khaled Meshal in Doha in August, according to Arab media sources, Abbas blasted Meshal for impairing the Fatah-Hamas unity agreement by starting a war against Israel and for plotting (according to information provided to Abbas by Israel's Shin Bet security service) a coup against him and Fatah in the West Bank.

Writing in the *Times of Israel* (Sept. 1), Avi Issacharoff wrote: "Even at the height of the Israel-Hamas conflict, Hamas security forces continued to crack down on Fatah activists in Gaza. There were arrests... and even executions of 'suspected collaborators' – at least some of whom were Fatah people who had been languishing in Hamas prisons for the past six years."

In turn, the PA has been arresting

Hamas operatives in the West Bank. "In other words, it's business as usual between Fatah and Hamas: the Gaza conflict against Israel may have ended, but the conflict between the two Palestinian organizations rolls on."

Drawing on a report of the Doha meeting in the Arabic paper *Al Akhbar*, *Ha'aretz* reporter Jack Khoury (Sept. 1) detailed the planned coup against Abbas. Discovered by Shin Bet in early August, it resulted in the arrest of a Hamas cell reporting to an operative in Jordan, who, in turn, reported to a higher-ranking Hamas operative in Turkey.

Evidence provided by Shin Bet was so overwhelming that Abbas did not doubt its validity: when confronted by Meshal for relying on information from Israel, Abbas replied: "I believe Israel's reports."

This is the sort of story that should get attention in the West but rarely does. It underscores just how little the international community understands internal Palestinian dynamics or the nature of Hamas, whose ultimate goals are no different from those of the Al-Nusra Front or ISIS. ■

How we fight back



Mordechai Ben-Dat

The last days of summer will soon fall away from the calendar like lifeless petals on a depleted rose, to be swept with little effort into yesterday. But there is no sweeping away the choking heat of the summer's horrible war between Israel and Hamas or the searing condemnation of Israel throughout the world.

Media outlets on every continent and of every imaginable technology carried commentary about the war – a great deal of it unfriendly to Israel. Individuals demonstrated en masse in countless cities around the world, most of them hostile to the Jewish state and even to Jews.

Israel withdrew from the Gaza Strip in 2005. This was the third war, in the seven years since Hamas took over Gaza in 2007, in which the Jewish state had to defend its people against rocket and other

fire aimed deliberately at Israeli civilians.

We all recoiled at the scenes of war. But we also recoiled at the indignation directed against Israel for determinedly attacking Hamas fighters and rocket launchers. We recoiled at the anger against Israel for deigning to so expertly protect Israeli life. We recoiled at the moral equivalence given to Hamas, which deliberately targeted Israeli civilians, and indeed hid among their own people, and to the Israel Defence Forces, which sought to avoid civilian deaths. And we recoiled over and over again at the vehemence and frequency of the expressions of outrage, especially on the streets of Europe, directed at Israel and at the Jews of the Diaspora.

But after recoiling against the moral perversity, indignation, anger and outrage, we must also act. Jews, today, fight back.

The sovereign Jewish nation acts – fights back – by defending its citizens. We, as individual Jews, fight back by being and doing Jewish, by affirming our uniquely personal sense of belonging to a people whose vital ancient-modern mission on earth is the betterment of the world for all

humanity.

But engendering in our children a sense of belonging to a distinctive historic people requires effort. The best ways for us to do that is through personal example and education. Parents determine and set their own examples for their children. But only a community can create an accessible Jewish educational framework, the ultimate infrastructure on which the future of the community stands.

In his commentary to the *siddur*, Rabbi Jonathan Sacks, the former chief rabbi of the United Kingdom, points out that the first *Kaddish* we say each morning in synagogue is for teachers and their disciples. He then explains its significance.

"Judaism is a faith whose passion is education, whose heroes are teachers, and whose citadels are schools and houses of study. To learn, to teach... to join our minds with the... scholars of the past – this is a supreme expression of Judaism and the one from which all else flows."

Teaching our children is and has been the sustaining breath of our Jewish way of life. Since our very first days as a people, it has been the pre-eminent Jewish obli-

gation of personal, family and collective national life.

In his recent work, *The Story of The Jews*, Simon Schama records an exchange that took place around 200 BCE, between a king in Alexandria and Eleazar the High Priest who, along with 72 scribes, had travelled there to translate the Torah into Greek.

"The king asks courteously deferential questions about how best to reign, indeed how best to live, and receives decidedly Jewish answers."

"King: 'What is the grossest form of neglect?'"

"Eleazar: 'If a man does not care for his children or devote every effort to their education.'"

The beginning of the school year is a timely reminder of Eleazar's exhortation. He did not say to devote a significant or large effort to educate our children. He said, rather, to devote every effort.

That is how we fight back.
Shanah Tovah. ■

Mordechai Ben-Dat is the former editor of The CJN.

The challenges of shmittah



Rabbi Jay Kelman

One of the challenging yet exciting aspects of the return of the Jewish People to the Land of Israel is figuring out how to apply sections of Jewish law that have been dormant for 1,900 years. One of the most challenging is the observance of the shmittah, the sabbatical year that begins as we usher in the year 5775. The Torah says the land is to lie fallow and all produce is deemed ownerless, allowing the needy to come and take food from the various fields.

Shmittah is a "Shabbat to the Lord." While we have a weekly acknowledgement of God's ownership of the world once a week with 39 categories of forbidden work, once in seven years there is an entire year where farming activities are proscribed. Man has a special attachment to the land and shmittah is meant

to drive home the point that all land i.e. the earth, belongs to God and we are its custodians, working it in a manner that's pleasing to "the Boss."

This means that during the six years that we do work the land we are to practise *peah* by leaving the corner of the field for the poor, and *leket*, where any crops dropped are to be left for the poor – clearly if you are dropping food, you are carrying plenty for yourself. And should one forget to harvest a field, one must leave it for the poor – one does not forget about a field needed for one's sustenance.

By having a year off – the origin of the sabbatical – we can spend time renewing our spiritual batteries. This is especially important for a farmer who works long, hard hours of physical labour.

Shmittah is actually part of a larger system where, after seven shmittah cycles, the 50th year is declared a *yovel*, where (save for some rare exceptions) land is to revert to the original owner, effectively converting all land ownership to a maximum 50-year lease. Undoubtedly, this is very strange to those accustomed to the

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*By having a year off
we can spend time
renewing our spiritual
batteries*

capitalism of the West. Whatever other objectives these laws may have, they impress upon man that God is the Master and Owner of the universe.

Interestingly these laws only have biblical force when the majority of the Jewish People are dwelling in the land of Israel – something that, for the first time in 2,600 years, will soon be upon us. These laws reflect the special relationship that exists between God, the Jewish People and the Land of Israel. And when the relationship is working well, the Torah promises that the produce of the sixth year will be more than sufficient to allow everyone to take the year off. But we are not quite there.

As Jews returned to Israel and began re-

claiming the land, the question of shmittah became most pressing. Observing the laws of shmittah would have rendered the settlement of the land stillborn. The leading rabbinic authorities of the time (late 19th century) devised a legal mechanism by which the land was transferred to non-Jews, allowing work to continue. This legal loophole – similar to the selling of chametz before Pesach – balances the need to faithfully observe the laws while applying them to modern realities to ensure our Torah remains a living Torah.

In recent years, many have questioned the legitimacy of this loophole. No longer do we live in an agricultural society, and food – at least in certain quantities – is available from other sources. It is actually possible to let one's land lie fallow and not starve. However while this works on an individual basis, it cannot work on a national basis. Letting the entire farmland of Israel lie fallow is not possible (yet). It is for this reason that many continue to support "selling the land" to a non-Jew. While this may not be ideal, it is the only solution that can work on a national scale. ■

A time to renewal on many levels



Norma Baumel Joseph

Summer is over. Too soon. Fall is here and school has started. Again, too soon. I grieve for the absence of light and warmth, of vacations and relaxation. Summer engenders joy because it brings all these elements into our lives.

So what does fall bring? Shorter days and more work. But we also have the New Year, Rosh Hashanah to anticipate. I wonder at our preparedness or lack thereof for the full spectrum of natural and spiritual changes that become available to us at this time. I know I am saddened by the onset of fall, but I want to be uplifted too. Just how can I accomplish that?

Looking at the holidays, I try to grasp the wonderful opportunities they uncover. It is a time for renewal on so many levels, yet I know we don't easily avail ourselves of these scenarios. Personally, I get it by asking for forgiveness and

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*This time of year
offers us tremendous
opportunities but
they are not easily
absorbed into our
lives.*

approaching my own relationship with God. But that does not convey the full power of redemption and revitalization offered by these holidays. For, while it is important for many of us to connect with God and feel a sense of forgiveness, as human beings there is much more that we need to develop and concentrate on.

First on my list is the sense of newness, of refreshing our physical, emotional and spiritual senses. So yes, I do think it is important to wear new clothes. They

show on an external level what can go on internally. And it is very important to co-ordinate the inner and outer spheres of our lives. Judaism has not encouraged us to denigrate the physical. We integrate it into our lives and rituals. All our holidays include aspects of the physical, especially in celebrating the natural cycle. Acknowledging that we are human and need to indulge all our attributes is part of our religious tradition. Denial of the body and of pleasure is not our way. So this is a special time to indulge the physical as symptomatic of the renewal of our spirit.

Thus, we have many traditions related to food consumption and the symbolic value of the foods we eat. The large meals with friends and family present us with the real experience of community. Eating is pleasurable and getting together is fun. So we combine these attributes, and voilà, we build memories that grow for ourselves and children. Memories abound of good times, of strength in relationships and of the simple significance of togetherness. Sure, we spend too long in the synagogue and then eat too much, but think of how these experiences enlarge both our sense of Judaism

and our identity as Jews embedded in strong communities. Even when we have troubles and there is tension in the community, at this time of year, the emphasis is on the positive. And that's the way it should be.

But there is more to the specialness of the season. This is a time of our lives we get to re-vision our lives. It is not just about asking for forgiveness. In some sense that is the easiest thing to do. The hardest part is to accept that we must do things differently and then to set up a praxis that ensures this freshness.

How do we reframe our approaches to everyday events? How do we restructure our habitual patterns of interaction and perception? How do we change? This time of year offers us tremendous opportunities, but they are not easily absorbed into our lives. Reconsidering and replenishing our styles and attitudes is the most challenging and exciting aspect of the season.

I want to go for it and "seize the day," but I know how hard it is. Every year I try. Maybe this year will be good.

I wish the best for all of you – health, peace and happiness. And renewal! Shanah Tovah. ■

News



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Sharp family spearheading Jewish museum project

PAUL LUNGEN
plungen@thecjn.ca

A few years ago, there was talk of building a Jewish museum on the site of the projected Sherman Campus on Bathurst Street north of Sheppard Avenue, recalled Issy Sharp.

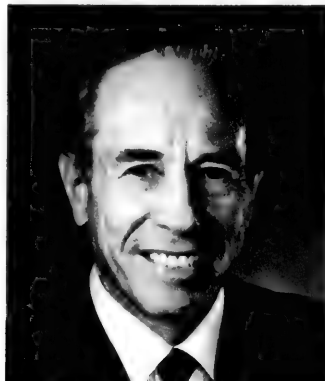
The idea of a Jewish museum appealed to Sharp and his wife, Rosalie, but not the location. They wanted something more accessible to the general public.

Last week, the Sharps, in partnership with the University of Toronto and UJA Federation of Greater Toronto, announced that a proposed Jewish museum would be a central component in a new cultural and educational centre to be located on the current site of the McLaughlin Planetarium at 90 Queen's Park Cres., just south of the Royal Ontario Museum (ROM).

The planetarium, which opened in 1968 and closed in 1995, is owned by the university and is leased to the ROM, which uses it for office space and storage.

The Sharps will contribute \$20 million toward the \$150-million museum project, said Issy Sharp, founder of the Four Seasons Hotel chain. The Sharps are hoping to entice several other partners into contributing similar amounts towards the museum project. If all goes according to plan, a museum might be open to the public in five years, he told *The CJN*.

"Because of its location and its prominence on the site, it will be a must-see [venue]," Sharp stated. "The museum will tell the Jewish story from the beginning.



Issy Sharp

It will tell the world what our people has contributed over the generations. It will be a voice for the Jewish community."

In addition to the Jewish museum, the project will include a 250-seat performance hall for the university's faculty of music, as well as space for the school's department of history, the department of Near and Middle Eastern civilizations, the Institute of Islamic Studies, and a research arm for the Centre for Jewish Studies.

The development will include a new plaza for the nearby Museum subway station entrance.

When completed, the project "would create a dramatic new gateway to [the university's] downtown campus and a major addition to the city's cultural district," U of



The University of Toronto owns the McLaughlin Planetarium, which has been closed since 1995.

T said in a statement.

"The development... [will] create a cluster for the interdisciplinary study of civilizations and cultures. It would also offer visitors and students opportunities for complementary programming of the Centre for Jewish Studies with both the Jewish museum and the ROM," said David Cameron, dean of the faculty of arts and science.

"It's a magnificent vision from Issy Sharp," said Steve Shulman, campaign director for UJA Federation of Greater Toronto. "Our role is to support Issy Sharp and represent the community interest in this. This will be a legacy for the community for generations." The federation will be available to consult during the planning and development of the project, but there

will be no financial involvement, he added.

Sharp said the museum will "be designed by the world's best museum designers" and will feature state-of-the-art permanent and temporary exhibits, including a permanent one focusing on the Holocaust. Of the \$150-million price tag, \$65 million will go to an endowment to create a foundation to fund the museum's expenses and make it self-sustaining. In addition, U of T will raise \$60 million in a joint campaign with the museum foundation for its part of the development.

For the Sharps, the museum would "create something meaningful to the broader community. You want that in a location with enough traffic for anybody to go see it," Issy Sharp said. ■

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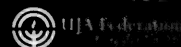
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OU ALUMNI CONNECTIONS

Vaughan council rejects Muslim housing development

SHERI SHEFA
sshafa@thecj.ca

Vaughan City Council has unanimously passed a motion to reject a controversial proposal for a Muslim condominium and townhouse complex in the predominantly Jewish suburb of Thornhill Woods.

Earlier this year, the Islamic Shia Ithna Asheri Jamaat (ISIJ) applied to build subsidized housing in the form of two 17-storey towers, 61 townhouses as well as assisted living facilities for seniors on its 30-acre property adjacent to the Jaffari Centre mosque at 9000 Bathurst St., south of Rutherford Road.

According to a statement on the Preserve Thornhill Woods Association Facebook page, Vaughan City Council voted last week to reject the ISIJ's development plan "on the grounds that insufficient progress was being made and that it wasn't fair to the community to keep dragging this issue out.

"City council then tabled a motion to reject the application and invited the applicant to resubmit a new application that was much more closely aligned with VOP 2010," or the Vaughan Official Plan, an

initiative that is part of the city's growth management strategy.

Many Thornhill Woods residents have opposed the ISIJ proposal, citing zoning bylaws and the impact that hundreds of new living units and residents would have on the suburb's infrastructure, traffic and parking, as well as local schools that are already at capacity.

The Preserve Thornhill Woods Association residents' group was set up to oppose it.

The proposed development was reportedly originally intended to be Muslim-only, but after the backlash, ISIJ representatives subsequently said it would be open to all.

In February, a community working group was set up to allow the ISIJ to present a revised proposal in line with the area's designation as a low-rise neighbourhood.

In the wake of the council vote, options for the ISIJ include appealing to the Ontario Municipal Board, a process that can take years, or to come back with an alternative proposal.

Vaughan City Councillor Sandra Yeung Racco said the proposal that ISIJ pre-



Jaffari Centre mosque

sented did not reflect the community.

"There were still a lot of issues like density and height [of the condos] and traffic, things that weren't addressed to my satisfaction," Yeung Racco said.

She added that council offered comprehensive guidelines to help ISIJ come up

with a more comprehensive conceptual master plan.

"We have set certain principles that we had already developed with the working group, and we want them to stick to those principles, and we spelled out that we want the character of the community to be reflected," Yeung Racco said.

ISIJ has until Nov. 15 to submit a revised plan.

"The city also imposed a limit of five months on the review process and committed to writing a final staff recommendation report on any revised proposal by March 15, 2015," the Preserve Thornhill Woods Association Facebook page said.

"We are pleased with this motion because it sends a strong message that the city stands behind their official plan and that the applicant must stick to the current zoning and must address the concerns of our community."

ISIJ spokesperson Shabbir Jaffer said that the organization has "consistently demonstrated our willingness to work collaboratively with the area residents and city staff, and will continue to do so as we prepare a revised proposal for submission on or before Nov. 15." ■



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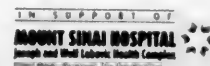
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Has Mostyn officially replaced Dimant?

JODIE SHUPAC
jshupac@theckn.ca

B'nai Brith is an iconic brand, but people in the Jewish community may not fully understand the scope of what the organization does, says Michael Mostyn, B'nai Brith Canada's new CEO.

"Some people know us from our lodges, others from our seniors' lunch program, or because they read the *Jewish Tribune* or play in our sports league. Now we need everyone to know what B'nai Brith truly stands for," said Mostyn.

At age 40, he replaced Frank Dimant earlier this month. Dimant retired after 36 years leading the organization.

The Toronto-based Mostyn, who served as B'nai Brith's national director of public affairs from 2006 to 2010 told *The CJN* via email that he hopes to usher B'nai Brith "into a period of rejuvenation and renewal" by broadening the community's understanding of the organization's activities and values, attracting younger leaders and engaging in fundraising that will "ensure [its] long-term health."

"I want the entire community, whether they're members of B'nai Brith or not, to be proud of the way we carry ourselves forward and complete the tasks placed before us," he explained, adding, "B'nai Brith is a secular Jewish organization, but there is room within our tent for all streams of the community, whether Reform, Conservative, Orthodox, young and old."

For the past 140 years, B'nai Brith's mandate has been to serve the community through the provision of services such as summer camps and youth and women's groups, and by representing Jewish Canadian interests to government, NGOs and the wider public.

Mostyn said it has evolved, and will continue to evolve, to meet the community's changing needs.

As examples, he pointed to the League for Human Rights of B'nai Brith Canada's compilation of the Annual Audit of Anti-Semitic Incidents, the ramping up of Israel advocacy, the initiation of sports leagues, the subsidizing of housing for seniors and developing the facility One Kenton, which is dedicated to helping people with Alzheimer's.

A former senior partner in his family's law firm in Toronto and a former senior officer at two different high-tech firms, as well as an unsuccessful Tory candidate in York Centre in the 2004 and 2006 federal elections and the 2011 provincial vote, Mostyn said he sees his role in the community as providing a strong voice "for those people who have none," as well as speaking out



Michael Mostyn B'NAI BRITH CANADA PHOTO

“

I want the entire community to be proud of the way we carry ourselves forward and complete the tasks placed before us

against anti-Semitism and developing programming and services for those in need.

Last year, B'nai Brith signed an agreement with UJA Federation of Greater Toronto to strengthen ties after tensions flared between the two groups.

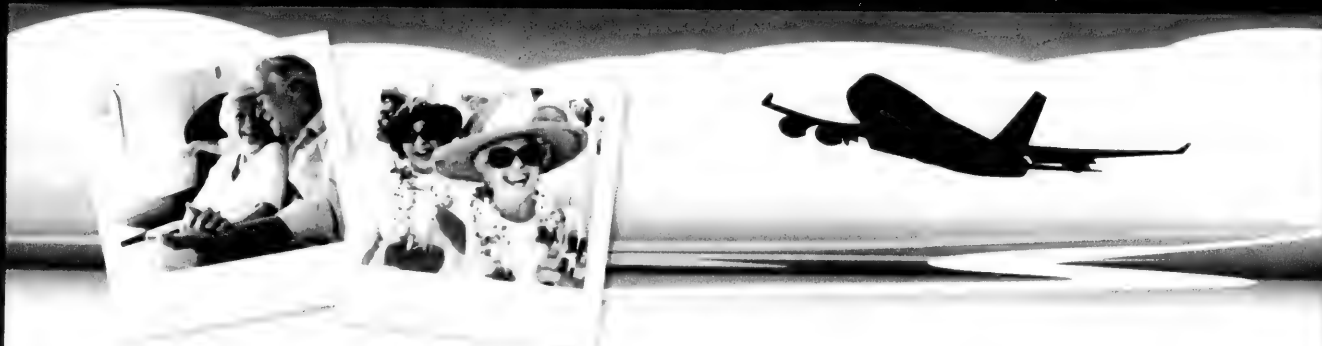
Asked about his vision for how the two entities can work together in future, Mostyn said he looks forward to working with Jewish federations across Canada and hopes to ensure that whoever in the community requires a service gets it in the best possible way.

"I have been overwhelmed by the positive response to my appointment... from many Jewish and non-Jewish groups that have already indicated to me that they're interested in working together and in discussing ways to help people," he said.

Regarding whether he takes issue with any of Dimant's approaches, such as the outgoing CEO's recent – and controversial – nomination of Canadian Prime Minister Stephen Harper for a Nobel Peace Prize, Mostyn responded: "The rules are very clear that an NGO such as B'nai Brith has no standing to nominate anybody for the Nobel Peace Prize. Frank Dimant nominated the prime minister outside of his official capacity with our organization."

He added: "Frank and I are two different personalities. Here's the way I operate: I have always worked collaboratively with others and I expect to do so in the future. I have already begun the process of reaching out to other organizations." ■

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Sending angel nannies to moms with cancer

LILA SARICK

lsarick@thejcn.ca

Audrey Guth was sitting at Princess Margaret Cancer Centre, waiting for her number to be called for her breast cancer treatment, when she noticed a young mother, her bald head covered with a scarf, and a bored toddler climbing all over her.

Guth, who owns a nanny employment agency, calls it her "Aha moment." Her own children are grown, but Guth knew the young woman couldn't go home and rest after treatment or surgery.

In that moment, six years ago, the Nanny Angel Network (NAN), which provides volunteer, professional child care for women with cancer was born.

"I knew nothing about the not-for-profit world," she says. "I knew this was something moms needed, and I had the ability to put it together. We could make a huge impact on a family immediately."

Guth asked a few friends to sit as a board of directors and then went to some of her nannies to see if they'd be interested in helping out.

She began by offering moms with breast cancer five hours of child care a week. The program quickly expanded to mothers with

all kinds of cancer, including women in palliative care.

Five years later, Guth has a roster of about 60 volunteers and has helped more than 1,000 mothers and children.

Guth was gratified this summer when she learned that she was one of 20 people, and the only Canadian, to be selected as one of CNN's 2014 Heroes.

On Oct. 2, she'll learn if she'll be selected as one of 10 finalists, which carries a \$25,000 reward and a chance to be profiled on a CNN television special and receive the top prize of \$100,000.

Since the CNN Hero awards were announced, Guth says she has received more than 50 queries from South Africa, Australia and across Canada on how to set up similar networks.

But replicating NAN, which for Guth is a labour of love, isn't easy. All of her volunteers have professional experience – often as teachers, nurses or nannies – and receive additional screening and training.

"Most of the people we send [nannies] to have never left their kids with anyone before," she explains.

"It's not a babysitting job. When a mom is sick, children know something is wrong and then the behaviour issues start." Volun-

teers need to know how to answer difficult questions that kids may pose, such as is their mother dying.

Many of the women who ask for help are single mothers or new immigrants with no support network.

"In lots of cultures, they don't talk about [cancer]," Guth says. "They won't tell their community. Sometimes they won't even tell their parents."

And because cancer treatment can be prolonged, the need for help is pressing. "Your neighbours and friends burn out, because cancer treatment is a really, really long time," says Guth. "The mom feels guilty having to keep asking for help."

Rochelle (who did not want her last name used) was a single mother with two-year-old twins when she was diagnosed with cancer. Volunteers came to help with dinner and the bedtime bath, pyjama and story-time routine. When the weather was nice, they took the children outside to play.

"I just wanted to make sure nothing was disrupted for my children, and everything was the same and normal," Rochelle recalls.

The volunteers, who became like family, were "life-savers," she says.

"It meant so much to me that they wanted to come to my children," she says. "They



Audrey Guth

were absolutely wonderful... It was a privilege to know them."

Volunteer Marla Buck says families can sometimes face unimaginable challenges. One family she helped was living in a homeless shelter. While the mother rested, she took the 10-year-old girl on fun and inexpensive outings around Toronto and helped with homework.

Recently she was called in suddenly to care for three little observant Muslim girls whose mother was undergoing a mastectomy. "It was like being in a completely burqa world," Buck, who is Jewish, recalls. "The first question out of every kid's mouth was 'Are you Muslim?'"

"The kids were adorable... We had an incredibly fantastic time, and to me that's the best advocacy as a Jew." ■

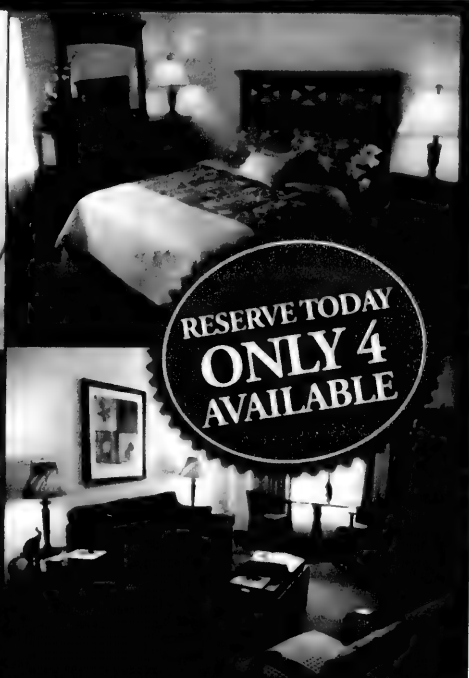
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UJA campaign on record pace, organizers say



SHERI SHEFA

sshefa@thejcna.ca

UJA Federation of Greater Toronto announced at its 2015 Campaign Launch that it has raised a record-breaking \$31.9 million so far.

At the annual launch, held Sept. 10 and headlined by former *Tonight Show* host Jay Leno and guest speaker Bret Stephens, a Pulitzer Prize-winning *Wall Street Journal* foreign affairs columnist and former editor of the *Jerusalem Post*, the 2,300-person crowd also heard from federation staff as well as members of the community who have benefited from UJA funded programs and services.

Before the headliners took to the Sony Centre for the Performing Arts stage, David Matlow, a Campaign 2015 co-chair, boasted that more than 4,400 donors gave enough money to break last year's record of \$27 million.

He added that federation has raised \$5.6 million for an Israel Emergency Relief Fund to help Israelis recover from the most recent conflict with Hamas.

Irit Stopper, deputy consul general of Israel for Toronto and Western Canada, and Alon Davidi, the mayor of Sderot, both spoke about Israel's determination to survive and thrive, even in the face of war and terror. They also thanked Toronto's Jewish community for its commitment to Israel.

Andrea Cohen, a Campaign 2015 co-chair, said it's important "to keep and sustain the community" built by UJA Federation.

"We are at a time in our community's life when there are more needs than there are dollars to assist all our 10,000 Holocaust survivors, or the 24,000 Toronto Jews living below the poverty line, or the victims of drug or domestic abuse, or the new immigrants, or the struggling young families," Cohen said.

Of course, the biggest draw was Leno, who has spoken publicly in support of Israel. He delivered an hour-long stand-up set focusing on his favourite subjects: how fat American kids are and the rapid pace of technological change.

But perhaps the most relatable part of his act, at least to a room full of Jews, was

his anecdotes about his most recent trip to Israel, which had him settling for a handful of dates when all he wanted was a Coke with ice, and trying to decipher stage directions from an Israeli producer during a performance rehearsal.

But before Leno lightened the mood with his trademark shtick, Stephens presented a sombre message about the current Middle East.

"So much of our attention is drawn to the rise of the Islamic State in Iraq and Syria... and on Russia's invasion of Ukraine that we hardly notice that the government in Libya, Lebanon, Yemen, Pakistan are all in various states of collapse. Or that Turkey is being transformed from a secular and liberal bulwark in the Muslim world into a Putin-style dictatorship that is today... [an] international champion, advocate of Hamas," Stephens said.

"We've been so concerned about Hamas' arsenal of several thousand rockets and their network of terror tunnels that we neglect to notice that Hezbollah in Lebanon has an arsenal estimated at 100,000 rockets, including 5,000 precision guided missiles that can reach anywhere in Israel."

He said what's most frightening is the way that Israel is routinely accused as being "the bad guy," despite the fact the war began after Hamas launched 100 rockets into Israel.

"Israel has agreed to no fewer than 11 ceasefires during this war, every single one of which, except, so far, for the very last one, Hamas unilaterally violated," he said.

"It frightens me, that in the heart of Paris, we came close to having a pogrom against Jewish worshippers trapped and terrified in a synagogue, or that in Germany, in modern Germany, pro-Palestinian demonstrators could be heard marching to the chant of 'Hamas, Hamas, Jews to the gas,'" he added.

"It frightens me that too many western governments keep mouthing the phrase, 'Israel has the right to defend itself.' Excuse me, a right is something that you can choose to exercise or choose not to exercise. Israel does not have a right to defend itself. Israel has an obligation to defend itself." ■

Lawyer rejects latest Lev Tahor allegations

PAUL LUNGEN
plungen@thejc.n.ca

A new series of allegations concerning Lev Tahor were released last week, claiming members of the group forged passports and other legal documents, and confined and moved people without their consent.

The allegations are the latest in a long litany of accusations against the controversial ultra-Orthodox group, which include claims of child neglect, inadequate dental care, poor hygiene and drugging children to keep them quiet.



Lev Tahor children at home in Chatham, Ont. last fall. PAUL LUNGEN PHOTO

legal defence, said in his six months on the case, he has seen no hard evidence to substantiate any of the claims.

Quebec authorities spent nearly two years investigating members of the group, including about 100 visits to their community, "and came up empty-handed," he said. In Ontario, child welfare authorities and police visited the community dozens of times, "and authorities came up with nothing." In all that time, no children were taken into foster care, he said.

Referring to an Ontario court order to apprehend 14 children, Mamann said an Ontario court at first instance ruled to enforce an apprehension order from Quebec. The Quebec ruling ultimately stemmed over concerns that Lev Tahor parents were ignoring that province's education policy, which requires parents to educate their children in approved schools and also requires teaching of the provincial curriculum. Lev Tahor parents refuse to teach their children the theory of evolution or sex education. That prompted their move to Ontario, he said.

At any rate, an Ontario court overturned the apprehension order, he added.

Turning to allegations by Brudzewsky, Mamann was angry that authorities would take his claims at face value. According to the released documents, Brudzewski said he hit children at the instruction of others. Shouldn't he have been the one charged? Mamann asked. "This is the evidence you're using that rips apart a family?"

Mamann was critical of the organized Jewish community, which he said did not do its own investigation into the charges against Lev Tahor before jumping on the bandwagon condemning it.

Two teenage girls are still in foster care in Toronto, even after their parents and siblings moved to Guatemala, along with almost all the rest of the community. Their father, who is American, visits regularly from New York, but authorities won't release the girls to his custody. Mamann said their detention is a travesty of justice. ■

According to the Sûreté's affidavit in support of the search warrant request, the police suspected that Lev Tahor members falsified documents, including passports, birth certificates and marriage licenses.

The documents were released following a media request. None of the allegations have been proven in court.

Guidy Mamann, lawyer for Lev Tahor, rejected the allegations, saying group members have been thoroughly investigated in both Ontario and Quebec, and no criminal charges have ever been laid. "The allegations are crazy allegations. They've never been proven," he said.

Some of them originate with Nathan Helbrans, son of the group's leader, Rabbi Shlomo Helbrans. Others stem from claims made by Adam Brudzewsky, another former member of Lev Tahor who reportedly fled the group in 2012.

The *Toronto Star* reported that Brudzewsky told police he was instructed to hit children to enforce discipline and that he was forced to fabricate false documents for the Ministry of Education. He also reportedly told police Lev Tahor members were forced to pray for six hours on Saturday morning and people were locked in the building to ensure no one could leave.

Nathan Helbrans first came to the attention of police in 2012, after he left the group, when his lawyer sent police a list of allegations of Lev Tahor misdeeds. Among his allegations are that children are punished with physical force; teenage girls are tied up in basements for disobedience; teenage girls are forced to marry older men; children are forcibly removed from their families and placed with other families on the word of Rabbi Helbrans.

Mamann, who specializes in immigration law but co-ordinated the group's

THE HEATHVIEW

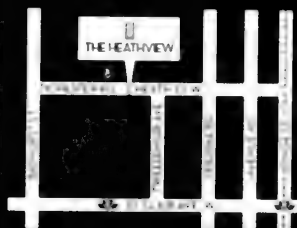
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UJA Federation of Greater Toronto

Federal grant will help Archives preserve materials

JODIE SHUPAC
jshupac@thejcj.ca

The federal government has announced that it's giving \$195,000 to the Ontario Jewish Archives (OJA) Foundation, a sum the Toronto-based organization says will help it salvage and better preserve its holdings, some of which are at risk of being destroyed.

Presenting the grant on behalf of the minister of Canadian Heritage and Official Languages, Conservative MP Mark Adler (York Centre) visited the OJA Blankenstein Family Heritage Centre, a department of UJA Federation of Greater Toronto, Sept. 11 at the Lipa Green Centre premises.

"History is very important to our government," Adler told a small gathering of OJA staff and several reporters. "There's a whole story to be told about the Jewish community of Ontario, and particularly about the Jewish community of Toronto, which is the largest in the country and thriving."

Adler also stressed the importance of preserving the history of Jews in small towns across Ontario, whose dwindling numbers over the last few decades belies the existence of once-thriving communities.



From left: MP Mark Adler, OJA board member Jackie Shulman and director of OJA Dara Solomon. DONNA BERNARDO CERIZ PHOTO

"There's a whole history there that needs to be preserved and archived for future generations," he said. "These archives are significant both for [academic] researchers and for people who want to come and learn more about their family or community's history."

Archives director Dara Solomon said the OJA applied for a federal cultural spaces grant in December 2013 to help cover of the cost of vital structural improvements, such as expanding the vault containing its holding, getting a new HVAC system to better

control the space's climate, increasing storage space and making work spaces more comfortable for researchers, who sometimes spend weeks at a time working there.

Because the renovations will cost a total of \$400,000, the OJA will match the money from Ottawa with funds from federation.

"We're well-positioned to begin [the restructuring] very soon," Solomon said. "With the granting process, you have to be very thorough about all the vendors you're going to use, so we've already met with lighting specialists, HVAC specialists and

the shelving company... all these vendors are lined up and ready to go."

An improved HVAC system is particularly crucial, explained archivist Donna Bernardo-Ceriz, because items such as photographs – the OJA has 60,000 – and hand-written letters can be ruined if they're not kept in a strictly climate-controlled environment.

Collections that, without the upcoming improvements, would be at particular risk include the architectural collection of Benjamin Brown, born in 1890, who was one of the first Jewish architects in the city.

"He designed landmark structures, particularly in the garment district... and really shaped the urban landscape here," Solomon said.

"We have these beautiful hand-drawn blueprints from him... they're exquisite, and they're crumbling because they're drawn on very thin onion paper and in desperate need of... a kind of climate-controlled environment."

Solomon expressed genuine excitement, and a sense of relief, at the prospect of rejuvenating the space.

"This is such an exciting opportunity. We've been in need of this for a very, very long time." ■

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Volunteers assemble holiday gift bags for Shoah survivors

SUSAN MINUK
SPECIAL TO THE C.J.N.

The apples and honey on our tables at Rosh Hashanah are symbols of a sweet new year, but for elderly Holocaust survivors who may be alone in our community, they're a bittersweet reminder of times past and often tough times in the present.

Some 25 community members gathered Sept. 11 at the Prosserman JCC for the Canadian Jewish Holocaust Survivors & Descendants of Toronto's second annual gift-giving drive for Holocaust survivors in need.

Organizers Cindy Osheroff, Cheryl Rosenbaum Shapiro, and Dori Ekstein, along with Holocaust survivors and their descendants, volunteers from March of the Living, and Centre for Israel and Jewish Affairs (CIJA) staff helped assemble 200 gift bags.

The Canadian Jewish Holocaust Survivors & Descendants of Toronto organization has been in existence for 20 years, and for the last eight years, it's been affiliated with CIJA. Its purpose is to represent and speak with a unified voice on behalf of Jewish Holocaust survivors.

"As we approach the Jewish New Year, the

gift bags will be delivered to 280 Holocaust survivors who are clients of Jewish Family & Child," said Cindy Osheroff, assistant director of project management at CIJA.

There are some 12,000 Holocaust survivors in Canada.

Hank Rosenbaum is among the 8,000 survivors who live in the Toronto area. It was only after taking his family to see the movie *Schindler's List* in 1993 that Rosenbaum found his voice.

"That movie helped me to mentally speak out about the Holocaust," he told *The C.J.N.*

"We must never forget. That is the key to why I am involved," said Rosenbaum, co-president of the Canadian Jewish Holocaust Survivors & Descendants of Toronto.

Last year's recipients of the gift-giving initiative shared their sentiments with Ivetta Isakovian, a social worker with JF & CS.

"Thank you very much for the beautiful baskets for Rosh Hashanah. Thank you for being considerate. It is very nice of you to be so thoughtful and caring toward us Holocaust survivors who need your help so much. I wish you a Shanah Tova," said one written statement.

Another sentiment was expressed this way: "I would like to express my gratitude



Pictured, from left, are Hank Rosenbaum co-president of the Canadian Jewish Holocaust Survivors and Descendants, along with Cheryl Rosenbaum Shapiro and organizers Cindy Osheroff and Dori Ekstein. SUSAN MINUK PHOTO

to the Jewish community and to each and every one of you who was involved in organizing these gorgeous baskets for Rosh Hashanah. I am a Holocaust survivor, and I was so touched, that I had tears in my eyes when Ivetta gave me this basket. I felt very special, and most of all, I felt that we have people who really care. I am proud of our Jewish community, and I would like to take this opportunity to wish all of you

a happy and healthy year. Shanah Tovah! God bless."

Rosenbaum said the initiative is a ray of light for the elderly recipients.

"The mitzvah in assembling these gift bags is knowing (the survivors) will receive a sparkle in their eyes and in their day," he said.

"There has been too much misery. Let them have a moment of sparkle." ■

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Toronto shuls raise \$10,500 to support IDF soldiers

SHERI SHEFA

sshafa@thejcj.ca

After an urgent plea from her Israeli cousin, a reservist in the most recent conflict between Israel and Hamas, that his unit needed proper footwear to brave the elements near the Gaza border, Toronto resident Ophira Sone jumped into action.

"My cousin texted from the front lines at the Gaza border, and said, 'This is really bad. We're living in the sand and we don't have boots,'" she recalled.

Doron Marudi, a reservist for the Israel Defence Forces, was called up to serve in a 55-person medic unit.

"They were receiving tons of underwear, toothbrushes, toothpaste and even pizza, but they really needed these boots," Sone said.

Sone is a member of the Or Chaim Minyan in Toronto who also runs the Or Chaim book club, which gave her access to an email list of about 100 people. She sent out a letter explaining the situation as outlined by her cousin. She also reached out to members of Clanton Park



IDF soldiers pose with the boots purchased and donated by Toronto families.

Synagogue, and within four days, she managed to raise \$10,500.

That money was used to buy 55 pairs of boots at \$50 a pair, as well as air mattresses for the men, who had been sleep-

ing on hard grass.

"We ordered everything online. The kibbutz we ordered the boots from was online... and they were shipped," Sone explained.

"They couldn't get them shipped to Gaza, so we shipped them to my cousin Doron's apartment and he had clearance to go into the area that had been closed off... He drove them to the base and delivered them personally. And for the air mattresses, he went to a moshav [the village where they sold them] and picked them up directly."

All the funds that were left over were donated to the IDF Widows and Orphans, a non-profit organization that provides support to widows and orphans of Israel's fallen soldiers, as well as to Soroka Medical Centre in Be'er Sheva and Benji's House (HaBayit Shel Benji), a foundation that supports lone soldiers.

"People were coming to the door with tears in their eyes, like, 'What else can we do,'" Sone recalled.

"I have never seen such an outpouring of chesed - I don't even know what the word is. People were coming so humble and appreciative of what we were doing... They just wanted to be a little part of the war effort, no questions asked. The second that email went out, the doorbell didn't stop [ringing]!" ■

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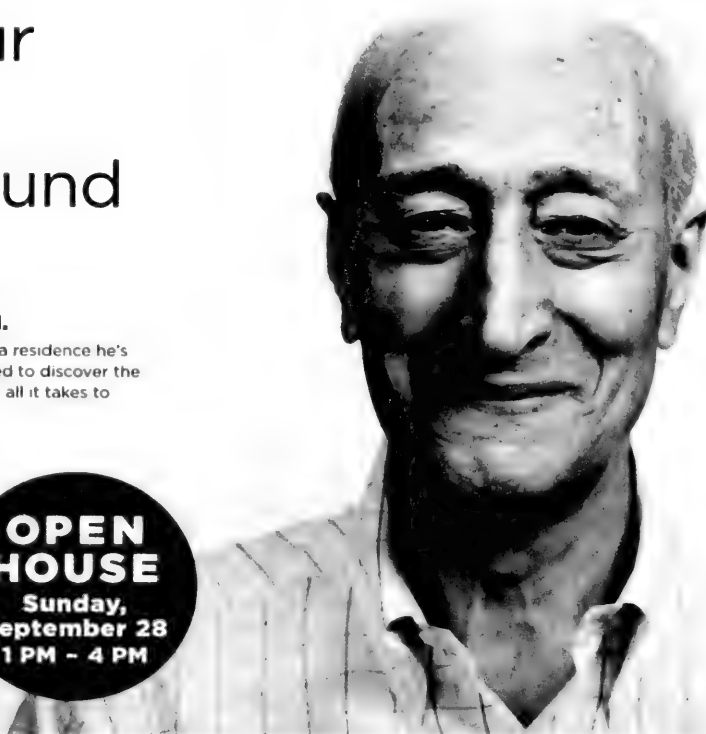
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It's the end of the Middle East as we know it: professor

PAUL LUNGEN
plungen@thejc.ca

As the countries of the Middle East disintegrate in the wake of sectarian fighting, decision-makers on the outside looking in must jettison their old ways of thinking and adapt to the new realities.

Iraq as a state is gone. Syria as a state is gone, said Prof. Uzi Rabi, director of the Moshe Dayan Centre for Middle East Studies at Tel Aviv University.

Replacing national affiliations are old identities that date from "time immemorial," Rabi said. Kurds, Alawites, Druze and others are asserting themselves as the states established by Britain and France after World War I collapse. "History is coming back to our region," he said.

Rabi delivered his assessment of the Middle East's new geopolitical realities at Aduth Israel Congregation last week. The discussion was co-sponsored by the Israeli consulate, Canadian Friends of Tel Aviv University and the synagogue. *Sun News Network* host Ezra Levant MCed the event, which included a presentation by Israeli Consul General DJ Schneeweiss.

Rabi, who regularly briefs the Israeli Knesset on current developments, laid out a list



Pictured, from left are, Stephen Adler executive director, of Canadian Friends of Tel Aviv University (CFTAU); CFTAU board member Jonathan Hausman, CFTAU chair Jeffrey Wagman, Consul General DJ Schneeweiss, Ezra Levant, Prof. Uzi Rabi, Adrienne Cohen of Adath Israel's programming committee, and committee chair Joe Trager.

of events that he said have made international borders in the region obsolete.

One-fifth of the population of Jordan consists of Syrians, while one-quarter of the population of Lebanon is Syrian. Lebanon is "in the eye of the storm" and across the Middle East, "a huge demographic revolution is unfolding."

"People are moving back and forth according to their longtime identities," Rabi said. "We are facing a new Middle East. These are the realities of the 21st century."

At the heart of the region, "a huge sectarian war" is pitting Sunnis against Shiites.

Religion is key to understanding the dynamics of the Middle East, but "to what extent should religion be instrumental to the build-up of a state?" he asked. Religion is "a never-ending story in our region."

ISIS, a radical Islamic organization, controls large swaths of territory in Syria and Iraq, and it "now challenges the very nature of order in the Middle East." ISIS seeks the creation of a new Middle East, with Islam as the only political body, he added.

The Middle East began unravelling during the "Arab spring," when some dictators fell and "the barriers of fear collapsed."

In the new Middle East, Israel must wield "an iron fist" against its enemies. But it must also be resourceful, seek new alliances and co-operate with those who share the same enemies. "An enemy's enemy could be that friend," he said.

Rabi said Israel has a relationship with the Kurds dating back to the 1970s. "We are doing a lot with the Kurds in Iraq," he said, noting that a couple of months ago, Prime Minister Benjamin Netanyahu proclaimed support for an independent Kurdish state.

Israel has allied with Egypt against Hamas, and even some Gulf States are potential allies against their mutual extremist enemies, he said.

Rabi suggested Israel should reassess its strategic planning and adopt contingency plans to reach an accommodation with the secular Palestinian leadership.

In a question period, he said even Iran, the pre-eminent Shiite power, has reached an ad hoc understanding with Saudi Arabia, a Sunni state. Both oppose ISIS.

Ironically, at one time the Saudis funded ISIS, hoping to fan the flames against Iran. "But ISIS has become a threat to Saudi Arabia and the Sunni states" and the Saudis have adopted the maxim that, for now, "my enemy's enemy can be my best friend." ■

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Woman honours her late father with 4,300-km bike ride

ABIGAIL CUKIER

SPECIAL TO THE CJN, HAMILTON

Danielle Berman felt she just had to finish her 4,300-kilometre bike ride to raise awareness about mental health and suicide in Dundas, Ont.

This was the place where she had once planned how she would end her life. It was also the place where she got the help she needed. She wanted to show that recovery is possible.

And she did.

Berman's father, Dr. Les Berman died by suicide in 1999. He had loved cycling and the outdoors. On July 7, Berman started out on a trip from Vancouver that she called Ride Away Stigma, to encourage open discussion on mental health and reduce the stigma of mental illness.

She arrived in Dundas, which is part of Hamilton, on Sept. 7. She has so far raised \$31,000 for St. Joseph's Healthcare Hamilton, the Suicide Prevention Community Council of Hamilton, and the Canadian Association for Suicide Prevention.

"It was an amazing experience," said Berman, 28. "So many great people wanted to show support in every community."

It wasn't always easy. Berman rode 80 to 120 kilometres a day. And there were the mountains, of course, though they weren't the only challenges.

"The Prairies surprised me. I didn't expect them to be difficult. But you can see so far. You feel like it is taking forever," she said. "I also faced headwinds in Ontario. That really beat me down. I felt like I was never going to get home."

There were also thoughts of her dad, as well as her own struggles.

Berman grew up in Dundas. Her father had moved there from South Africa in 1975 and later started a sleep disorders and respiratory health centre. He died in 1999 when Danielle was 13.

In Grade 11, Berman started experiencing depression herself.

"I felt so alone. I was hiding it and I had a fear of being judged if my friends knew what was going on. I knew I was in this darkness, but I didn't understand it, because everything in my life was going well," Berman told *The CJN* this past spring.

She started to open up to friends and family and received the support she needed. She still makes sure she has supports in place, such as time for exercise and be-



Danielle Berman arrives in Hamilton.

JEFF TESSIER PHOTO

ing with nature.

Along her ride, Berman met people who shared their own stories. One girl brought a photo of her sister who had died by suicide. Others emailed her about their own experiences.

"On that day, I would ride for that per-

son. If I were struggling to get up a hill or with the wind, I would think of that person and it would inspire me to ride," she said. "It made me realize that while I was alone physically, I was really with all of them. We are all in this together."

Berman calls the final day of her ride magical.

"It was such a powerful ending of everybody coming together to support the cause and having my family and friends there. It was definitely the best day of my life."

On her way to the finish line, Berman stopped at her father's grave.

"Of course, I was bawling my eyes out. But I felt so empowered. I know I am doing something to help others and I feel motivated for the next thing. I feel like I have conquered my own struggles and this is my purpose."

Since returning, she has still been cycling almost every day. A social worker, Berman plans to move to Vancouver and continue raising awareness of mental health and suicide. ■

To read blog posts from Berman's journey or to make a donation, visit rideawaystigma.com.



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Beach volleyballers national champs

PAUL LUNGEN
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Following the last Olympics in London, beach volleyballer Josh Binstock felt it was time to re-evaluate his career

After a long run at or near the top of the beach volleyball scene in Canada, the 33-year-old was considering embarking on the next stage of his life.

That's the juncture where he sets up shop in his chosen profession of chiropractic and starts earning a decent living. No more soliciting sponsors and the national program while hoping to do well at tournaments to keep alive the beach volleyball lifestyle, which includes plenty of travel around the world to play the sport he loves.

So, it was nine to five versus tournaments in Rio de Janeiro.

Hmm, come to think of it, the jet-setting didn't sound so bad.

And there was still more he could accomplish in his volleyball career. With the right partner, perhaps a young up-and-comer, he might be able to remain at the very top of the Canadian beach volleyball scene and qualify for the next Olympics, to be held in Rio in 2016.

Enter Sam Schachter, the 24-year-old Luke Skywalker to Binstock's Obi-Wan Kenobi.

With Binstock the mentor and Schachter the student, the pair has flourished on the beach scene. Late last month, the two vaulted to the pinnacle of Canadian beach volleyball, winning the SandJam Halifax Canadian National Team Beach Volleyball championship.

In doing so, they defeated the highly-regarded pair of Ben Saxton and Chaim Schalk, in three sets (23-21, 16-21, 15-11) in the final. Saxton and Schalk, who hail from Alberta, are 26th in the world, according to the Federation Internationale de Volleyball (FIVB). Schachter and Binstock, who had an average start last year when they first teamed up, are 54th in the world, though as of last week, they have moved up the Canadian rankings ladder, from fourth to second, behind only Saxton and Schalk.

The Canadian victory should stand them in good stead as they prepare to resume this year's beach volleyball schedule, with a long road trip that will take them to exotic locales around the world.

First stop is the FIVB-sanctioned grand slam event in Sao Paulo, Bra-



Sam Schachter, left, and Josh Binstock celebrate at SandJam national championships.

zil, where they will tangle with some of the best players in the world. Then it's on to Africa, India, Qatar and China for more tournaments before this year's season winds down in December.

After a break, they'll begin preparing for the six qualifying tournaments that will determine the Canadian participants in next summer's Pan Am Games in Toronto. Ultimately, they'd love to represent Canada at the 2016 Olympics in Rio.

Clearly there's lots of volleyball life left in Binstock's bones, which are not particularly old as beach volleyballers go. Some of the top players in the world are in their late 30s, Schachter said.

Schachter and Binstock believe they're only going to get better as a duo. They've only been together for a little more than a year and they're still learning to mesh their on-court skills.

"I still have room to grow as a player," said Schachter, after a practice at Toronto's Ashbridges Bay. "Guys in their 30s on the world tour are still killing it."

As far as their partnership is concerned, Schachter brings the youth, the athleticism and physicality. Binstock "uses his brains, more than his brawn," Schachter said. "He can mould me and use me in the game in a way that kind of makes sense."

It's a mentor-student relationship, he continued, and he's eager to lap up Binstock's knowledge of the sport. "This game is all about experience," Schachter added.

For Binstock, it's not just a one-way street. Schachter "has his qualities and attributes. So I can learn from him," he said.

Playing together as a duo is not the first time they've teamed up together. Last summer, they were part of the Team Canada indoor volleyball

team that competed at the Macabiah Games in Israel. That team won silver, the highest finish for the Canadian team in recent memory.

Pairing with Schachter has meant something of a role reversal for Binstock, at least as far as on-court positioning is concerned. In recent years, he's played at the back, saving and returning balls. Now, he's moved up to the net, serving as the team's primary blocker, with Schachter the defender in the back.

When they first got together a year ago, they split those duties, but over time they came to realize that taking on more defined roles made them more effective.

"Specialization has taken the game to a new level," said Binstock.

So much so, that could handle Saxton and Schalk at the Nationals.

"They're always the undisputed No. 1 team, so it was nice beating them," Binstock said.

Going to Brazil and facing off against some of the best teams in the world will certainly tax their abilities, but they have some impressive results to build on that gives them confidence.

"We've played on the world stage. We know what it takes to succeed. As long as we play our game, we know we can win," said Binstock.

At a tournament in Long Beach, Calif., they went toe to toe with the eventual champions, pushing them to the limit and not looking a bit out of place.

It's that kind of success that has Binstock smiling. Teaming with Schachter has made him quite optimistic. "I saw his improvement and I felt he was ready to play on the world stage. With Sam, I felt I'd regret not playing with him."

In the meantime, chiropractic can wait. ■

Corrections and omission

Two stories in our Sept. 4 edition contained incorrect information.

The story "Film shows 'Diviner' uncovering Jewish bones," described Lisa Cherry as raising funds for the project. Cherry serves as co-producer of the film. The correct spelling of the main subject's name is Aleksander Schwarz. The story may have implied that the bones of Holocaust victims were revealed by ground-penetrating radar and reburied. Only bones scattered on the surface of the ground are buried. As well, though the film's Polish title translates as *The Diviner*, Schwarz is not known by that name in Poland.

In our story, "Day school fees vary across Canada," we reported that 14,405 children attend day schools in Montreal. In fact, 56.2% of 14,405 Montreal school aged Jewish children are enrolled in Jewish day schools.

Finally, our story, "Teens weighed down by medals after JCC Maccabi Games," neglected to mention that the boys under-16 baseball team won a bronze medal. ■

Donation funds clinic



Fred Rubinoft, pictured Sept. 8 with sons Jesse and Spencer, unveils signage for the Tracey Rubinoft Paediatric Diabetes Clinic, named after his wife and the boys' mother, who died in 2004 from complications of Type 1 diabetes. The Tracey Rubinoft Foundation donated \$500,000 to Markham Stouffville Hospital for the newly expanded facility. It was raised from the foundation's last four annual skate-a-thons at Ricoh Coliseum.

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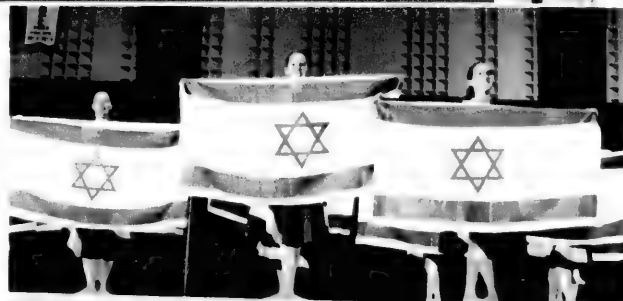
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SUSAN MINUK
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Breast, ovarian, cervical, uterine, vaginal, vulvar – these are all women's cancers.

More than 3,100 participants gathered at Toronto's Rogers Centre Sept. 6 for the 12th annual Shoppers Drug Mart Weekend to End Women's Cancers, a two-day, 60-kilometre weekend walk. The 2014 Toronto walk raised more than \$7.7 million for the Princess Margaret Cancer Centre.

The facts are staggering.

"This year in Canada, over 34,500 women will be diagnosed with a form of breast or gynecologic cancer, and over 8,000 will die from the disease," said Paul Alofs, president and CEO of the Princess Margaret Cancer Foundation.

Randy Mellon, a Toronto mother of daughters Carly and Hailey and wife to Richard, has raised more than \$250,000 since the Weekend Walk's inception 12 years ago.

Her commitment began after her mother's breast cancer diagnosis and the earlier loss of her father to leukemia. In February 2013, her reason for walking became even more personal when, after a routine mammogram, she herself was diagnosed with breast cancer. She underwent a lumpectomy, a sentinel node biopsy and chemotherapy at Princess Margaret.

"I was one of the lucky ones. I was diagnosed early. But my cancer was very aggressive. I ended up having six rounds of chemotherapy, 25 rounds of radiation and 17 Herceptin treatments," Mellon said.

At last year's walk, Mellon walked with her two daughters after having just completed six rounds of chemotherapy. "I called it my victory walk," she reflected.

In 12 years, the weekend walk has raised more than \$148 million for Princess Margaret, bringing together survivors and their supporters who spend months fundraising and training in order to participate.

Mellon's father was on an experimental drug called Neupogen, now an approved drug in Canada. "I was the next generation of that drug. I know my dad was an angel on my shoulder while I was going through treatment," Mellon said.

Mellon said that "funds raised are critical, because you never know where that breakthrough is going to come from."

She was the co-captain of her team, Trade Secrets, this year, and walked alongside her younger daughter, Hailey.

Having raised a significant amount of money at the inaugural weekend walk,



Randy Mellon and daughter Hailey

Mellon knew she could raise even more. She set up a fundraising company called Think Pink Direct, a Canadian source for gifts and fundraising items specializing in pink items for cancer awareness.

"One of the things my father always taught me is that we can do more together than we can individually, and it became a tzedakah-driven project for me and my family," she said.

As the supplier of pink ribbons to beauty retailer Trade Secrets, Mellon gathered friends and joined their team as a Trade Secrets walker. The team raised over \$71,000 for this year's weekend.

Until Sept. 26, Trade Secrets is spear-

heading a fundraising initiative for the weekend walk called Give and Take. Locations across Canada are urging customers to bring gently used hairstyling appliances to their closest store. Trade Secrets will donate five dollars per appliance to the Shoppers Drug Mart Weekend to End Women's Cancers. The used products will be donated to women's shelters across Canada.

"I was diagnosed because I went for my routine mammogram. If I can make a difference for a woman to go and get a mammogram, then my having had breast cancer makes it worth it," Mellon said.

The walk announced a transition of North America's largest multi-day walk for women's cancers into the Shoppers Drug Mart OneWalk to Conquer Cancer for 2015. It will consist of a 25-km walk and a festival in one day to raise funds for personalized cancer medicine at Princess Margaret.

"We are relaunching the weekend walk with a brand-new name and broader appeal so each walker can raise funds for the cancer type they care about the most," Alofs said. "Funds raised through OneWalk will continue to support the clinical enhancements, survivorship programs and research of Dr. Tak Mak and his team at Princess Margaret," he added. ■

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'Genocidal anti-Semitism' spreading, Cotler says

JANICE ARNOLD

janarnold@thejcj.ca, MONTREAL

Canadian Liberal MP Irwin Cotler told an international conference in Israel that this summer marked a "tipping point" in the "toxic convergence" of global anti-Semitism and terrorism perpetrated by Islamic extremists around the world.

Cotler was a speaker at the 14th annual World Summit on Counter-Terrorism held at the Interdisciplinary Center Herzliya, in association with the International Institute for Counter-Terrorism (ICT), from Sept. 8 to 11.

Cotler, who is the Liberals' human rights critic, accused Hamas and the other radical Islamic groups, including the Islamic State, and their "leading state sponsor," Iran, of seeking to not only wipe out Israel, but also the Jewish people wherever they are.

A commitment to "genocidal anti-Semitism" is the one thing this myriad of groups have in common, he said, and Hamas, which is engaged in "a war of attrition" against Israel, may be the worst of all.

"Israel is the only state and Jews the only people today who are the standing targets of state-sanctioned genocide," he said, "while also being the only state and only

people accused of genocide," he said.

"There is a symbiotic relationship between genocidal anti-Semitism and international terrorism. This convergence represents a clear and present danger, not only for Jews, but for our common humanity."

This past summer saw an "explosion" of anti-Semitism in the Middle East, and especially disturbingly in Europe, Cotler said.

"This summer we heard religious fatwas uttered in the mosques of Europe for the extermination of the Jews," he said.

Violence against Jews has become legitimized, with radical Islam having integrated genocidal anti-Semitism – a term Cotler says he does not use lightly – into its ideology.

This ideology is being echoed in more sophisticated circles, which do not call for the death of Jews but legitimate such atrocities by "demonizing" the State of Israel.

"Israel is accused of every evil...imperialism, apartheid, ethnic cleansing, child-killing, even of Nazism – and not only by Islamic terrorists – but leaders of world governments and the UN," he said.

"This incites and justifies violence and terrorism. If Israel is a crime against humanity, then it has no right to exist."

Cotler cited a recent poll which showed



Irwin Cotler spoke at the 14th annual World Summit on Counter-Terrorism.

“

There is a symbiotic relationship between genocidal anti-Semitism and international terrorism.

that more than 40 per cent of Europeans believe Israel is behaving toward the Palestinians as the Nazis did toward the Jews. More than 90 per cent of Palestinians responded that way to the same question.

Cotler called for the demilitarization of Gaza and the disarming of all terrorist groups, as well as for emergency humanitarian relief and longer-term development aid, which he hopes will strengthen Palestinian democracy "and free the people from a dictatorial, repressive government."

The summit, whose theme was "Terrorism's Global Impact," brought together politicians, academics, security and legal experts, and students.

Six Israeli cabinet ministers spoke, including Defence Minister Moshe Ya'alon, Intelligence Minister Yuval Steinitz and Foreign Affairs Minister Avigdor Liberman. Prime Minister Benjamin Netanyahu spoke at a commemoration of the 13th anniversary of the 9/11 attacks on the final day.

Cotler met privately with Liberman and Steinitz, as well as Naftali Bennett, the minister responsible for the economy and Diaspora affairs, as well as Boaz Ganor, head of the ICT and summit chair. ■

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New federation head happy to be home

MYRON LOVE

PRAIRIES CORRESPONDENT, WINNIPEG

For its new executive director, the Jewish Federation of Winnipeg reached out to a former Winnipegger who recently returned to the Manitoba capital, and Adam Bronstone couldn't be happier.

"I'm honoured that the federation considered me to be the right person for the job," Bronstone said. "It feels great being CEO of the federation in the community where I grew up."

He succeeds longtime CEO Bob Freedman, who retired last month after 28 years in the position.

Bronstone brings with him a substantial resumé in terms of academic accomplishment and community service. The once and again Winnipegger holds a BA from the University of Manitoba, an MA from York University (1991) and a PhD in European security from the University of Hull in England.

He ended up in Hull, he said, because one of the world's leading experts on European security teaches there.

He originally returned to Winnipeg in

late 1998 to assume a research position at the University of Manitoba's Transportation Institute. A project he was working on for the institute led him to Kansas City, where he was offered a staff job with the local chamber of commerce.

His next stop was the New Orleans Jewish community, where he was director of planning. Bronstone was in New Orleans during Hurricane Katrina and its aftermath. He became the voice of the Jewish community there during that difficult period and said he witnessed first-hand the concept of *klal Yisrael* in action in the aftermath of the disaster.

"We got a lot of support from Jewish communities worldwide, including Israel," he said, adding that he still maintains ties to the New Orleans Jewish community.

He left New Orleans in 2006 for the Jewish community in Broward County in South Florida, and later joined the one in Jacksonville, Fla., where he was in charge of planning, young leadership programs and annual campaigns.

Last year, he moved to New York to work for ORT America.

After just a few months in New York, he and his wife, Val, decided that New York was too big and crowded for their liking. When the position as executive director of the Israel Bonds office in Winnipeg became vacant, the couple and Val's daughter, Sydney, were very happy for the opportunity to come to Winnipeg. (Val is from Jacksonville.)

That was at the beginning of January. Little did Bronstone expect that he would shortly become the federation's CEO.

Bronstone describes Winnipeg's Jewish community as a bustling one, no matter what the demographic numbers may suggest. "Almost every day of the week, there is something going on in the community," he said.

And the issues that Winnipeg is dealing with today are similar to the ones it's been dealing with for decades, he noted.

He produced minutes from a federation meeting in 1941 in which concerns were expressed about fiscal responsibility, fundraising and recruiting younger community leaders.

"There are always issues that come up," he said.



Adam Bronstone

"I see the role of the federation as bringing people together around a table to work out solutions to the issues. We are stronger when we work together," he added.

"Winnipeg has a great Jewish community," he said. "We have a great donor base, great volunteers, great professional staffs and great community leaders."

"It's nice to be back." ■



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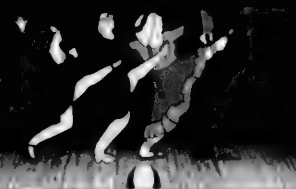
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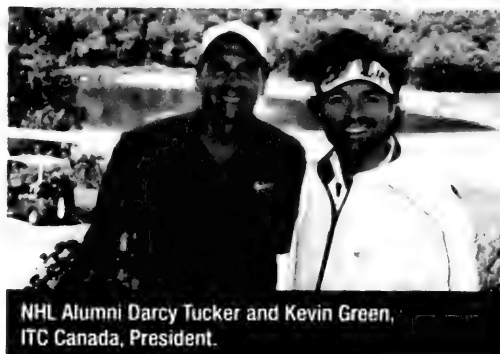
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Winnipeg congregation set to replace its building

MYRON LOVE

PRAIRIES CORRESPONDENT, WINNIPEG

Almost three years after announcing a rebuild – with some twists and turns en route – South Winnipeg's Herzlia-Adas Yeshurun Synagogue, the city's largest Orthodox congregation, is finally moving ahead with tearing down its 60-year-old building and putting up a new one that will be about half the size of the current structure.

Shul president Earl Hershfield told *The C/N* the price tag for the new 7,000-square-foot building will be about \$1.8 million, and shul members have already pledged to contribute half that amount. The new structure will consist of a sanctuary, library, offices and a party room.

"We hope to cover the cost by fundraising, as well as possibly selling part of our land," he says. "We will have to take out a mortgage to make up the difference."

The major impetus for the move has been the congregation's need to replace its original boilers – which were ordered shut down by the city three years ago. The

building has been functioning with only area heaters for warmth over the past two winters.

The other reason for downsizing, Hershfield said, is that the building was originally opened as a Jewish school. The synagogue component was added in 1954, a couple of years after the school opened, when the Adas Yeshurun congregation relocated from North Winnipeg. It has been many years since the building last housed a school, and the congregation no longer needs the unused classrooms.

"Our new synagogue will be more energy efficient and more affordable," Hershfield said.

The congregation has just under 100 member families. "Our membership has remained stable over the past five years," he said. "We have had a number of younger families join us over the past few years. It's nice to have a lot of kids with us on Shabbat."

The congregation originally announced a fundraising campaign in the winter of 2012. The stated goal was to raise between \$1.5 and \$2 million to tear down the current

structure and replace it with a smaller building on one level.

Other than one fundraising dinner, little more was heard of the project in the ensuing months.

The second chapter



Boiler problems are spurring a rebuild at Herzlia-Adas Yeshurun Synagogue. MYRON LOVE PHOTO

began during the summer of 2013, when the Herzlia board approached the Jewish Federation of Winnipeg with an offer to turn over ownership of its building and land to the federation. In return, the federation would help with the cost of replacing the worn out boilers and generally upgrading the building.

Israel Ludwig, federation president at the time, said his organization was seeking space for 60 new daycare spots. The federation provided funds to hire a contractor and architect to draft a new initial building plan and drawings for the synagogue. That plan largely fell through when the federation saw the costs involved.

A few months ago, Hershfield announced that synagogue members had pledged close to \$900,000 to upgrade the shul. How large a structure Herzlia would

build, he said at the time, would depend on the federation and the slim remaining hope of getting the additional daycare spaces.

"If we have to go on our own, we will build a smaller shul on one level," Hershfield said last spring. "There are also other potential sources of funding we can look into."

But with the federation having officially decided to put its daycare extension elsewhere, the congregation is on its own.

He told *The C/N* that the work of demolishing the existing building will begin right after Sukkot. Over the next few months, the congregation will daven on Shabbat in a nearby public school and in members' homes for daily services.

"We believe that Winnipeg needs a strong Orthodox shul and we want Herzlia to be that shul," Hershfield said. ■



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Vaughan JCC evacuated after suspicious package found

SHERI SHEFA
sshefa@thecjn.ca

A suspicious package found at the Joseph and Wolf Lebovic Jewish Community Campus in Vaughan Sept. 8 that resulted in an evacuation of the entire facility turned out to be a false alarm.

The campus, which houses the Schwartz/Reisman Centre, a daycare and preschool, and a community centre was evacuated just after noon when a suspicious package was discovered in a garbage can outside the building.

York Regional Police Const. Laura Nicolle explained that the evacuation was a

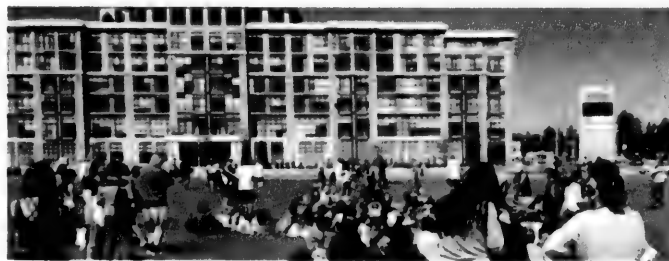
safety precaution.

"Anytime we get a suspicious package call, we come to it with every possible safety precaution. We handle them as if they are very serious until we find out that they are not," Nicolle said.

"The reason it was deemed suspicious was because it was emitting a kind of a beeping noise. It was a discarded medical monitor type of thing."

She said the emergency response unit deployed a robot that is used for cautiously approaching a package to determine what the contents are and the package ended up being cleared by late afternoon.

According to a statement from the



Evacuees gather on north lawn of the Lebovic Campus Sept. 8. DAVID LEWIS/TWITTER PHOTO

Lebovic campus, the children from the daycare and preschool were kept fed and entertained as parents were called to pick them up from the VIVA retirement residences on the northwest corner of Lebovic Drive. The Kimmel campus of the Anne and Max Tanenbaum Community Hebrew Academy of Toronto also shut

down early.

"We apologize for the inconvenience caused, but our first priority was the safety of everyone on the campus," the statement said.

Just before 4 p.m., the centre re-opened and evening programs went on as scheduled. ■



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CCCS PROGRAMMING CALENDAR SEPTEMBER 2014 – MAY 2015

Monday, September 15th CCCS Congregational High School – Opening Session/BBQ Adath Israel Synagogue 5:00 – 7:00 p.m. Saturday, September 20th Selichot Service Beth Sholom Synagogue 9:30 p.m. Monday, October 20th CCCS Congregational High School – Classes resume Adath Israel Synagogue 5:00 – 7:00 p.m. Saturday, November 8th Midnight Run (Grades 9 – 12) Beth Tikvah Synagogue 7:15 p.m. – 12:00 a.m. Sunday, November 9th CCCS Symposium 2014 (featuring Dr. Ron Wolfson) Beth Sholom Synagogue 8:00 p.m. Saturday, November 15th B'Te-Avon! Chef for a Night (Grades 6 – 8) Zas & Stella Feitelson Culinary Arts Studio Prosserman, JCC 7:30 – 10:30 p.m.	Sunday, December 7th Hannukah X-Press (J.K. – Grade 5) Adath Israel Synagogue 12:30 – 3:00 p.m. Friday, February 20th – Sunday, February 22nd Winter Shabbaton Retreat 2015 (Grades 6 – 12) Crowne Plaza Hotel – Kitchener/Waterloo Tuesday, March 10th B'nai Mitzvah Tzedakah/ Mitzvah Project Fair (Families of B'nai Mitzvah) Beth Torah Synagogue 7:30 p.m. Sunday, April 19th J-Serve (Grades 6 – 12) Tanenbaum CHAT – Wallenberg Campus 11:30 a.m. – 5:00 p.m. Sunday, May 3rd Closing: CCCS Program (JK – Grade 5) To be announced
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For further info please contact office@canadianccs.ca



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Israeli Arab educator builds bridges with multicultural curriculum

RUTH SCHWEITZER
SPECIAL TO THE C.J.N.

Three Israeli educators – a Palestinian Arab and her secular and religious Jewish colleagues – met at a forum some 10 years ago, aired their concerns about how closed the Israeli educational system is, and resolved to build bridges to link their communities.

"Each one of us felt we lived in a closed community. That moved us to action," said Asmaa Ganayem, who, at the time, was a computer science lecturer at Al-Qassemi College, an Israeli Arab school.

She was speaking at a Sept. 9 VIP Breakfast hosted by the Centre for Israel and Jewish Affairs and UJA Federation of Greater Toronto's Israeli Arab issues committee on the topic "Education for a Shared Society: How Israel's Women Are Working for a More Inclusive Society."

Ganayem said the discussions she had with her colleagues – Miri Shonfeld of the secular teacher's college Seminar Hakibbutzim and Elaine Hoter of the religious teacher's college Talpiot College in Holon, Israel – led to the creation of a multicultural teacher-training program in 2004. At first, only three colleges participated, but she said the women worked hard, making countrywide presentations, and now 12 institutions are involved.

For the first six months of the program, students take teacher-training courses online, working on assignments in small multicultural groups, and then they are brought together for the remaining six months. About 200 students participate annually.

Ganayem said one of the aims of the program, administered by the Mofet Institute, which specializes in teacher training, is to encourage students to respect one another's narrative, whether it's Palestinian or Israeli, but they don't have to accept

the other's narrative.

"We believe first of all in building individual and human relationships, then building a dialogue," said Ganayem, who is currently co-director of the institute's TEC Center (Technology, Education and Cultural Diversity).

She said the program aims to improve the situation in Israel, where mistrust between Arabs and Jews runs deep. However, she stressed that without empowering the Palestinian Arab minority, it will be difficult for everyone there to share the society.

The TEC Center also launched a pilot multicultural educational project in 20 Israeli elementary schools. Thirty Grade 5 students from each school, with the help of graduates of the multicultural teacher-training program, study the Israeli educational curriculum online with their counterparts for a year, working on assignments together. Recently, the Israeli Ministry of Education announced that the program will be expanded to include 100 schools countrywide, and 30 students from each of them will have the opportunity to be in the TEC program.

Ganayem is cautiously optimistic about the positive effects of education on the new generation. "The larger, complex situation, we can't fix," she said. "The small steps we can do."

Ganayem, who has a PhD in computer science from the University of Haifa, wrote her thesis on the digital divide in Israel, including the divide between Arab and Jewish society and the one between men and women within Israeli Arab society. TEC's multicultural educational programs attempt to bridge the gaps using technology.

She herself has come a long way from the Israeli Arab village of Moawya, where she said she grew up with the narrative of the *nakba*, or "catastrophe," the Arabic



Asmaa Ganayem RUTH SCHWEITZER PHOTO

term for the displacement that preceded and followed Israel's declaration of independence in 1948.

Bright and studious, Ganayem wasn't happy being bused to and from a local college, and she was determined to study math and computer science at a university. Although the view in Moawya at the time – 1989 – was that women shouldn't leave home to get an education, her father allowed her to attend the University of Haifa and live in a dorm there. "After that, came a wave of [Palestinian] women who

went to university," she said.

In Haifa, she said found herself in a place where the "Israeli narrative of independence" prevailed and where, as a Palestinian Arab, she often felt "suspected" until she proved she was a "nice" person.

Since 20 per cent of Israeli society is made up of Arabs, "one out of five there is a citizen who feels discriminated against," she said.

Ganayem did well academically, but she was surprised when one of her professors, Ilan Newman, asked her to become his teaching assistant.

"It was a power shift" to teach Israelis, she recalled. She added that she learned to become "an enabler to other cultures" from Newman.

In 1993, Ganayem and her husband moved to Berlin, where she took her master's degree at Technische Universität Berlin. She said she found living in the city refreshing, because she felt "released from the complexity of her identity," as a Palestinian Arab, and from "patriarchal society." She added that in Berlin, as part of a group of international students, she also felt she went "from suspected to accepted."

Ganayem and her husband returned to Israel in 2000, the year 13 Arab demonstrators were killed in clashes with Israeli police. She said it was the "darkest time" for Israeli Arab and Israeli Jewish relations and added she feels the same degree of "mistrust" between the two groups lingers to this day.

She said politics in the Mideast are damaging human relations there, and the politicians are "stuck."

She and her two colleagues from the Israeli Jewish teacher's colleges asked themselves how their society could move on, so they developed the multicultural programs, using technology and education "to make something better." ■

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JSpace is Zionist, pro-peace

CONTINUED FROM PAGE 14

"What I mean by that is Toronto's Jewish community is under Zionist hegemony. There is little space for challenging or even questioning absolute support for Israel. I don't necessarily feel physically unsafe, but that my ability to hold a place of dignity and respect in Toronto's Jewish community is challenged."

Green said she herself is "anti-Zionist," adding that, "I define that as I'm against any ethnic-based nationalism that is oppressive... I'm not against the more romantic Zionism that emerged in the 1800s and represented the vision of a refuge for Jewish people."

She added: "I... am certainly not against Jews having safe spaces together... but the contemporary form of Zionism has become a particular political agenda to colonize and settle the entire territory of Palestine. I'm very against that."

Mira Sucharov is an associate professor of political science at Carleton University and a writer for *Ha'aretz* and the *Jewish Daily Forward*. She's a Zionist, and maintains there is unquestionably space within Zionism for criticism of Israel.

"I struggle with the tension between Is-

rael's Jewish identity and its democratic character. As I've gone on record multiple times in blogs and public debates, I think it's a tension that *can* be reconciled. But improvements have to be made."

Israel should have made strides to work with the Hamas-Fatah unity government, she maintained, and to halt settlement-building in the West Bank.

"There's a belief among some [in the Jewish community] that one doesn't air one's dirty laundry," she said. "Some believe [criticism] gives fodder to Israel's enemies, or serves to delegitimize it."

Last May, Sucharov and journalist Max Blumenthal engaged in a public debate in Ottawa entitled "Can Israel exist as both Jewish and democratic?" It was sponsored, in part, by IJV.

Though Sucharov was on the side arguing that Israel can be both Jewish and democratic, her synagogue wouldn't permit her to advertise the event there.

Jewish suppression of criticism of Israeli policies seems to have become more prevalent after the second intifadah, said Karen Mock, a human rights consultant, head of the Canadian Race Relations Foundation and a spokesperson for JSpaceCanada.

JSpace, which Mock said has about 200 members, was formed in 2011 and calls itself a "Jewish, progressive-pro-Israel, pro-peace voice in Canada." It opposes the expansion of Israel's Jewish settlements in the occupied territories as an impediment to the peace process, as well as "all initiatives that attempt to challenge Israel's right to exist or impose boycotts, divestments or sanctions on Israel."

Mock said JSpace attempts to marginalize both those who support the BDS movement and people who spout "Israel apartheid rhetoric," and those who attempt to stifle all criticism of Israel.

"When someone who loves and supports Israel stands up in a synagogue and talks about how the expansion of Jewish settlements in the West Bank might not be in Israel's best interest and other Jews boo them and call them self-hating Jews, that's outrageous."

She is firm that one can criticize Israel without being anti-Semitic, but she warned that once criticism turns to demonizing only Israel and undermining its existence as a Jewish state, "you've crossed the line into anti-Semitism. Because then you've singled out the Jewish state as not being worthy of existing."

In October 2013, JSpace held its inaugural conference in Toronto, where it discussed the future of the Israeli-Palestinian conflict.

One of the guest speakers was former

New Republic editor Peter Beinart, now a senior writer for the *Daily Beast* and editor of its *Open Zion* blog, as well as the author of the controversial book *The Crisis with Zionism*.

JSpace invited him in the interest of highlighting "the importance of engaging more people in support of Israel, even with different and critical viewpoints" said Mock, despite the fact that he has, in the past, advocated for a boycott of products made in Israeli settlements.

"Some people screamed and wanted to discredit us. We said, 'Why don't you come to the conference first?' And some right-wing folks came, and after, some said to us, 'Wow, that was fabulous,' and even engaged with us more readily afterward in conversations about what was in Israel's best interest."

Though finding a middle ground between what JSpace considers two extreme poles – the Jewish Defence League on the right and IJV on the left – isn't easy, Mock joked, "We must be doing something right if the far right lumps us in with IJV and IJV lumps us in with the far right."

Ultimately, the group feels that if Israel is to be a model of democracy, equality and justice, the Jewish community must allow space for dissent.

"It's the Jewish way to have these conversations, not to silence and exclude each other. And also not to boycott each other in our Canadian Jewish community." ■



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De-Nazification of Germany continues

JANICE ARNOLD
jarnold@cjnews.ca

For Martin Salm, the process that began in 1945 to de-Nazify Germany continues, in a sense, until the present day.

Salm is chairman of the board of the Berlin-based Remembrance, Responsibility and Future Foundation, known by its German acronym EVZ, which has the mandate to fulfil an officially acknowledged political and moral duty on the part of the state, industry and German society toward the victims of Nazism.

With the passing of that generation, EVZ is increasingly focusing on the young, on Holocaust education, human rights promotion and the prevention of hate crime.

Its establishment in 2000 represented the latest phase in "the long process of Germany trying to come to terms with its Nazi past and the crimes committed during those 12 years," Salm said.

EVZ's annual budget is the interest from a 450-million-euro endowment fund (about 7.5 million euros), its share of the 5 billion euros contributed equally by the German state and businesses toward reparations to formerly Nazi-occupied countries, as well as to individuals persecuted or forced into labour.

Created in part due to "international pressure," EVZ is run by an international board, including representatives from Russia, Israel, Poland and the United States, among others.

Grants are issued to projects inside and outside Germany, such as collecting the life stories of former slave labourers, highlighting German Jewish history before the

Holocaust or countering contemporary prejudice against the Roma.

How Germany could be "re-accepted into the family of civilized nations" is an issue Salm has struggled with all his life. Born in 1955, he still argues with his elderly mother who maintains that "at least there was order" under Hitler.

"For many Germans, it has been very difficult to go from the feeling of total defeat on May 8, 1945, to the notion we got a second chance as a nation," Salm said.

EVZ programming head Ralf Possekel, a historian, said, "We do not use the term guilt anymore, but rather responsibility. What that means is that we cannot be a bystander, we have to intervene if we see a hate crime or discrimination."

That is an ideal much more difficult to apply to foreign policy, he said.

"Human rights" can also be abused, Salm admits. "We are very cautious, because it can be a weapon for blaming Israel. That, of course, is not our intention."

Both men agree that it's a challenge to instill in German youngsters a consciousness of the past, especially when they have only known a successful, democratic country.

Across town in Berlin's Neukölln neighbourhood, which has a high proportion of immigrants, many of them Turkish or Middle Eastern, a grassroots organization is trying to foster better understanding among Christians, Jews and Muslims, as well as non-believers.

Founded two years ago, Meeting Point Religion and Society is headed by Elisabeth Kruse, the pastor of the Protestant church where the group is based.

A Jewish board member, the Ger-



Martin Salm, left, chairman of the official body overseeing remembrance of Germany's Nazi past, speaks with program head Ralf Possekel. JANICE ARNOLD PHOTO

man-born Maya Zehden, admitted it's too early to say how successful they will be.

"Come back in 10 years," she said.

There have been attacks against Jews and Jewish institutions in Berlin, a city of 3.5 million, but she said, "but it is not as bad as in Brussels or Paris. We can't eliminate anti-Semitism, but we can try to minimize problems due to people not knowing each other."

There has been little contact between Jews and Muslims due to the latter "not feeling an obligation to get in touch," she thinks.

The Berlin Muslims, who number about 500,000, are diverse, Zehden said, ranging

from the largest association, the Turkish DITIP, which has participated in dialogue, to those "who are very aggressive and could be radicalized."

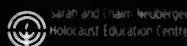
What worries her is the influence of "anti-Israel and anti-Semitic" content on the Middle Eastern TV picked up by satellite in Germany.

Teachers in public schools are finding it increasingly hard to teach about the Third Reich and the Holocaust in classrooms where the great majority of students are Muslim, she said. The subject is in the curriculum, but is not required to be taught under the law, she said. ■

In Memory Of GEORGE LYSY, Z"l

The Sarah and Chaim Neuberger Holocaust Education Centre, UJA Federation of Greater Toronto, extends sincere condolences to Judy and the entire Lysy family on the passing of George, z"l, a Holocaust survivor and longtime volunteer speaker at our Centre who was dedicated to Holocaust education and remembrance.

May his memory be a blessing.



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Officials warn of another round of fighting

Rebuilding Gaza won't work without a political solution

**ABDULLAH H. ERAKAT
AND LINDA GRADSTEIN**
JERUSALEM

As Palestinians begin to discuss the reconstruction of the Gaza Strip after seven weeks of fighting with Israel, Israeli, Palestinian and international officials warn of the risk of another round of fighting unless there is a diplomatic agreement between the two sides as well as an agreement to rebuild Gaza. Hamas senior official, Musa Abu Marzook, said that indirect talks with Israel would resume in Cairo later this month.

He hinted that Hamas would be prepared to negotiate directly with Israel, saying that there is no obstacle in Muslim religious law to negotiations with Israel.

Israel, for its part, says that Hamas is a terrorist organization, and it will not negotiate either directly with Hamas or with any government, which includes Hamas. That could complicate efforts for a new unity government of technocrats from Hamas and Fatah.

European Union Ambassador Lars Faaborg-Andersen warned this week that without a long-term political solution that would see Palestinian Authority (PA) headed by Mahmoud Abbas in charge of Gaza, violence could start anew. Israel and Hamas agreed to an Egyptian-brokered ceasefire on Aug. 26, and were expected to restart negotiations on long-term issues within a month. These expected talks come amid growing tensions between Abbas' Fatah movement and Hamas, which is far more popular in Gaza now than it was before the war.

The issues on the table for the Cairo talks include an airport or sea port for Gaza, which Israel is expected to oppose, rebuilding Gaza, which is estimated to cost \$7.8 billion, and demilitarizing the strip, which Hamas has opposed. Cairo is also expected to host an international donors conference in October.

In the short term, the Palestinian Authority has appealed for more than \$550 million in emergency aid for Gaza. Tens of thousands of Palestinians are still homeless after the seven weeks of fighting that left more than 2,100 Palestinians dead and 11,000 wounded. 71 Israelis, most of them soldiers, also died in the fighting.

Palestinian deputy Prime Minister Mohammed Mustafa said the PA wants to make sure that Israel will not attack Gaza again if there is no final deal.

"Reconstruction is the ultimate goal, but our government won't accept a return to the status quo. We are getting to a limit that can no more be accepted. Never again, never again," Mustafa told reporters.

Israeli officials said they would support the PA having control over a demilitarized Gaza Strip.

"Israel is interested in seeing the PA expand its presence in Gaza, we're not interested in seeing Hamas expand its presence in the PA," an anonymous Israeli official told the *Media Line*.

Palestinian analysts say the tensions between Fatah and Hamas are complicating the situation in Gaza. West Bank political commentator and journalist, Hussam Ezzidine, says Abbas wants to see peace talks with Israel and a political solution, while Hamas believes in armed struggle against Israel. The international community must work on two tracks, he says, one to resolve the Israeli-Palestinian conflict, and the other to mitigate the Palestinian-Palestinian tensions.

"I know that after each war on Gaza people are looking for humanitarian aid, which is important, but this time, I think everyone is looking for a political solution," he told the *Media Line*. "Nobody can guarantee that what happened in 2014 in Gaza won't happen again in 2015."

The United Nations Relief and Works Agency (UNRWA) official, Salvatore Lombardo, said there have been a number of discussions between the Palestinian Authority and Israel to discuss the import of construction materials into Gaza. Israel has set strict controls, fearing that materials like cement could be used for attack tunnels instead of for building houses. Israel destroyed more than 30 tunnels during the seven weeks of fighting.

Israeli officials say they are eager to resume serious peace negotiations with the PA, although not with Hamas.

"We are interested in re-engaging in a serious, substantive peace process with the PA. The basis for those talks must be a Palestinian government committed to peace, committed to fighting terrorism



A Palestinian child seen in a destroyed house in Khan Yunis in the southern Gaza Strip
FLASH 90 PHOTO

and honouring previous agreements," said the anonymous Israeli government official.

UN officials say that the reconstruction in Gaza can help stabilize the situation but it is not a substitute for a real peace process that will end with an independent Palestinian state.

"Humanitarian assistance is not the solution and will be insufficient for Gaza to move forward without maintaining the ceasefire, lifting the blockade, and a political solution," said UN humanitarian co-ordinator James Rawley.

He said that Palestinians must be free to leave Gaza via the Rafah border crossing with Egypt, and goods must be able to freely enter from Israel.

"Legal crossings must be open in a manner that suits Palestinians while addressing Israel's legitimate security concerns," he said.

Rawley made it clear that the UN was working with the government of the state of "Palestine," meaning Abbas and not Hamas. However, on the technical level, he said it was impossible not to involve Gaza's rulers, especially to protect UN staff.

"We don't deal in political discussions with Hamas, but when it comes to doing assessments of the humanitarian situation, if the local ministries have information, we seek their co-operation," Rawley told the *Media Line*. "We have that kind of technical co-operation for purely humanitarian reasons," Rawley told the *Media Line*.

He said that an improvement in daily life in Gaza would help Israelis feel more secure as well. Ultimately, the two sides must reach a permanent deal. ■

The Media Line
themedialine.org

School's dress code called 'predatory'

URIEL HEILMAN
JTA, NEW YORK

For years, Melissa Duchan had found the dress code for girls at her Orthodox school in Brooklyn, the Yeshivah of Flatbush, onerous.

But it wasn't until recently that Duchan, 16, felt that scrutiny of female students had crossed the line from irritating to what she called "predatory."

Though girls, by and large, were adhering to a new rule requiring longer skirts – introduced at a school assembly dedicated to attire, Duchan said – they were being called out for skirts deemed too tight, shirts judged as too revealing or sleeves ruled too short.

Fed up, Duchan, a senior, penned a letter to the Flatbush staff.

"Girls are ambushed almost daily, while a boy is rarely seen getting chastised for his clothing. This inequality exposes the misogyny underlying the rules," she wrote. "This predatory culture is counterproductive. It causes negative associations with the concept of modesty and makes girls feel hunted."

Though Duchan posted the letter on a private Facebook group, it spread quickly online, striking a chord with those who believe that the Jewish value of tzniut, or modesty, too often is used by men and those in power to bully women – or worse.

"I find the obsessive focus on what girls wear unhealthy and frankly creepy," Miriam Shaviv, an Orthodox Jewish parent in London wrote on Facebook. "It creates a society every bit as sexually obsessive as the one we are supposedly trying to be different to. I do not want my daughters reduced to the length of their skirts!"

Many day schools have dress codes, and

it's common for Orthodox high schools to require girls to wear skirts. Defenders of dress code enforcement say it's important for students at Orthodox schools to dress appropriately, and the only way to make sure Orthodox standards of dress are upheld is to clearly delineate what is acceptable and what is not – and like any other rule, follow up with enforcement.

The Yeshivah of Flatbush, known for its large population of Syrian-Jewish students, is one of a number of modern Orthodox day schools in the New York area that draws students from a diverse range of religious backgrounds. Some male students do not wear kippahs outside of school, and most of the girls wear pants or shorts when they're home.

Elana Maryles Sztokman, co-author of the book *Educating in the Divine Image: Gender Issues in Orthodox Jewish Day Schools*, said the focus on Orthodox girls' attire treats women like sex objects rather than people.

"It's this relentless conversation around it, the way the entire community continues to talk about girls' knees and elbows and thighs and necks, as if girls have this responsibility towards the community to present themselves a certain way, as if their sexuality is open for discussion, as if their bodies are owned by the entire community (in and out of school), as if their clothes are reflections of their sexual choices, as if their sexuality is something that can and should be debated at large, as if the constant gaze on their bodies is normal and right," Sztokman, a Yeshivah of Flatbush alumna, wrote in a Facebook commentary.

Michael Kellman, a Jewish day school parent, said the problem isn't just with yeshivas and Orthodox rules.

“

I find the obsessive focus on what girls wear unhealthy and frankly creepy.... I do not want my daughters reduced to the lengths of their skirts.

"It's not just that our rules are different for men and women, it's that society's rules are different," Kellman said in an interview. "It's easier to be a guy complying with the dress code. It's not fair out in the world."

After her letter was posted, Duchan said she was inundated with expressions of support from fellow students, parents and even some sympathetic school staff. Though Duchan did not sign her missive, the document's link to her Google Drive account made Duchan's authorship clear.

Last week, Duchan said she was summoned to the office of Flatbush's associate principal, Sari Bacon. According to Duchan, Bacon and a guidance counselor talked with her as if she had "personal issues" rather than treating the letter as an act of protest.

Duchan noted to JTA that every morning when the students walk into school, two non-Jewish women stand at the entryway scrutinizing students for dress code viola-

tions.

School administrators reached by JTA declined to be interviewed for this story, though Bacon called Duchan a "wonderful girl."

The dress code guidelines at the Yeshivah of Flatbush's elementary school run 10 pages long and include photos and links to vendors.

The dress code requires boys to wear tzitzit, kippahs, collared shirts and Dockers-style pants. Girls must wear skirts that are midcalf or longer, tops must have necklines that cover the collarbone and are "long enough to cover the middle of the body, even when leaning over or raising one's hand," and only one earring per earlobe is permitted.

Orthodox tradition forbids men to gaze not just at the body parts women normally cover up, but also at woman's legs and, according to some interpretations, their elbows. By contrast, men may be seen by women wearing nothing but swimming trunks.

Duchan said she is sympathetic to the need for a dress code that reflects the school's values. But the administration's approach goes too far, she said perverting what the school ought to be teaching and stoking student resentment.

"Every school should have clear priorities; in ours, trivial concerns like a few inches of fabric have superseded more important aspects of the school environment like integrity and respect for others," Duchan wrote in her letter. "This has created a toxic and tense relationship between administrators and students and has bred widespread resentment and frustration. From our perspective, it appears that the school heads have failed to grasp the basic tenet of education: to learn." ■

Iran, not IS, is longer-term threat, Israel says

JTA
WASHINGTON

Israel and the United States issued sharply different statements describing their strategic dialogue, with Israel saying Iran poses the longer-term threat in the Middle East.

The teams, led by U.S. Deputy Secretary of State William Burns, and Israeli Intelligence Minister Yuval Steinitz, met for two days late last week and discussed the threat posed by the Islamic State (IS), the nuclear talks with Iran, and humanitarian assistance to the Gaza Strip.

Unusually, statements from the sides differed substantially. In the past, the sides have issued joint statements.

The U.S. statement issued Sept. 11 did not mention Iran, although Wendy Sherman, the undersecretary of state in charge of Iran talks, was present. Instead, it focused on the aftermath of the recent Israel-Hamas conflict in Gaza.

In contrast, the Israeli statement said that Steinitz called Iran a graver threat than IS.

Steinitz welcomed the decision by President Barack Obama to build a coalition to destroy IS, the Israeli statement said, "but

emphasized that the more important mission remained stopping the Iranian nuclear project."

The United States is leading a team of major powers in talks with Iran aimed at instituting guarantees that Iran does not advance toward a nuclear weapon in exchange for sanctions relief. Israel fears that the talks, which have a Nov. 24 deadline, will allow Iran limited uranium enrichment capabilities.

Along with its focus on Israel's operation this summer in Gaza, the U.S. statement reiterated U.S. complaints to Israel about a decision earlier this month to appropri-

ate West Bank land for settlement expansion.

"The parties discussed the recent conflict in Gaza, and the importance of reaching a durable peace and an end to the cycle of conflict," the State Department statement said.

"The two delegations also agreed on the urgent need for reconstruction and humanitarian assistance to support the people of Gaza, and underscored the importance of strengthening the Palestinian Authority. The United States reiterated its concern about continued settlement activity in the West Bank." ■

OPINION

Post-bellum malaise



Yair Lootstein

As the dust continues to settle and people living in kibbutzim, moshavim and assorted towns around Gaza have half-heartedly returned home, challenged with resuming some semblance of normalcy in their lives, our kids went back to school, not having enjoyed real summer vacations.

Many Israelis seem to be suffering a similar malaise these days: a sour, gnawing melancholy manifesting itself in an understanding that the 50 days of death and destruction didn't really achieve much. Gone is the overwhelming support both the government and Israel Defense Forces enjoyed during the days of combat, replaced by a pervasive milieu of dissatisfaction permeating all hues of our political spectrum. No one believes – I dare say not even Prime Minister Benjamin Netanyahu

– that we won this war.

Those on the right – and many in the centre – believe the IDF should have been allowed to continue this war till Hamas was brought to its knees, having lost all its rocket and missile capabilities and having all its tunnels destroyed. That would have meant re-occupying all of the Gaza Strip for an unspecified period of time and would likely have resulted in hundreds of Israeli fatalities, not to mention thousands of Palestinian deaths and unending international pressure of all sorts, but it would have been a price worth paying for real quiet in the south.

Instead, Hamas sent missiles into Israel till the very last minute of this war, killing Israeli soldiers and three civilians and successfully terrorizing millions.

For those on the continually shrinking left – and for many others in the centre – the post-bellum mood has been equally sombre. Israel is already being challenged with international enquiries, with claims we committed war crimes in Gaza, having killed more than 2,000 Palestinians and caused billions of dollars of damage. And while the IDF didn't achieve what almost

all Israelis wanted – stopping all missiles from Gaza – at the end of Protective Edge, it appeared we had some diplomatic opportunities to strengthen the Palestinian Authority and to forge special relationships with regional powers such as Egypt and Saudi Arabia.

Instead, Netanyahu's government set a new standard for bad timing. In one of its first postwar actions, it declared 1,000 acres of West Bank land government property, raising the ire of even our closest allies and questions about Israel's future intentions.

This difficult summer began, I'll remind you, with three Jewish teenagers being abducted and murdered brutally by Palestinian terrorists and with an equally innocent East Jerusalem Arab teenager being kidnapped and barbarically slain by Jewish terrorists.

As it ends, many things will need to be mended, if they can be.

Commendably, Reuven Rivlin, our new president, has quickly come to the same understanding. In a letter to the head of Israel's Reform movement in response to congratulations he received upon entering his new position in late July, Rivlin noted

that since coming into office, he has been expressing his fear regarding voices of hatred, harsh language and racism within Israeli society, particularly between Arab and Jewish citizens of the country.

I was reminded of a poignant moment I experienced one day in August. War or no war, a warning light appeared on my car's dashboard and I found myself in my garage here in Jerusalem. I've known Bakri, an Arab East Jerusalemite who handles incoming vehicles, for several years and trust his honesty and professionalism. But on this day, as we sat talking in his comfortable office while I waited for my car, I learned another reason why we must find a solution to the enmity between our two nations.

Bakri told me about his kids' summer and how he'd forbidden them to leave his house's courtyard alone for fear they'd be harmed by Jews. He was worried about their future.

As the problem with my car was resolved, Bakri and I parted with a quiet *inshala* (God willing in Arabic) that someone might resolve our peoples' bigger problems.

What might I say but *inshala*. ■



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OPINION

Jewish life in Europe is difficult, not over

JOSHUA GOODMAN

On May 24, Mehdi Nemmouche walked into the Jewish Museum of Brussels and opened fire, killing four people and destroying my sense of security. I was a kilometre away.

For five years, I had lived in Brussels. It was home – never once did I feel threatened or in danger because I was a Jew. But when I heard the news of the shooting, I instantly felt foreign and alone. I started to question whether I belonged there. How could I not?

It is, unfortunately, a question many European Jews are asking themselves these days. The current situation in Europe leaves many with a sense of despair or hopelessness. The waves of violence and the vitriol espoused at public protests recall the most horrid of days in modern European Jewish history.

Those memories have led some to make comparisons to 1930s Europe. In my opinion, those parallels are not apt. As Deborah Lipstadt, a renowned Holocaust historian, argued in a recent *New York Times* op-ed: "These claims are ahistorical. They over-

state what is going on now and completely understate the situation in 1939."

Yet, denying the comparison to the 1930s in no way minimizes the severity of the situation today. The evidence is there for all to see: Jewish day schools and synagogues fortified by security, Nazi graffiti on the homes of Jews, beatings on the street in broad daylight. Jewish communities in Europe are under attack, and more must be done to combat it.

I would argue European leaders are, at last, coming to the same realization, because the main forces that threaten Jewish communities – right-wing extremists and Islamic radicals – also threaten the very existence of European democracy.

The recent wave of electoral successes of right-wing extremist and neo-Nazi parties has offered a wake-up call for Europe's political leadership. The resulting increase in awareness has led to greater focus on smarter politics and using the legal system to stem the growth of these groups. The best example is in Greece, where leaders of the right-wing Golden Dawn political party were recently arrested and declared a criminal gang.

There are legitimate questions about the sustainability of populist parties in the political mainstream. Geert Wilders' Party of Freedom in the Netherlands, which made major gains in 2010 elections, saw its popularity drop by a third in the 2012 elections. Front National leader Marine Le Pen has admitted her party can only establish itself in the political mainstream by distancing from its racist elements.

The wave of European jihadists travelling to and from Syria has also galvanized leaders. The United Kingdom has adopted a number of counter-terrorism policies, including enabling authorities to tear up British passports of Islamic State members entering the country. The Netherlands has introduced new measures to combat radicalization. France, which failed to properly keep tabs on Nemmouche despite prior warnings, has pushed for greater security co-operation within the European Union.

All these steps directly help secure Jewish communities in Europe. They will not, however, eradicate the problem.

The failed integration of immigrant Muslim communities in Europe remains

a major challenge and an impetus for anti-Semitism. Moreover, the general discourse about Israel, whatever the motives of those criticizing, leaves many European Jews uneasy. Many Jews have left Europe for this very reason.

But many have also stayed. The Jewish story in Europe is one of symbiosis and rejection. It's not a comforting notion, it's simply reality.

On the day after the shooting at the Jewish Museum, the Brussels Jewish community gathered together in front of the museum to stand together in the face of such brutal hatred. The absence of microphones meant most of the 2,000 there heard nothing. That didn't seem to matter. Everyone stood silently, most still in shock, reflecting on what had happened and what it means to our city.

As I headed home, I ran into many non-Jewish friends who had come on their own to the memorial. They shared my disbelief and horror. This was their tragedy as well, and I was not alone. ■

Toronto-born Joshua Goodman is a Brussels-based political analyst and radio host.

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Israel could help Jordan against Islamic State danger

SPENCER HO

Israel's Intelligence and Strategic Affairs Minister Yuval Steinitz last Sunday downplayed the prospect of Israel confronting Islamic State (IS) if it moves on Jordan, but confirmed that if the monarchy requested help, it would be in Israel's interest to answer the call.

"Jordan is a strong state, but still, if Jordan was truly in danger from these jihadist extremists and asked for our assistance – Israel has a very clear interest in the existence of Jordan," Steinitz told Israel Radio.

He added, however, that the success of Kurdish fighters, buoyed by U.S. airstrikes, in turning back IS advances, and even taking back a number of cities in northern Iraq, may indicate that the immediate threat to Jordan may have subsided.

Steinitz, who recently led a trip to the United States to discuss upcoming nuclear talks with Iran, emphasized that while Israel approved of U.S. President Barack Obama's plan to build a coalition to confront IS, Washington should not be distracted from Tehran's nuclear ambitions.

"IS is a threat for a few years; Iranian



Intelligence and Strategic Affairs Minister Yuval Steinitz

nuclear weapons will be with us, if Iran becomes a nuclear power, for dozens of years," he reasoned.

Last Friday, Channel 2 quoted unnamed Israeli diplomatic sources to the effect that Israel had told the United States that if IS began making inroads in Jordan, the Jewish state would not hesitate to act militarily.

In June, the news and opinion website the *Daily Beast* reported that senior

Obama administration officials told senators in a classified briefing that if Jordan were to face a military onslaught from IS, it would "ask Israel and the United States for as much help as they can get."

Despite its relative stability, Jordan has faced rising stress on the home front, with a million Syrian refugees currently residing within its borders and, experts say, a growing movement of jihadists and ultra-conservative Salafis.

The London-based newspaper *Asharq al-Awsat* reported that Jordanian security forces had arrested 71 radical activists belonging to Islamist organizations, including IS and Syria's al-Nusra Front, throughout the kingdom.

Hundreds of Jordanians are known to have travelled to Syria to fight in the uprising against President Bashar Assad, and some have joined extremist groups, including IS.

A video posted online in April depicted a number of Jordanian IS fighters, including a child, tearing up their passports and threatening to assassinate the "tyrant," referring to King Abdullah II.

Extremists have also targeted Jordan in the past. The Islamic State's precursor, known as al-Qaeda in Iraq, was found-

“

Despite its relative stability, Jordan has faced rising stress on the home front, with a million Syrian refugees currently residing within its borders

ed by a Jordanian national, Abu Musab al-Zarqawi. Under his leadership, the group carried out a triple bombing on Amman hotels in 2005 that killed more than 50 people.

A wary Jordan has taken steps to shore up its defences, forming a special task force to deal with possible IS threats, dispatching reinforcements to its border with Iraq and expanding anti-terror laws in June. ■

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ROSH HASHANAH FOOD

Sweet and savoury Sephardi chicken for Erev Rosh Hashanah

BEVERLY LEVITT
SPECIAL TO THE C.J.N.

When asked where he found the recipe for the sweet yet savoury stew that's a perfect entrée for Erev Rosh Hashanah, as well as the most requested dish at his restaurant in Madrid, Naomi Grill, Patrio Felsenstein shrugs. "It could have been anywhere. Chicken Tajin has been around for 1,000 years."

Felsenstein's Sephardi restaurant seems the culmination of the slightly sweet but mostly sorrowful journey his ancestors took as a result of Spain's infamous Inquisition of 1492. During that time, Jews were arrested for koshering their food, celebrating the High Holidays – practising their religion at all – and they dispersed to areas as

diverse as Northern Africa, the Middle East, the Mediterranean and, where Felsenstein spent his formative years, South America.

Perhaps the only sweet part of the journey was the exotic culinary habits they discovered which melded the best of the Spanish, Moorish and Jewish traditions, forging the exotic, complicated Sephardi cuisine.

Growing up in Caracas, Venezuela, where he didn't feel safe walking down the street – and where there were few, if any, kosher restaurants – Felsenstein dreamed of moving back to the land of his ancestors and opening a restaurant.

"There's a law that makes it easy for a family with a Sephardi tradition to return to Spain," he smiles, while sipping a glass of sweet fresh mint tea on the tree-lined patio of his restaurant. "And lots of Jews

are 'coming home.'"

A decade ago, Felsenstein and his wife, Vera Gavison, moved to Madrid, where he worked with Rabbi Moshe Bendahan supervising the production of kosher products including wine, olive oil, tuna, cheese and candies to serve the 35,000 Jews living in Spain.

There was no money to open a restaurant.

At that time, the only place you could be served kosher food outside the home was at the weekly barbecue at Masada, a Jewish weekend retreat and children's camp in the mountains north of Madrid. Because he loved to cook, Felsenstein began barbecuing for the young families and for the children.

A few years later, the Felsensteins and a

few other families founded a synagogue at their children's school in the suburb of La Moraleja, called Sinagoga del Centro de Estudios Ibn Gabirol (Synagogue of Ibn Gabirol school). Every Friday evening, they would gather to celebrate Shabbat. Felsenstein would prepare the ceremonial dinner.

During the last decade, some small, not always tolerable, Sephardi restaurants opened and closed in Madrid, so kosher visitors had to stumble off the plane with two bulging suitcases – one with clothes and toiletries, the other with kosher food.

When Vera's parents moved to Madrid from Caracas, Felsenstein and his father-in-law, Giuseppe Gavison, began talking about opening a restaurant.

CONTINUED ON NEXT PAGE



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CONTINUED FROM PREVIOUS PAGE

During the High Holidays, the Felsensteins and Gavisons will celebrate the 15th anniversary of their Naomi Grill.

Five days after Yom Kippur, they will build a sukkah in both locations to celebrate the joyous holiday of Sukkot. At Naomi Grill, they will serve a special menu.

"The name Naomi means 'my pleasure,'" Felsenstein muses as he cordially shows his visitor around the dining room, which embraces both modernity and antiquity. The tables and chairs are hand carved by the revered artisans of Toledo; the menus and art on the walls depict ancient, empty Spanish synagogues, including the tiny, jewel-like structure in Cordoba where the most famous of all Jewish philosophers, Maimonides, used to pray. To accessorize the emotion-filled setting is haunting Sephardi and Israeli music.

But all pales when you are treated to the impeccable, formerly forbidden kosher cuisine that Felsenstein has succeeded bringing back to Madrid after half a millennium of absence.

But it isn't Felsenstein who is doing the cooking.

With all the dedicated restaurateur's passion for food, he had no formal culin-

ary training.

"I learned to cook in my family," he shrugs. We held cooking competitions for fun.

"I knew I couldn't cook at Naomi Grill full time. So we looked high and low for a Sephardi chef. In our small Jewish community, there is a place where immigrants go to find jobs. It was fate I found Ariel Kars, who, is an amazing chef," he says, with a smile.

We're invited to sit down for dinner.

First we're served fresh sweet mint tea, popular in Morocco and Tunisia. The decorative brass pitcher is from Tangiers, Morocco.

"Before the restaurant opened, my parents went to the shuk ('little market') in Tangiers and bought all the serving accessories for the restaurant – tajine and kebab dishes, platters and bowls – so that everything looks authentic," says Vera Gavison, who has joined us.

Another Ariel, a friendly, helpful waiter who welcomes the opportunity to practise his English, arrives with the kemia – several small dishes overflowing with peppers and tomatoes (cocha salad) carrots with cumin, olives, eggplant – delectable flavours which, he explains are "part of their hospitality."

Next is the steaming, shallow pan with the cone-shaped lid, which, when removed, reveals our sweet and savoury Chicken Tajin.

Chicken Tajin

Adapted from Chef Ariel Kars and co-owner Patricio Felsenstein, Naomi Grill, Madrid, Spain. Marcona almonds are available in natural food markets, Mediterranean or Middle Eastern markets, or in the ethnic sections of supermarkets. Whole, blanched almonds may be substituted. Serves 4.

- 1 tbsp. olive oil
- 3 cups sliced Spanish onions
- 2 cloves garlic, chopped coarsely
- 1 1/2 tsp. ground coriander
- 1/2 tsp. ground cumin
- 1/2 tsp. ground ginger
- 1 cinnamon stick
- 1/4 tsp. saffron threads
- 2 tsp. brown sugar
- 1 1/2 tsp. salt
- 1/2 tsp. freshly ground black pepper
- 1 3-lb. chicken, cut in quarters
- 2 tsp. honey
- 1 tbsp. freshly squeezed lemon juice
- 3/4 cup pitted prunes
- 3/4 cup Marcona almonds, roasted w/oil and salt

Preheat oven to 350. In a large skillet with a heat-proof handle, heat the oil. Add onions, garlic, coriander, cumin, ginger, cinnamon stick, saffron, sugar, salt and pepper. Cook over a medium flame until onions are light golden brown. Add chicken; turn to coat with onion mixture.

Continue cooking until chicken is golden. Add honey, lemon juice, prunes and 1 cup hot water. Cover; place in oven. Cook for 45 minutes; sprinkle with almonds and olives; cook 15 minutes longer, or until chicken is cooked all the way through and sauce is rich and thick.

Place chicken in a serving tagine, pour sauce on top of it and top with almonds.

As soon as we finish one dish, Ariel arrives with the next – pastella (a puff pastry filled with chicken, almonds, onions and sultana raisins). Lebanis Hummus (the traditional hummus served with spiced meat), Chicken Cuscus, Paella Valenciana (made with vegetables and chicken) and a blended gazpacho soup.

The restaurant functions like a family: they're supportive of each other and happy to be part of this closely knit group.

"But the best part about finding the two Ariels is that they're both Israeli," Felsenstein says with a bittersweet smile. "After all our people have gone through, it is 'our pleasure' to hire our own." ■

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mini latke sliders

TIP

Fresh fruit platters, cupcakes and dessert trays are also available. Ask your consultant for details.

Rosh Hashanah, how sweet it is!

RANDY FINGRUT
SPECIAL TO THE CJN

At Rosh Hashanah, it is a tradition to refrain from eating bitter, sour or tart foods. This meaningful practice is meant to express our optimism for a sweet, enjoyable year. Thus, we enjoy honey, sweet carrots and ripe or dried fruits. These foods are seasonal reminders of all our hopes for the year to come.

In biblical times, meat was a luxury eaten only on holidays or for special celebrations. Meat was impossible to keep fresh in the hot climate and had to be prepared and eaten immediately after the animal was killed. The meat was most commonly boiled slowly in water in a large pot. Added to the pot were garlic and leeks, and then the meat was flavoured with cumin and coriander. The meat was served with the broth and was considered a meal worthy of serving honoured guests.

The less preferred method of cooking meat in biblical times was to roast the meat over an open fire. With the advent of more modern methods of preserving and

cooking meat, slow braised brisket became a traditional part of Rosh Hashanah for many families around the world. To extend the tradition and symbolism of sweet foods at the High Holiday table, the customary brisket as well as other meats and poultry can be prepared with sweet flavours added to the braising liquid, marinade, breading and sauce. It is imperative that we continue to enjoy this sweet tradition, as our delicious High Holiday meals will help connect us to the deeper meaning of the holiday.



Candied Salami

Enjoy this delicacy as an appetizer at dinner and again the next day, on a fresh challah bun, as main course at lunch.

- 1 1/2 lb. salami
- 16 oz. apricot jam
- 4 tbsp. yellow mustard
- 5 tbsp. fresh lemon juice, approximately 2 large lemons
- 2 tbsp. sugar
- chopsticks

Preheat oven to 375. Line up chopsticks on each side of one salami. Using a sharp knife, make vertical cuts along the entire salami. The chopsticks will ensure that you do not cut all the way through, leaving the bottom quarter intact. Repeat with the other two salamis.

Put the remaining ingredients in glass measuring cup. Cover and heat in microwave until melted and hot, stir to combine. Place each salami in a loaf pan sprayed with canola oil. If there is a lot of room around the salami, ball up aluminum foil to fill in space to keep sauce from burning.

Pour sauce over each salami, making sure that the sauce gets in between the slices. Bake for 45-60 minutes until all sauce is absorbed and salami looks candied. To serve, place on a platter with a sharp knife and a serving utensil and pass the platter around the table.

CONTINUED ON PAGE 52



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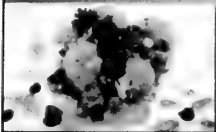
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Great for lunch or dinner

CONTINUED FROM PAGE 50

Love Me Tender Brisket

This sweet brisket is perfect for Rosh Hashanah. The addition of carrots is significant, as the word for carrots in Yiddish, *meren*, means "to increase" or "to multiply." There is no question that we all want both good wishes and good things to increase or multiply during the upcoming New Year.

- 1 can of pineapple tidbits,
- 1 tsp. pepper
- 1/2 cup soy sauce
- 1/2 cup honey
- 1/4 cup canola oil
- 1/4 cup fresh ginger, peeled and minced
- 1/4 cup dry sherry
- 2 garlic cloves minced
- 4 green onions
- 1 beef brisket, about 6 lb., trimmed of all visible fat
- 2 cups baby carrots

Pour the juice from the pineapple into an extra-large measuring cup or a bowl and reserve the fruit, covered, in the refrigerator. Combine the next 8 ingredients to make the marinade, mixing well. Place the brisket in an extra-large Ziploc freezer bag and pour in the marinade. Zip tightly and massage the marinade into the meat, making sure it covers the whole brisket. Place brisket in the refrigerator to marinate overnight, turning occasionally.

Line a roasting pan with foil and spray with canola oil. Place brisket, baby carrots and sauce into the pan and tent foil over it. Bake at 350 for 3-1/2 hours, or until the meat is tender. Baste the brisket hourly. Add in reserved pineapple and return to the oven until the pineapple is warm. Remove from the oven and let it sit for 10-15 minutes before slicing.

To serve, remove brisket to a cutting board and slice the brisket across the grain. Place slices on a platter and garnish with carrots and pineapple. Drizzle with sauce from the pan.

Note: The brisket is even better cooked the day before. Remove any fat from the sauce, baste brisket with the sauce and reheat at 350 for 1/2 hour to 1 hour.

Coconut Chicken Cutlets

Wonderful served both hot from the oven, as a first or second main course at dinner, or chilled and served over a salad or in a sandwich for lunch.

- 1 1/2 lb. chicken breast cutlets
- 1 can coconut milk
- 1/2 tsp. salt or to taste
- 1/2 tsp. roasted garlic powder
- zest of two limes
- 1/2 cup flour
- 1 cup or more sweetened shredded coconut
- coconut oil spray or canola oil spray

Place chicken breast in the coconut milk to marinate for one hour. Remove chicken and dry with a paper towel. Reserve coconut milk.

Preheat oven to 400.

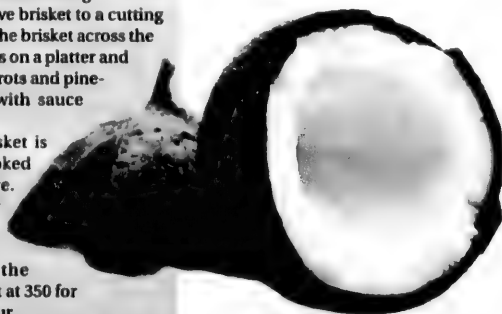
Add salt, garlic powder and lime zest to flour. Combine.

Arrange three bowls. The first with the seasoned flour, the second with reserved coconut milk and the third with shredded coconut.

Dredge the chicken cutlets first in the flour, then the coconut milk, allowing the milk to run off the cutlets, then lastly into the coconut. Use your hands to pat down the coconut onto the cutlets making sure they are totally covered.

Prepare baking sheets with foil and generously spray foil with coconut oil or canola oil. Place prepared cutlets onto the baking sheet and lightly spray the top of the cutlets with the canola oil.

Bake for 10 minutes and turn cutlets over and bake for 10 more minutes depending on thickness of the cutlets. Cutlets should be cooked through, with no pink colour, and the coconut should be golden brown. ■



The sides have it



DAPHNA RABINOVITCH
SPECIAL TO THE CJN

As my extended family (I include all my close friends in this category) grows and matures, I find myself paying particular attention to the salads and vegetables I serve when I entertain. There's no question that my guests look forward with relish to whatever roast I serve, but I am keenly aware that many around my dinner table, for a variety of reasons – health, weight, vegetarian inclinations – are taking smaller and smaller portions of the main course and commensurately larger portions of the vegetables and greens.

During the summer, when the pro-

duce is gorgeous and delectable, it's easy to concoct a dinner of sliced tomatoes, some luscious creamy cheese spread over top, and a variety of salads. Indian summer and the early autumn too, when Rosh Hashanah falls this year, offer their own cornucopia of possibilities.

Apples and pears are plenty, a tantalizing array of squash is starting to make an appearance, robust tomatoes beseech you for one last hurrah, and the cool citrus fruits are standing in line for their own call to glory. With that in mind, I've included some choices for soups, side dishes and salads, each of which has its fair share of either apples or honey to ensure the sweetest possible new year.

Jerusalem Artichoke Soup With Challah Croutes

The apples lend this creamy soup a velvety sweetness while the challah croutes add a welcome note of crunch. Although Jerusalem artichokes require a certain amount of work, the end result is well worth it. As a bonus, this soup can be made up to two days ahead.

- 3 tbsp. extra virgin olive oil
- 2 large onions, coarsely chopped
- 2 large leeks, white and light green parts only, halved and sliced into half moons
- 3 cloves garlic, minced
- 1/2 cup peeled chopped apple
- 2 lb. Jerusalem artichokes, well scrubbed, peeled and cut into 1-in. pieces
- 1/2 tsp. each salt and pepper
- 6 cups chicken stock

Croutes

- 3 tbsp. extra virgin olive oil
- 3/4 tsp. rubbed sage
- 3 cups cubed challah bread

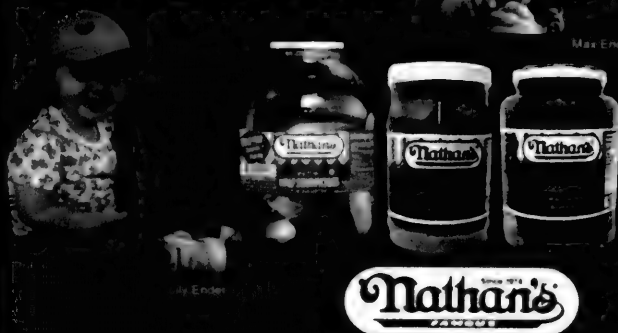
Heat the oil in a large Dutch oven set over medium-low heat. Add the onions, leeks and garlic; cook, stirring, until softened, about 10 minutes. Stir in the artichokes, apple and salt and pepper. Bring to a boil. Reduce heat and simmer, covered, until the artichokes are very soft, about 45 minutes.

In batches, puree the soup in a food processor or blender until smooth and velvety. Reheat over low heat.

Croutes: Heat the oil in a large non-stick skillet set over medium heat. Stir in the sage for 1 minute. Add the bread cubes and cook, shaking the pan often or stirring, until crisp and golden, about 5 minutes.

Serve in bowls, topped with the croutes. Makes 8 servings.

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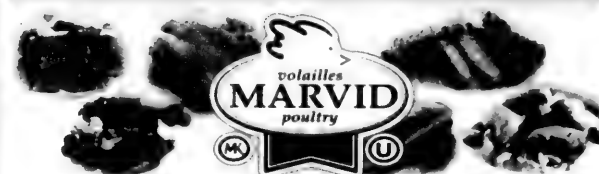
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CONTINUED FROM PREVIOUS PAGE



Arugula Salad With Avocado, Orange And Mint

This glorious salad is good any time during the fall and winter months. It is especially good if you're serving a rich main course. I also love to serve it with roasted young carrots (not baby carrots) that I coat in oil and roast in a 400-degree oven for about 40 minutes.

- 12 cups arugula leaves (1-5 oz. package)
- 1/3 cup mint leaves
- 3 navel oranges
- 3 ripe avocados

Dressing:

- 2 tbsp. freshly squeezed lime juice
- 2 tbsp. chopped fresh cilantro
- 1 clove garlic, minced
- 2 tsp. honey
- pinch ground coriander
- 1/4 tsp. each salt and pepper
- 1/3 cup extra virgin olive oil

Make the dressing: In a small glass measuring cup, whisk together the lime juice, cilantro, garlic, honey, ground coriander, salt and pepper. Gradually whisk in the oil until emulsified. Set aside at room temperature for up to 8 hours.

Place the arugula and mint leaves in a large serving bowl. Cut the bottom and top off each orange. One at a time, place on a cutting board. Following the natural curve of the orange, slice away the outer peel and the white pith without cutting away too much of the juicy flesh. Working over the bowl of arugula, and allowing any juices to fall into the bowl, cut between the membranes to free each orange segment. Repeat with the remaining oranges.

Just before serving, cut each avocado in half; remove the pit. Slice each half into thin slices and add to the field greens. Pour the dressing over and toss gently until the greens, orange segments and avocado are well coated. Makes 8 servings.

Apple Celery Soup

I implore you not to be put off by the seeming strangeness of the apple and celery combo! The soup is absolutely scrumptious and plays up the strength of the season. It is a beautiful first course for any meat meal.

- 2 tbsp. extra virgin olive oil
- 5 stalks celery, with leaves, washed and cut into 1-in. pieces
- 2 large onions, coarsely chopped
- 2 large apples, peeled and cut into bite-sized pieces
- 1 large clove garlic, minced
- 1-1/2 tsp. dried thyme
- 1/2 tsp. each salt and pepper
- 5-1/2 cups (approx.) chicken stock

Heat the oil in a Dutch oven set over medium-low heat. Add the celery, onions, apples and garlic. Cook, covered, for 8 minutes. Stir in the thyme, salt and pepper until well distributed. Pour in the chicken stock. Bring to a boil. Reduce heat and simmer, covered, until the apples and celery are very tender, about 30 minutes.

In batches, puree in a food processor or blender until very smooth and velvety, adding up to 1/2 cup more stock if the mixture is too thick. Reheat over low heat. Makes 8 servings.



CONTINUED ON NEXT PAGE

A roasted delight

CONTINUED FROM PREVIOUS PAGE



Roasted Cauliflower With Apples And Honey

I know, I know, this recipe only yields enough for 4 servings but it's so good I wanted you to have a base to be able to make it all winter long for easy meals for your families. However, it doubles and triples easily, so you'll be sure to have enough for your larger gatherings. You will not have to double and triple the oil, however, just make sure the cauliflower, apples and onion are well coated

- 1 large head of cauliflower, cut into small florets (7-8 cups)
- 1 large red-skinned apple, cut into bite-sized pieces (about 2 cups)
- 1 1/2 red onion, cut into thin slices
- 1/4 cup extra virgin olive oil
- 3 tbsp. honey
- 1/2 tsp. each salt and pepper

Preheat the oven to 425. Line a large, rimmed baking sheet with aluminum foil; set aside.

In a large bowl, toss the cauliflower florets, apple chunks and red onion with the olive oil, honey, salt and pepper until the vegetables and fruit are well coated. Transfer to the prepared baking sheet, making sure they are in a single layer.

Roast in the centre of the preheated oven, stirring once or twice, until golden and soft, 40 to 45 minutes. Makes 4 servings.

Parsnip Mash With Mustard And Honey

- 2 lb. parsnips, peeled and cut into 1-in. pieces
- 1/4 cup margarine
- 2 tbsp. chicken stock
- 1 1/2 tbsp. Dijon mustard
- 1 tbsp. honey
- 1/2 tsp. each salt and pepper

Combine the parsnips in a large pot of salted water. Bring to a boil over high heat. Reduce heat to medium and boil gently, until very soft, 10 to 15 minutes. Drain well.

Transfer the parsnips to a food processor fitted with the steel blade. Add the margarine, chicken stock, mustard, honey and salt and pepper. Pulse until the mixture is very smooth and pureed. Serve immediately. Makes 4 servings. ■

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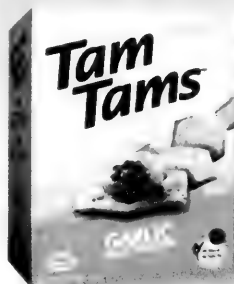
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Breaking the fast with Lori Rapp

NORENE GILLETZ
SPECIAL TO THE CJN

Secrets from Lori Rapp's Kitchen has taken Lori more than 20 years to write. Time and time again, people would ask her to share a particular recipe. Lori's pat answer was, "You do realize that this is how I earn my living. Just be patient. As soon as I part ways with La Cuisine, I will gladly share my recipes with everyone." It took Lori 21 years to keep her word.

In her new cookbook, she shares her bestselling recipes along with tales of her culinary career as a caterer in Jerusalem. The book is being distributed in Canada by Israel's Judaica in Toronto.

Formerly from Toronto, the Rapp family moved to Jerusalem in 1986 with their five sons. In 1991, Lori and her husband, Marvin, launched their catering business, La Cuisine, from their modest three-bedroom apartment. They eventually expanded their cottage company to include a bakery and two retail shops.

The recipes are enticing: Savory Bread Pudding, Salmon Fillet in Puff Pastry, Mediterranean Quiche, Chocolate Caramel Tart, Apple Torte, Apple Strudel made with hand-stretched dough, Alfajores Cookies (Argentine caramel sandwich cookies), Cheese Brownies, Chocolate

Mousse Cake, Danish Pastry, Orange Date Muffins, even Malabi, a Middle Eastern milk pudding perfumed with orange flower water. Colour photos are included throughout the book.

The book is an interesting read for anyone who thinks catering is a snap. Lori recalls getting phone calls from the bank asking for the next payment, when the only catering job in the near future was preparing the Shabbat meals for that week for her family!

This warm and wonderful culinary memoir is packed with special memories of their years of catering, both the good and the bad. It's a Foodoir – (noun): "a written description of someone's experiences which includes recipes or focuses on food... foodoir is a blend of food and memoir." (Buzzword from Macmillan Dictionary)

Although Lori and Marvin Rapp are no longer in the catering business, they're still cooking up a storm. This past summer, they worked at Camp Moshava in Indian Orchard, Pa., where they fed 1,200 mouths from the dairy kitchen at each meal. Two of her five sons are in Israel in the Israel Defence Forces.

I asked Lori to recommend a suitable menu for breaking the fast. She replied: "Pasta salad, quinoa salad

and one of the salmon dishes such as oven-poached or teriyaki are easily made before your strength starts to wane from fasting. Of course, an easy tea bread such as your Nutritious Carrot Cake is excellent with a glass of orange juice (or a 'T'chaim' as they call it in my house) – it's great for the first few bites of break-the-fast."

Lori recalled: "Years ago, when we began catering from our home, salmon was considered a rare treat, only available from a few select distributors and retailers and only frozen – definitely not fresh. Marvin and I would drive halfway across the city to Jerusalem's wholesale market to schlepp home cartons of our precious Norwegian catch. The first destination for our 5-6 kg (11-13 lb.) salmon was usually our spanking clean, disinfected bathtub, where they were left undisturbed to thaw at a nice, leisurely pace.

"The timing of cooking salmon is a very personal thing – in my mind, the worst sin of all is overcooking. My recipes call for the salmon to be perfectly cooked on the outside and slightly undercooked on the inside part of the belly – which is how I adore it. However, if the thought of slightly undercooked salmon makes you squeamish, leave it in the oven 10-15 minutes longer."

Whole Oven Poached Salmon

- 1 whole 5-6 kg (11-13 lb.) salmon, gutted and cleaned (if it was frozen, make sure it is completely thawed)
- 1 large onion, chopped
- 1 large carrot, chopped
- 2 stalks celery, chopped
- 1 bunch parsley
- 3 tbsp. kosher salt
- 2 tbsp. whole black peppercorns
- about 1 tbsp. garlic powder
- about 1 tsp. dried thyme
- 8 bay leaves
- 1 bottle semi-dry white wine (I used Carmel Hock)

Preheat the oven to 375. Tear off a double layer of the heaviest, widest aluminum foil you can find in a length that is a bit more than double the length of the salmon. Lay down the two layers of foil, one on top of the other, across a baking

sheet that will fit into your oven. If the fish is longer than the width of your oven, don't worry – you'll be making it fit. Lay the salmon down in the middle.

Place half of the chopped vegetables and the parsley inside the fish's cavity, and the other half all over the top. Sprinkle on all the spices. Fold the two long sides of foil together over the top of the fish, and then roll up and seal the foil along the sides, leaving one spot open to pour in the wine.

Pour the wine in carefully, slowly at first to make sure you sealed all the foil shut so that no wine spills out, and then seal it all up. Place the foil package of fish gently on an angle on the baking sheet, so that it will enter your oven with the longest angle possible.

Put the pan with the fish carefully into the oven – don't let the foil tear

along the sides of the oven, ease it in gently. You might have to carefully bend the tail part up and hold it while you shut the oven door against it.

Bake the fish for 55 minutes.

When you take the fish out of the oven, open the foil package just a little bit on the top for the steam to escape and let it cool to room temperature. Then close it back up, leaving the salmon to sit in all the juices with all the vegetables and spices, and refrigerate it overnight.

The next day, open up the package over the sink, pouring off all the juices, and carefully pull off all the excess spices, the vegetables, and all the outer skin of the fish. Slide it onto a serving platter, and decorate it with sprouts, lemon slices or fresh herbs. Serves a large crowd.

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Quinoa And Fruit Salad

Lori fell in love with quinoa as soon as it became available in her neck of the woods. Not so all her catering customers – many of them made a face when she suggested quinoa salad for a party, but they were easily won over as soon as they tasted this one. You can vary the fruits with the season. Be sure to try it with strawberries, kiwi, mango, nectarines, fresh apricots or pineapple. Pomegranate seeds are appropriate for the High Holidays.

- 1 1/2 cups uncooked quinoa,
- 1 cup dried cranberries, raisins, currants or dried blueberries
- 2 cups seeded grapes, halved
- 1/2 cup pomegranate seeds
- 3 onions, chopped
- Dressing:**
- 1/3 cup olive oil
- 2 tbsp. mayonnaise
- 1 1/2 tbsp. lemon juice
- 2 cloves garlic
- 2 tsp. curry powder
- 1/2 tsp. salt
- 2 heaping tbsp. fresh coriander, chopped

Cook quinoa according to directions. Put all the dressing ingredients into a processor and blend until it's smooth.

Norene Gilletz's Nutritious Carrot Cake

When Lori got married in 1981, everyone she knew was cooking out of the most popular book at the time for the kosher kitchen, *Pleasures of your Processor* (now out of print). She thinks that it was even the first engagement gift that she received. She went through the book, cover to cover, the first few years in her kitchen, and still uses many of the recipes today. This carrot cake was always a crowd pleaser in their bakery – simple, moist and tasty. Some of her customers showed up like clockwork for their carrot cake, and nothing else. If you want an even healthier version, it works really well with whole-wheat flour. This recipe has been adapted from *The New Food Processor Bible* (Whitecap) by Norene Gilletz.

- 3 carrots, trimmed and peeled
- 1 apple, peeled and cored
- 3 eggs
- 1 1/4 cups sugar
- 1 cup canola oil
- 2 cups flour
- 2 tsp. baking soda
- 1 tsp. baking powder
- 2 tsp. cinnamon
- 1 cup raisins

Preheat the oven to 350. Spray a fluted tube pan with non-stick oil spray and dust with flour.

Grate the carrots and the apples and measure them together to equal 2 cups.

Whisk together the eggs and sugar in a bowl until the mixture is light and fluffy. Whisk in the oil.

Mix together the flour, baking soda, baking powder and cinnamon in a separate bowl. Then add it to the first bowl and mix just until the flour disappears. Add in the raisins.

Pour the batter into the pan.

Bake the cake for about 40-50 minutes, until the cake tests done (until a toothpick or skewer inserted into the centre of the cake comes out dry).

Lori's secret: In the bakery, we used to glaze this cake with a white fondant icing. (Ready-made fondant can be purchased in a bakery supply store.) Simply put about 8 oz. of white fondant in a heatproof glass bowl or cup and heat it with a small amount of water. Heat it in 30-second bursts in the microwave, stirring after each time until it's completely smooth and melted. Some fondants are stiffer than others and will require a bit more water, while some might be so runny to begin with that you shouldn't add any water at all. Use your judgment so you have a nice icing consistency. Pour it carefully onto the very top of the Bundt-shaped cake, and let the fondant drip gracefully down the sides. Serves 12. ■



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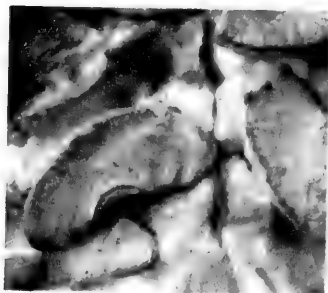
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Easy to make pareve dessert



SYBIL KAPLAN
SPECIAL TO THE C.J.N.

A couple of years ago, I discovered clafoutis, the baked French dessert of fruit covered with a batter and baked and served warm.

What I loved most was that it was good year around, it could be made pareve and it looked elegant. I make mine in a blender.

This is a great dessert for the High Holidays.

Master Clafouti

- ☐ 1 cup non-dairy creamer or pareve whipping cream (preferably without sugar)
- ☐ 1/3 cup sugar or diabetic sugar substitute
- ☐ 4 large eggs
- ☐ 1 tsp. vanilla
- ☐ 1/2 cup flour
- ☐ fruit, such as plums, nectarines, cherries, apples to cover baking dish

Preheat oven to 350. Butter or grease a baking dish or deep glass pie plate.

Place non-dairy creamer or whipping cream, sugar or sugar substitute, eggs, vanilla and flour in a blender or food processor and blend until smooth.

Place fruit overlapping in bottom of baking dish. Pour batter on top. Bake 30-40 minutes.

Serve warm or at room temperature. Depending on the season, this works for peaches, plums, nectarines, cherries, pumpkin, pears and apples.



Clafouti With Peaches

- ☐ 6 large sliced peaches
- ☐ 2 1/4 cups non-dairy creamer or whipping cream
- ☐ 3 eggs
- ☐ 3 egg yolks
- ☐ 1 1/2 tsp. vanilla
- ☐ 6 tbsp. sugar or sugar substitute
- cinnamon

Grease baking dish. Preheat oven to 350. Place peach slices on bottom of baking dish. Whisk together non-dairy creamer or whipping cream, eggs, egg yolks, vanilla and sugar. Pour over peaches. Sprinkle on cinnamon.

Bake 30-40 minutes until knife inserted in the centre comes out clean. Makes 6-8 servings. ■

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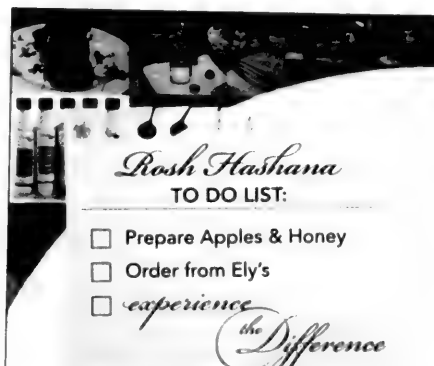
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The state of Israeli film

JORDAN ADLER
SPECIAL TO THE CJN

Over the past decade, Israel has brought audiences around the world some of the finest and most compelling films. Its four Academy Award nominations for foreign language film within the last 10 years – as many nominated titles as France, Germany and Canada in that period – gave the country's film industry more attention on the world stage.

However, unlike most other countries, Israel can boast that teamwork is a major reason for its growing reputation in world cinema. For instance, four directors made the two Israeli titles that had their North American premieres at the Toronto International Film Festival this month.

Sharon Maymon, who co-directed *The Farewell Party* with Tal Granit, says he prefers working with a partner behind the camera.

"We're doing all the writing together, the storyboarding together," Maymon told *The CJN* before a panel discussion with Israeli talent from TIFF on Sept. 8. "Even if the actors want to talk to someone, they

come to both of us."

These collaborations behind the camera have been a big reason why Israel's film output has seen such big gains around the world, says director Shlomi Elkabetz. Elkabetz made TIFF selection *Gett*, the *Trial of Viviane Amsalem* with his sister, Ronit. That title premiered as part of the Directors' Fortnight at the Cannes Film Festival to good reviews.

"The more films that were made [in Israel], the conversation between directors became more alive," Elkabetz says. He notes that friendly competition among the nation's filmmakers later resulted in an interest in working together.

Maymon and Granit, meanwhile, have made four films together, including *The Farewell Party*. The dark comedy, which deals with euthanasia, was inspired by the death of Maymon's ex-boyfriend's grandmother.

The director says that he was with her in the hospital on the day that she died. When the paramedics arrived and tried to resuscitate her, it felt absurd, he says.

"I don't think about [*The Farewell Party*] as controversial," he says. "The film is not

against euthanasia. It's just raising the subject. It's a comedy... it's a very heavy subject so we wanted [the film] to be a bit lighter."

Gett, the *Trial of Viviane Amsalem* also deals with a provocative topic: Israel's marriage laws. In the drama, a woman applies to separate from her husband, only to get resistance from him and the courts.

Gett is the final installment in a trilogy of sociopolitical films that the Elkabetz siblings have directed.

"Israeli cinema is dealing with subject matter that is happening now," Shlomi Elkabetz tells *The CJN*. "It is interesting to see the different points-of-view from one place. The cinema is more interesting."

The sociopolitical drama is making waves back in Israel. In November, the brother-sister directing duo will take part in a conference about Israel's religious laws, says Elkabetz. The event will involve the minister of justice and several members of Israeli parliament.

Gett required 10 years of collaboration between the siblings. Elkabetz says that there is "a secret language" between him and Ronit – although they occasionally argue over which takes to use in the final cut.

The Israeli films *The Farewell Party*, left, and *Gett*, the *Trial of Viviane Amsalem* were both co-directed.

With a man and woman writing and directing a film together, Maymon adds that there is greater perspective surrounding characters from both genders. "She is bringing in the woman's point-of-view," he says of Granit. "When you see a woman, it's really a woman [behind her]."

Israeli films made with co-director teams are becoming more popular, even in niche genres. The team of Aharon Keshales and Navot Papushado saw much success for *Rabies*, deemed Israel's first horror film.

Their second collaboration, *Big Bad Wolves*, was also a bit hit in Israel. The dark comedy-thriller got a limited release in Canada and the United States after director Quentin Tarantino deemed it the best film of 2013.

Meanwhile, the 2009 Oscar-nominated thriller *Ajami*, had both an Israeli (Yaron Shani) and a Palestinian (Scandar Copti) behind the camera.

"In Israel, there is a lot of subject for cinema," Maymon says. "In cinema, you need conflict. And Israel has lots of conflict."

The good news is that little of this conflict is happening between the creative duos behind the camera. ■

Play examines taking the right path or the easy one

SHERI SHEFA

sshefa@thejc.ca

Actress Tamara Podemski is starring in a production that highlights the modern-day struggle between choosing what is good for our health and environment, and what is good for our economy.

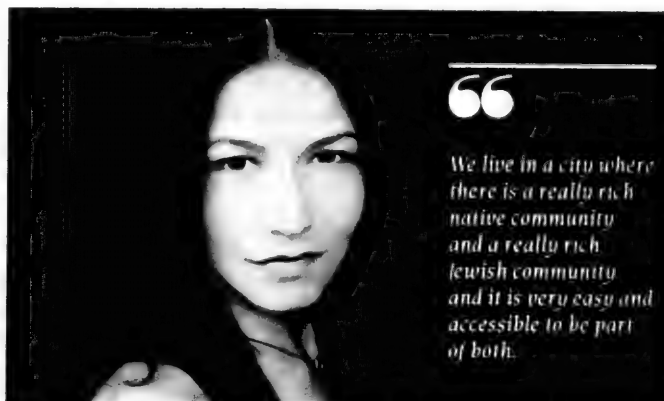
Although based on an adaptation of Florian Borchmeyer's and Thomas Ostermeier's production of *An Enemy of the People*, written by Henrik Ibsen in 1882, the subject matter is still relevant today.

"I think that it really is a big theme in the play of how we reconcile our responsibilities with our morals and our ethics and how it is actually not a fixed thing," said 36-year-old Podemski, who plays the wife of Dr. Thomas Stockmann, Katherine.

The Tarragon Theatre production, running until Oct. 26 in Tarragon's Main-space, is set in a 21st-century spa town. Stockmann has discovered that the baths' drainage system in a newly built bathing complex is contaminated, but going public with his results would destroy the town's economy.

When his brother, who is also the town's mayor, tells him that the necessary repairs would be too expensive and tries to keep him from exposing his findings about the potential health crisis, Stockmann must decide whether to take the right path, or the easy path.

"Tar sands, climate change, fracking, pipelines, Walkerton, the cod and salmon fisheries, tailing ponds and ethical oil, all



Tamara Podemski

came to mind as I experienced this production. I knew instantly that we had to produce it," said Richard Rose, Tarragon's artistic director, in a press release.

Podemski, born and raised in Toronto's Bathurst Street and Wilson Avenue area to an Ojibway mother and an Israeli father, has enjoyed a 20-year career on screen and stage – most notably in the Broadway musical *Rent*.

Podemski also won the Special Jury Prize for Acting at the 2007 Sundance Film Festival for her role in the film *Four Sheets to the Wind*, as well as an IFC Spirit Award nomination for best supporting actress in 2008.

Speaking about her latest role, playing a wife and mother, Podemski said she can

relate to her character.

"The interesting parallel is that we've made the Stockmanns younger, so they're two young parents and [Mrs. Stockmann] had a baby about six months earlier. In real life, I have a baby of two months so I fully understand all the parts of what it is to juggle a household," she said.

"When you have a family, all of a sudden all your ideas about the world and about what you used to stand on a soap box and preach, everything bends and warps slightly and you have to provide for a family and have the love and responsibility and duty of a mother. You're still trying to be true to yourself and stand up for what you believe in.

She said the subject matter of the play is so heavy that it has led to intense conversations between the cast members.

"Everyone brings their own experience. We have quite a few parents that are in the show and it's very rich material to pull from and we all have our own personal experience."

Podemski also spoke about her personal experience growing up in a home that observed both her Jewish and native cultures.

"It's never been a challenge for me. I think it's much harder for other people to wrap their heads around. Myself and my sisters... we look native, so we've always been more easily identifiable as that, but we grew up deeply immersed in the Jewish community in Toronto. We live in a city where there is a really rich native community and a really rich Jewish community and it is very easy and accessible to be part of both," said Podemski, who is completing a degree in aboriginal studies and Hebrew literature at the University of Toronto.

"I think the only challenge was sometimes within the community, and certain ideas that community has about authenticity or membership, which is really just details and not about what is inside and where your faith lies... I've been a Jew all my life and no one has ever been able to take that away from me." ■

For tickets to *An Enemy of the People*, call 416-531-1827 or visit www.tarragontheatre.com.

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Study of ethical decisions is timely for Rosh Hashanah

MARTIN LOCKSHIN
SPECIAL TO THE CJN

Why do good people differ on ethical questions? Jonathan Haidt, a social psychologist at New York University, whose title is professor of "ethical leadership," attempts to shed light on this problem in *The Righteous Mind: Why Good People are Divided by Politics and Religion*. Based on many academic studies, by Haidt and others, the book is still easily accessible to the intelligent layman and, I feel, of interest to Jews as we approach the Days of Awe.

But before I get to that, an aside about the second half of the book, which is partially based on flimsy archeological evidence cited by anthropology professors to prove their theories about human society hundreds of thousands of years ago. I could not help chuckling when Haidt cited a theory that at some point during the last half million years, people started to create "reverse dominance hierarchies," in which the rank and file banded together to dominate and restrain would-be alpha males.

Haidt comments that this alleged turn of events is "uncannily similar to Marx's dream of the 'dictatorship of the proletariat.'" Of course it is! Scholars who have been influenced by the writings of Karl Marx are bound to reconstruct ancient human development in Marxist terms.

But in the first half of the book, Haidt sticks much more convincingly to the here and now. Haidt, his students and his colleagues observed people who were asked to make ethical judgments about situations where there was no clear right answer. They concluded that people almost always made ethical decisions intuitively, without reasoning through the questions that were posed.

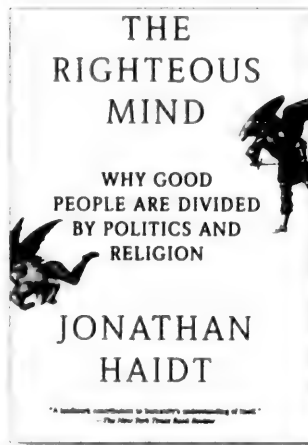
When asked to justify their choices in

rational terms, people were often totally unable to do so. At best, after answering based on hunches or feelings, people come up with rationalizations. When challenged with counter arguments, almost no one could explain why they preferred one ethical argument over the other. The test subjects were university students from good colleges who, one would hope, would be capable of rational thinking and argumentation.

Haidt's findings are disheartening. He even found that external stimuli affected interviewees' responses to ethical questions. If students were interviewed in a room with a foul smell, their ethical judgments were skewed in one direction. If the students were instructed to wash their hands vigorously before they were asked ethical questions, different results ensued. Other experiments showed that once people develop hypotheses on any issue, no matter how trivial, they almost always search for confirmatory evidence and do not look for evidence that could challenge their hunches.

It is timely to consider these findings as Rosh Hashanah draws near and we enter the season where Judaism encourages us to be introspective. One chapter title in the book, "Our Bodies Guide our Judgments," sounds similar to the claim of a 13th-century Jewish thinker, the anonymous author of *Sefer ha-Chinuch*, who famously wrote that our minds are guided by our bodies, and argued that ritual is important not because it reflects our beliefs, but because our ritual behaviour implants ethical ideas into our minds. In other words, don't think that ritual actions reflect our cognitions; rather, we act in a certain way in order to implant thoughts and beliefs in our minds.

Other parts of Haidt's message are also appropriate for the season. Haidt explains that communities are important because



The Righteous Mind: Why Good People are Divided by Politics and Religion
Jonathan Haidt

(Vintage Books, a division of Random House)

“

People almost always made ethical decisions intuitively, without reasoning through the questions that were posed.

they provide members with "moral capital," which he describes as "the degree to which a community possesses interlocking sets of values, virtues... and technologies that... enable [it] to suppress or regulate selfishness and make co-operation possible."

While Haidt does not promote any form of organized religion, he understands the value of religious communities. The moral benefits of religion result, he argues, from "how enmeshed people [are] in relationships with their co-religionists. It's the friendship and group activities carried out within a moral matrix that emphasizes selflessness" that bring out the best in people. He adds that "even today, markets that require very high trust to function efficiently (such as the diamond market) are often dominated by religiously bound ethnic groups (such as ultra-Orthodox Jews) who have lower transaction and monitoring costs" (such as legal costs), since they know they can rely on each other.

While introspection and self-improvement are difficult, Haidt says, they are possible. He uses the metaphor of the rider (= the human mind) on top of the elephant (= the human body and/or intuitive human hunches). Most of the time, the rider is at the mercy of the elephant, but sometimes she or he can exert control and change the elephant's direction. In some of Haidt's experiments, a few people do rethink issues and abandon their initial positions.

In his writings on Rosh Hashanah, Moses Maimonides taught us that part of the function of the shofar is to declare: "Wake up you sleepers from your sleep and you slumberers from your slumber. Search your deeds and return in penitence."

We need the loud cry of the shofar to give us a jolt to help us stop relying on hunches and strive for something deeper. Shanah tovah! ■



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Playwright's new work examines "queer divorce"

JODIE SHUPAC
jshupac@thecjn.ca

In portraying the dissolution of a lesbian marriage in her new play, *Freda and Lem's Best of the Week*, playwright Lois Fine grapples with questions about divorce generally and the particularities of "queer divorce."

Freda and Lem's, directed by Judith Thompson, began its run Sept. 13 at Buddies in Bad Times Theatre, and will continue until Oct. 5.

Told through the eyes of Lem, who Fine calls "a butch dyke," *Freda and Lem's* is the story of two women who share kids, and decide to end their marriage.

Fine, 55, herself a mother divorced from a same-sex partner, said the play is meant to give a highly specific account of one family, and that she had no intention of making them "be every queer family."

"Is there a typical divorce story?" Fine mused, speaking to *The CJN* by phone. "I mean, if you take two straight couples, their divorces are going to be very different from each other."

In the same breath, she acknowledged that there are elements of splitting up that seem especially germane to a same-sex couple.

"As queer people we're always aware," she said, "and our children, too...that we're being watched. That it's one wrong move and people are like, 'aha, they shouldn't have had kids.' So you almost have to compensate for that by being like, 'when we divorce, we're going to do it right...' It's almost like we delude ourselves that our kids won't notice, because we'll still be friends, still have Shabbat dinners together."

And, because, for two women, "it's very



Lois Fine

much a conscious choice to go out and have kids and figure out how to do it," breaking up a marriage can trigger a lot of guilt.

"There's often this illusion or hope that we can do it better...this feeling that these kids are so wanted...I mean, there are no accidents in a lesbian family. So then it's like, what are we doing to these kids?"

The play was developed as part of the Buddies in Bad Times' artist residency program, and marks the first major writing project for Fine, who is on sabbatical from her job as director of finance at YWCA.

Though *Freda and Lem's* doesn't address legal issues, Fine has been involved in LGBTQ activism. She and her former partner were part of the effort that pushed the Ontario Court of Appeal, in 2007, to grant the lesbian co-mother status, meaning two women can put their names on their child's birth certificate, rather than one woman having to legally adopt the baby.

The play does draw on some aspects of Fine's life, but she stressed it's not meant to be autobiographical.

"It might have started off more like my story, but it has [in workshoping the play and developing the story] evolved... the characters are not the people I've had relationships with."

Interestingly, Fine's 22-year-old daughter Sadie Epstein-Fine plays the daughter of Freda and Lem, something Fine said can be difficult to watch.

"She's playing a kid who's devastated [by the divorce] and it's a very believable performance," she said. "My heart is in my throat watching it, every day... we did go through divorce with her and that affects my heart...but hopefully, in some ways, it's also healing [to act in the play]."

Like Fine and her ex, the characters in the play are overtly Jewish, and there are several scenes in which the family lights Shabbat candles and takes turns recounting their best moments of the past week – a ritual after which the play got its name.

Ultimately, in closely examining divorce and its attendant complexities, *Freda and Lem's* doesn't seek to provide solutions, but rather an honest look at the experience, in a way Fine hopes will resonate with people of any sexual orientation.

“

It might have started off more like my story but it has evolved... the characters are not the people I've had relationships with.

"[For any couple divorcing,] there's this desire to do the best for your kids. But there comes the question, 'Is that really possible? Is it deluded?' And I don't know...I think I'm more comfortable asking questions than I am imposing answers right now," Fine said.

"What I am sure about is that the play isn't shying away from the fact [divorce] is really hard on everyone." ■

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Eye on Arts

by Bill Gladstone

LEONARD COHEN TO BE FETED IN ABSENTIA IN OTTAWA FOR HIS 80TH BIRTHDAY

Professor-poet Seymour Mayne of the University of Ottawa's department of English, is the MC for a celebration of iconic poet-songwriter **Leonard Cohen's** 80th birthday. The group **Tower of Song** will perform Cohen's best-loved songs and various poets will read from Cohen's poetry in different languages.

Although Cohen, who is reportedly about to release a new album in Los Angeles, "won't be able to be there in person, he has asked me to convey his brachot to the performers and celebrants," Mayne advises. Cohen was born in Montreal on Sept. 21, 1934. Cafe Nostalgie, 601 Cumberland St. (on the University of Ottawa campus), Sunday Sept. 21, 7:30 p.m. Free admission.

Film Society: The Toronto Jewish Film Society presents two screenings of *Strange Fruit*, director **Joel Katz's** 2002 documentary about singer **Billie Holiday's** powerful 1939 rendition of the song of that name, written by **Abel Meeropol**, a Jewish school-teacher from the Bronx. Co-presented by the United Jewish Peoples' Order (Toronto), with discussion by music educator **Jonnie Bakan** and **Prof. Warren Crichlow**. \$15, \$10. Miles Nadal JCC, Al Green Theatre, Sunday Sept. 21, 4 p.m. and 7:30 p.m.

Names in the News

Playwright **Jennifer Wise** was recently named winner of the 2013 Canadian Jewish Playwriting contest for her play *The Girl Rabbi of the Golden West*. It explores the story of a 19th-century synagogue with a female rabbi in Victoria, B.C. It was to receive a professionally directed and acted workshop in Toronto this week.

Names in the News II

More than 300 Hollywood heavyweight actors have signed an expression of support for Israel's right to defend its people against the terrorist organization Hamas, and of empathy for the loss of all innocent lives. The "Creative Community for Peace" pledge, which ran in major industry publications such as *Billboard*, *Variety* and the *Hollywood Reporter*, was signed by **Minnie Driver**, **Kelsey Grammer**, **Kathy Ireland**, **Bill Maher**, **Roseanne Barr**, **Ziggy Marley**, **Seth Rogen**, **Arnold Schwarzenegger**, **Sylvester Stallone** and many others.

Arts in Brief

• Singer-songwriter **Eve Goldberg** presents Songs of the Folk Revival of the 1960s, the second of a two-part series presented by Active 55+ Culture. Miles Nadal JCC, Thursday Sept. 18, 1:30 p.m. (doors open 1 p.m.)

• Opera educator **Iain Scott** presents Four "Jewish" Operas, a four-part discussion of how Jewish culture has been portrayed in great 19th century operas. The two remaining lectures focus on **Offenbach's The Tales of Hoffman** and **Saint-Saens's Samson et Dalila**. Miles Nadal JCC, Mondays Sept. 29 and Oct. 6, 1:30 to 3:30 p.m. Drop-in \$18.

• "Toronto Does Her Bit: The Home Front in the Great War," an Active 55+ talk by curator **Wayne Reeves**, focuses on life in Toronto from 1914 to 1918 and our city's contribution during World War I through archival photos, artworks and artifacts. A presentation about the St. Lawrence Market Gallery exhibition. Miles Nadal JCC, Thursday Oct. 2, 1:30 p.m. \$4. 416-924-6211, ext. 155.

At the Galleries

• The Artscape Award presents a solo exhibition of abstract landscape paintings by **Julie Gladstone**, "best of show" award-winner in the summer's Toronto Outdoor Art Exhibition. Artscape Youngplace, 180 Shaw St., 3rd floor Hallway Gallery. Opening reception, Thursday Sept. 18, 6 to 9 p.m. On view until Sept. 28.

• Israeli artist **Menashe Kadishman**, born in Tel Aviv in 1932 and still a resident of that city, is known for his large iron sculptures that appear to defy gravity, including *Three Discs*, which is situated in High Park in Toronto. A former Nahal soldier who worked on a new agricultural settlement in the 1950s, Kadishman began painting sheep portraits, which became his artistic trademark. A selection of his works is on view at the 4 Women Gallery, 7787 Yonge St. at Centre Street in the Starbucks Plaza, Suite 205, until Rosh Hashanah. www.4WomenGallery.com, 647-293-7396.

• The Koffler Gallery presents video artist **Nadav Assor** and artist-composer **Amnon Wolman** in conversation, discussing their works in the exhibition *Parades*. Artscape Youngplace, 180 Shaw St. Sunday Sept. 21, 2 p.m. Free.



Happy birthday Leonard Cohen

• *Fountains of Spoleto: Beauty of Umbria*, an exhibition of photographs by Karen Perlmutter, is on view in the Joseph D. Carrier Art Gallery, Columbus Centre, 901 Lawrence Ave. W. at Dufferin Street, until Oct. 6.

• *Dwell*, an exhibition of works by **Yael Brotman**, **J. Lynn Campbell**, **Elizabeth D'Agostino**, **Sandra Gregson**, **David Hold**, **Jenn Law**, **Rochelle Rubinstein**, **Kim Stanford** and **Adrienne Trent**, continues at the Loop Gallery, 1273 Dundas St. W., through Sept. 28. 416-516-2581.

Out of Town

The New Yiddish Rep presents **Samuel Beckett's** *Waiting for Godot*, in Yiddish, translated by **Shane Baker** with English supertitles. At the Barrow St. Theatre, New York, until Sept. 21. ■

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What's New

SEPT. 18 - SEPT. 24
by Lila Sarick


Thursday	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday
		Slichot services: late tonight.	Fun fair: make a shofar at the BAYT.			Erev Rosh Hashanah. Shana Tova

Thursday, Sept. 18

BOOK TALK

The Faith Club by Ranya Idliby, Suzanne Oliver and Priscilla Warner will be discussed at 8 p.m. at Temple Har Zion, 7360 Bayview Ave.

BOOKS AND BANTER

Rabbi Erwin Schild reads from his memoir *The Very Narrow Bridge* and discusses his experiences as a teenager in Nazi Germany and internment in Canada as an "enemy alien," 7:30 p.m., Adath Israel Congregation, \$10. RSVP Deborah 416-562-7536 or deborah.salsberg@gmail.com.

Friday, Sept. 19

THERESA TOVA

Beth Tikvah Synagogue presents an evening with actor and playwright Theresa Tova, 6 p.m. \$40, includes dinner. 416-221-3433.

SLICHOT WEEKEND

Rabbi David Golinkin is the visiting rabbi at Beth Tzedec this Shabbat. Friday evening lecture, "The educational challenges of the Jewish People"; Saturday, 9:30 p.m., "High Holidays customs East and West," followed by Slichot services. Friday dinner by reservation only, 416-781-3511.

Saturday, Sept. 20

SLICHOT SERVICES

Temple Sinai, Temple Emanu-El and the Harold Green Jewish Theatre Company join forces for a Slichot service, combining prayer, theatre, meditation and drama, 9 p.m., Cringan Hall, 100 Princess Ave. No charge, but tickets are needed. Call 416-487-3281 or email programs@templesinai.net.

Deadline Reminder:

Deadlines will change because of the holidays. The deadline for the issue of Oct. 2 is Sept. 19. The deadline for the issue of Oct. 9 is Sept. 29. All deadlines are at noon. Phone 416-391-1836, ext. 269; email whatsnewcn@gmail.com



Challah bakers

In an effort to raise money for an Israeli community that suffered financially due to the latest conflict with Hamas, Chabad of Markham organized a challah bake fundraiser last month. About 150 women came together to bake challah, pray and raise \$1,500 for the community of Ashkelon.

▮ Rabbi Adam Cutler discusses "Losing and finding ourselves in wartime and beyond," 9:45 p.m. Slichot service begins at 11 p.m., Beth Tzedec Congregation.

▮ Temple Kol Ami screens *Good Will Hunting*, 8:30 p.m., followed by a discussion of the High Holy Days. Slichot services begin at 11 p.m.

Sunday, Sept. 21

BEREAVEMENT SUPPORT

Beth Tzedec Congregation offers an 8-week bereavement support group, beginning today, 10 a.m., led by facilitator Annette Foux. Call Rosalie to register, 416-221-3433.

YOUTH FAIR

Beth Avraham Yoseph of Toronto holds a youth fair, 10 a.m.-1 p.m., featuring shofar making, honey making demonstration, \$2 barbecue, vendor and fashion marketplace and more. Free admission, 613 Clark Ave. W., Thornhill.

905-886-3810, ext. 135.

YIDDISH CLASSES FOR KIDS

Yiddish classes for kids in junior kindergarten and older with music, art, drama and games, start today at Beth David Synagogue, 9:30 a.m.-noon. \$20 annual fee. 416-635-2883, ext. 5189 or committeeforyiddish@ujafed.org.

VE'AHAVTA AWARDS CEREMONY

Ve'ahavta's creative writing contest and awards ceremony will be held 2-4 p.m. at Daniel's Spectrum, 585 Dundas St. E.

FAMILY FUN DAY

Canadian Young Judaea invites young families to a family fun day, 2-5 p.m., in the park behind Garnet Williams Community Centre, 501 Clark Ave. W., Thornhill.

INTERNATIONAL PEACE DAY

Rabbi Dow Marmur, from Holy Blossom Temple, speaks at Bridges Beyond Faith, a symposium dedicated to tolerance be-

tween people of different faiths, 2 p.m., Metropolitan United Church, 56 Church St. The Lachan Jewish Chamber Choir will participate in a concert at 7 p.m. To register, visit www.embracepeace.ca or call 416-789-3291, ext. 224.

JEWISH WAR VETS MEETING

Jewish War Veterans of Canada holds its annual general meeting, 4600 Bathurst St. Breakfast at 9:30 a.m., meeting at 10 a.m.

Monday, Sept. 22

TEA AND BAKE SALE

Emanah Toronto holds its annual tea and bake sale, with vendors selling wine, hats, jewelry, giftware and more, 7 p.m., 196 Clanton Park Rd. \$36. 416-636-0036.

LUNCH AND LEARN

Rabbi Micah Streiff discusses Pirkei Avot, noon, Temple Kol Ami, 36 Atkinson Ave., Thornhill.

Wednesday, Sept. 24

SERVICE UNDER THE STARS

Congregation Darchei Noam holds a musical Erev Rosh Hashanah service under the stars, 6:30 p.m., Barry Zukerman Amphitheatre, Earl Bales Park. Bring a picnic. Free.

COMING EVENTS

VOLUNTEERS NEEDED

▮ Shores Jewish Environmental Programs is looking for volunteers and interns to help in its community garden programs. Email yehuda@shores.ca.

▮ Baycrest Health Sciences Centre is looking for volunteers to work with clients. Training will be provided. Call 416-785-2500, ext. 2572, or email volunteer@baycrest.org.

▮ Volunteers needed to provide child care relief to mothers with cancer. Must have one year of professional child-care experience. Email info@nannyangelnet-work.ca.

CONTINUED ON PAGE 65

HOLOCAUST REMEMBRANCE

The Lublin and Vicinity Society of Toronto holds its annual *Haskara* at Dawes Road Cemetery, Section 2N, **Sept. 28**, noon.

LEGION MEETING

General Wingate 256 Canadian Royal Legion meets **Sept. 28**, 788 Marlee Ave. Breakfast, 9 a.m., meeting at 10 a.m.

EMPLOYMENT WORKSHOP

JVS holds employment workshops every Thursday at 10 a.m. Call 416-649-1688.

ADULT CHILDREN OF SURVIVORS

Baycrest is offering support groups for adult children of Holocaust survivors. Call **Shoshana Yaakobi**, 416-785-2500, ext. 2271, or **Judi Cohen**, ext. 2322, or email syaakobi@baycrest.org.

SUPPORT FOR ABUSED WOMEN

The Legal Information Service of Act to End Violence Against Women offers legal support and guidance to Jewish women who have experienced abuse. Free. Call 905-695-5374 or email info@acttoendvaw.org.

MORASHA CLASSES

Seymour Epstein teaches a course on "Human sexuality in the biblical narrative," Oct. 22, 29, 11:15 a.m. **Shayna Kravetz** teaches "Six poems for modern Jews," Nov. 5- Dec. 10, 11:15 a.m. Classes at Beth Emeth Synagogue. Call **Loretta**, 416-789-7400.

HEBREW CLASSES

Conversational Hebrew, ulpan method with **Yael Lev**, intermediates, Tuesdays 7:30 p.m., advanced, Thursdays, 1:30 p.m. Beginners Hebrew with **Levana Krieger**, Tuesdays, 7:30 p.m. Pride of Israel Synagogue, 416-226-0111, ext. 10.

JF&CS Groups

GROUPS AND WORKSHOPS

Registration is required for all programs. Classes are open to all members of the community. Fee reductions available. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or visit www.jfandcs.com.

Effective Parenting: A 4-session group to help parents with children aged 2-10. Starts Sept. 30, 7-9 p.m.

BEREAVED JEWISH FAMILIES

Bereaved Jewish Families of Ontario provides 8-week self-help groups to bereaved parents. Call **Beth Feffer**, 416-638-7800, ext. 6244, or email bfeffer@jfandcs.com.

For Seniors

Spousal Caregiver Group for adults over 55 caring for a spouse with dementia or physical illness meets for

6 weeks starting Oct. 20 at Bathurst-Finch Hub. Sponsored by Circle of Care and Family Caregivers Connections. Call **Tessa Wassing**, 905-738-1128, ext. 323.

Association of Jewish Seniors.

All meetings at Shaarei Shomayim Synagogue, 470 Glencairn Ave.

General meeting Sept. 18, breakfast at 9:30 a.m., meeting at 10 a.m. **Robert Walker** discusses "A look at dementia." Sukkot lunch, Oct. 14, members, \$20, non-members \$25. RSVP required. **Arnold Foss**, 416-635-2900, ext. 458.

Bernard Betel Centre for Seniors 416-225-2112. Sept. 18, lecture on Reiki, 1:30 p.m.

Earl Bales Seniors Club in the Park (60+). **Valerie**, 416-395-7881. Barber/hairdresser, Oct. 2, 10 a.m. Couples dance, Sept. 28. Tuesdays and Thursdays, chair exercise, 10 a.m.; Thursdays, social bridge, 12:30 p.m.

Seniors gentle fitness is offered at Edithvale Community Centre, 131 Finch Ave. W., Mondays at 10 a.m. Feldenkrais awareness through movement. \$55/4 classes. 416-665-9050.

Adult 55+ Miles Nadal JCC. **Eve Goldberg** presents "Songs of the Folk Revival," Sept. 18. Curator **Wayne Reeves** discusses "Toronto in the First World War," Oct. 2. Doors open 1 p.m.; program starts 1:30 p.m. \$4. Email lisar@mnjcc.org or call 416-924-6211, ext. 155.

Active 55 Fitness. A month of events including group exercise for beginners, weight training fundamentals and couch to 5K. Learn to play pickleball at drop-in Thursdays, 9:30 a.m.-11:30 a.m. Specialty fitness classes in osteofit, posture perfect and more, offered days and evenings. Email colinb@mnjcc.org or call 416-924-6211, ext. 526.

Bereavement Group. Spousal bereavement group for women and men 55+ starts October, Baycrest (Terraces/Wagman Centre.) Call **Shawn Fremeth**, 416-785-2500, ext. 2986.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com. To register for programs call ext. 4235. Join this month and receive one month free.

Beginner mah-jong is taught Mondays, Oct. 6-Nov. 17, 7 p.m. or Oct. 22-Nov. 26, 10 a.m.

Bridge Level 1 and 2 offered Oct. 6-Dec. 1.

Bill Gladstone hosts a virtual tour of Toronto's Jewish community, Nov. 13, 7 p.m.

JCC book club discusses *The Cookbook Collector* by **Allegra Goodman**, Sept. 29, 1 p.m.

Learn the fundamentals of painting, Oct. 23-Nov. 13, 7-9 p.m.

Kevin Courrier presents "City of Dreams: San Francisco," Oct. 8-29, 10:30 p.m.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org

Unusual Occurrences in the Diaspora. art by **David Borochovtz**, is on display in the gallery until Sept. 28.

Iain Scott discusses how Jewish culture has been portrayed in opera. Sept. 29, Oct. 6, 1:30 p.m. \$18.

Daytime choir meets with **Gillian Stecyk**, Tuesdays, 1 p.m.; Open community choir meets Mondays, 7:30 p.m. Email music@mnjcc.org.

Shabbat Party with PJ Library, Sept. 19 at 10 a.m. for children 0-4 with an adult. Free.

Learn beginner Hebrew travel skills, Sept. 21, 1-5 p.m.

Toronto Jewish Film Society presents *Strange Fruit*, Sept. 21 at 4 and 7:30 p.m. Discussion with music educator **Jonnie Bakan** and **Prof. Warren Crichlow**. Box office opens one hour before screenings. \$10/\$15.

Learn pottery- Oct. 1- Dec. 17, 7 p.m.

JCC Fitness: MELT and Pilates- Sept.

30-Oct. 28, 5:30 p.m.; Oct. 1-29, 9:30 a.m.; MELT Method- Full body for joint pain and injury management. Sept. 30-Oct. 28, 7 p.m.; Oct. 1-29, 11 a.m.

Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. Call **Coleman Bernstein**, 416-968-0200.

Schwartz/Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821. To register for programs, call ext. 3025

The JCC book club discusses *The Cookbook Collector* by **Allegra Goodman**, Sept. 30, 7 p.m.

Beginner mah-jong is offered Oct. 7- Nov. 11, 1-3 p.m.

Learn to play bridge, Oct. 7-Nov. 25, 7 p.m.

Steve Rose teaches an art course, with an emphasis on Israeli and Russian art, Oct. 23- Dec. 18, 1 p.m.

See Cabaret at the Shaw Festival, Oct. 26.

Learn watercolour printmaking, for adults and children, Oct. 21-Nov. 11, 7-9 p.m. ■

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Ask Ella

Embrace spirituality at Rosh Hashanah



Ella Burakowski
eb@thecjn.ca

Dear Ella,

This is the first year I will be hosting Rosh Hashanah dinner with my newly married daughter and her Christian husband. We raised Jenny to be accepting, tolerant, with traditional Jewish values.

We hoped she would marry within our faith, but she met John, who loves her dearly and is a good man. Now being Jewish has taken a back seat. I want my grandchildren to be raised Jewish, but I can't say anything. I want to be accepting, but the religious differences upset me. I want to make this dinner meaningful and would love some tips.

More Than Just Dinner

Dear More Than Just Dinner,

I understand that this relationship was not what you envisioned, but it's your reality and you can only say and do so much.

Of course, you can host a lovely, traditional Rosh Hashanah dinner with the religious customs like apples and honey, pomegranate as new fruit. *Kiddush*, *benching* after the meal, accompanied by an explanation of why you are doing each step. This will not only educate John, but these traditions that have become part of our lives, have a spiritual meaning that surpass the boundaries of Judaism alone.

Explain what you are doing and turn the conversation to your guests by going around the table and letting them discuss what will be new for each of them this year, what they would like to change in the coming year and what they would like to leave behind from last year.

Make it more inclusive and meaningful for someone who doesn't understand the Jewish New Year is nothing like the new year that comes in on Jan. 1. Rosh Hashanah is not a "party" holiday, it is introspective, reflective and one of the holiest days in the Jewish faith. Be creative and loving and don't treat John any differently. Embrace him at your table, nurture and teach him to discover our ways and the reason we do what we do. I think you may bridge the gap by being spiritual. There is no human being who does not reflect,

regret, repent and hope. He will feel the caring and Jenny will appreciate the effort. As a result, you may have one of the most meaningful Rosh Hashanah dinners ever. Shanah Tovah U'metukah – A happy and sweet new year.

Dear Ella,

I am Jewish, but not observant. I'm not totally sure I even believe in God. But on the High Holidays I go to synagogue out of respect for my grandfather, who is a Holocaust survivor. He doesn't live his life day to day as an observant Jew, but he does pray often, goes to synagogue and lives a Jewish lifestyle. Every year I go, and something affects me deep down. I watch him cry into his prayer book, and all of a sudden, I find myself praying to God too. The God I just said I wasn't sure I believed in. I find myself asking for forgiveness and listening intently to what the rabbi says. I feel like the biggest hypocrite. When I'm at synagogue I do feel Jewish, but the second I step out, it's back to real life. Odd, right?

Am I A Believer

Dear Am I A Believer

Jews come in many forms. The kind of

Jew you are will be decided by you alone. As you grow up, your parents do their best to teach you what's important to them, in the hopes you will become a good person and, in some cases, a religious one as well. Humans were blessed with the ability to think and choose.

Just from your short letter, I can tell quite a bit about you. You are a respectful person, one who does not make decisions lightly and who realizes that decisions have consequences. Whatever you do as a Jew, you do from your heart with honesty and integrity. That makes it meaningful. There are observant Jews who may go through the motions, but in day to day life, they may be dishonest in their dealings with people. Which would you rather be?

Only you have control of your spirituality and it comes in many forms. You must be comfortable in your choices and do what's best for you. Perhaps if you allow yourself to explore this part of you that only comes out in shul, you may find you are more observant than you believe. ■

Ella's advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.

Family Moments



Jeremy, you continue to win everybody over with your wonderful smile and ever-expanding vocabulary! Happy second birthday sweetheart! Love, Mommy, Daddy and Lauryn.



Happy birthday Judy on your special birthday. We wish you wonderful things - good health, happiness and mazel. Love from your appreciative family.



Melissa & Rich are thrilled to announce the birth of Lauryn Sydney Gardos on July 16. Little sister to Jeremy. The family is ecstatic!



Mazel tov to Ben & Sylvia Mincer on your 60th wedding anniversary! With all our love from your children, grandchildren and of course great-grandson Evan!



Mazel tov to Elaine Guttman on her 85th birthday! With love from your husband, Leo, your daughters, sons-in-law, grandchildren and great-grandson.

Email your digital photos along with a description of 25 words or less to chblackman@thecjn.ca or go online to www.CJNews.com and click on "Family Moments"

Mazel Tov!

מזל טוב



Congratulations Julia Abitbol on graduating with a bachelor of science, and pursuing master's and doctoral degrees. Parents Emmanuel & Carmela, grandparents Isaac & Mimi, and siblings.

Parshah

Nitzavim-Vayelech | Deuteronomy 29:9 - 31:30



Rabbi Ilan Acoca says the sounds of the shofar represent the cycles of life

Rabbi Baruch Frydman-Kohl explains we are not alone when seeking repentance

Rabbi Catharine Clark explores the underlying message behind the laws of shmittah



Rabbi Ilan Acoca

The Ben Ish Chai says of one verse this week: "Rather, the matter is very near to you – in your mouth and heart to perform it." (Deut. 30:14).

The Hebrew words for mouth and heart, "peh" and "lev," are fully written out in Hebrew letters. The sum total of these letters share the same gematria as the Hebrew word shofar. The sounds that emit from the shofar are tekiah, shvarim and truah. The tekiah is a long blast, shvarim are three shorter ones and truah is nine quick, abbreviated blasts.

HaGaon Levush states that the tekiah blast represents joy, whereas the blasts of shvarim-teruah represent pain and affliction. Because they are opposites, the shofar blower should not blast both types using the same breath. When one hears the shofar, one must recall that in life there are times of sorrow and happiness and that these periods cycle one into another. A person should never despair during low points because happiness follows and, by the same token, one should not feel too proud when things are going well because difficult times can come. This explains why the shvarim-teruah blasts follow tekiah and why tekiah follows shvarim-teruah.

The shvarim and truah blasts representing pain and affliction are short, abbreviated blasts to remind us that the pain and affliction we face in this world are delivered with compassion and in a manner we can endure. And affliction is often spread over an extended period of time to dilute its force so it will not overcome us.

Furthermore, the shape of the shofar illustrates how repentance should awaken us. The shofar blower blows into the narrow end and the blasts emit from the wide end. This is symbolic of the repentant who, from a low beginning, must rise and strive to grow in spirituality.

As we approach the awe-filled days of Rosh Hashanah and Yom Kippur, let us all take this message close to our hearts. Amen! ■

Rabbi Ilan Acoca is rabbi at Congregation Beth Hamidrash in Vancouver.



Rabbi Baruch Frydman-Kohl

As we approach Rosh Hashanah and the Days of Return, the language of the Torah correlates with our High Holidays prayers. "Today", "heart", "life and death", and "return" shuv, suggest that Moses our teacher is speaking beyond the generation of the wilderness.

"I also am making this covenant and commitment... with those who are not standing with us here today" (Deut. 29:13-14).

The intensity of the language speaks to the "heart." Our awareness of mortality ("life and death") accelerates our search for meaning "today."

When the Torah repeats the verb "turn" or "return" seven times, we sense that tshuvah is not only something of the past. We are called to find a way in the wilderness back to the Holy One.

My teacher, Rabbi Abraham Joshua Heschel, wrote that "man is not alone" in this quest. We are aided by the community that will gather with us to support that spiritual desire. We also have another source of support.

From a close reading of the words "the Eternal your God shall return [with] your captivity" (Deut. 30:3), Rabbi Simon bar Yochai inferred that the Divine Presence (Schichinah) went with the people of Israel into exile.

The verse did not say "God shall bring back" but "God shall return," implying that God will return with the Israelites.

Our tradition teaches that God was with us in times of trouble and will be with us when we are redeemed in the future.

Even when we feel alone, the Holy One is present to accompany us and bring us back. ■

Rabbi Baruch Frydman-Kohl is senior rabbi at Beth Tzedec Congregation in Toronto.



Rabbi Catharine Clark

In Parshat Nitzavim-Vayelech, Moses commands the Israelites, "At the end of every seven years, at the set time of the shmittah year, on the Festival of Sukkot, when all Israel comes to appear before the Lord your God at the place that He will choose, you shall read this law before all Israel in their hearing."

Shmittah, or "release," is a seven-year cycle, culminating in a year in which debts are forgiven and most agricultural activity comes to a halt. When the community gathers on Sukkot, just as the seventh year has ended on Rosh Hashanah, you can imagine their gratitude toward God and their relief at being together as a community. They would have just survived a year in which crops were not planted and perennial harvests such as fruit were available to all, property owners, the landless and wild animals alike.

In an agricultural society, the Israelites might have enjoyed a year off from labouring in the fields, but their vacation came with a huge risk – that there would not be enough nourishment to sustain the community from the end of the harvest in the sixth year until the first harvest of the eighth year. God's role as Giver of food to all flesh, to quote Psalm 136, would be especially apparent to the Israelites as they gathered together on Sukkot at the start of a new shmittah cycle to hear the Torah read in its entirety.

In just a few weeks, on Rosh Hashanah, we begin the shmittah year, the seventh year of the cycle. The laws prohibiting most agricultural work apply only in the Land of Israel, and in modern Israel, wide loopholes in Jewish law mitigate much of the risk inherent in halting normal agricultural production for a year. Nonetheless, as you read this week's parsha, do your best to wonder at God's role in sustaining you and your community to this day.

Rabbi Clark encourages us to learn more about shmittah at <http://hazon.org/shmita-project/overview/>. ■

Rabbi Catharine Clark is spiritual leader of Congregation Or Shalom in London, Ontario.

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SUSAN MINUK
SPECIAL TO THE CJN

Painting is what Toronto abstract artist Gloria Green is most passionate about.

The swirl of paint brushes, the use of sponges and palette knives, the scraping and layering of paint, and the colours mixing, are what spurs Green's creativity and ultimately drives her to the prospect of creating a new art series.

Green's latest exhibit, *Tranquil Series*, is on display until Oct. 17 with a meet-and-greet reception from 6-8 p.m. on Sept. 18, at the University of Toronto's Faculty Club, 41 Willcocks St. in the Foulds Room.

The *Tranquil Series* is meant to evoke feelings of calmness and tranquility.

Green's series was inspired by her recent feelings surrounding her mother's diagnosis and treatment of ovarian cancer, together with her day-to-day work at Toronto's Hospital for Sick Children where she is a pediatric clinical dietitian in the oncology unit.

"The *Tranquil Series* was created in an effort to bring back feelings of calm and peace, to find that place of inner tranquility experienced by breathing, focusing and revitalization. My choice of palette and dilution of colour was deliberate, using a resin finish as a metaphor to mirror one's reflection," explained Green.

With an interest in design, colour and space, art was a fitting medium for Green to explore.

Some 10 years ago, Green first picked up a brush, paint and canvas to add some colour to her loft with its 14- to 16-foot ceilings, and realized she enjoyed creating something tangible with her hands.

Drawn to abstract painting, she studied under Lydia Parnat at the Avenue Road School of Art and then at the Toronto School of Art.

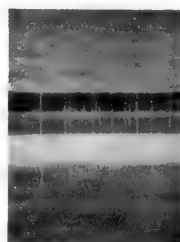
Green's paint of choice is acrylic as it is very versatile.

"I can put layers and layers of paint to canvas and create a textural piece, or apply layers of translucent paint to achieve another effect, or I may prime the canvas using different modelling paste with a variety of consistencies," she said.

Green can be found painting most evenings and weekends from her home studio/loft/gallery.

She prefers to work on a larger scale. "Due to space constraints, the largest canvas I've been able to get into my work space is 4 feet by 6 feet. Recently, I have been trying to work on two canvases at the same time, each 4 feet by 4 feet, but due to space availability and my height at barely five feet, it has been a challenge," she said.

All of the 11 pieces in the *Tranquil Series* are 30 feet by 40 feet in size and unnamed, but identified in numbers from one to 11



Gloria's painting
Tranquil 4 of the
Tranquil Series Exhibit
BILL SPRATT PHOTO

priced at \$1,800 each.

Green has donated her pieces to causes such as Pediatric Oncology Group Ontario (POGO), Muskoka Woods, Aaron's Apple, SickKids Hospital, and Peter Gilgan Centre for Research.

Green's art can be seen in commercial spaces, dental and medical offices, hospitals, restaurants, coffee shops, and in private homes. Prices range from \$1,400 to \$6,000, depending on size.

As a classically trained pianist, music is integral to Green's creative process.

"When I paint, I always listen to music. Sometimes it takes me a long time to determine what I want to listen to, depending on my mood and the type of painting I am working on," she said.

Each of Green's abstracts is a story in itself, drawing inspiration from her personality and emotions, transpired from the day and captured onto canvas. Her past collections have been influenced by the beauty and grit of street noise, thoughts, and effects of weather.

Green's next project is titled *Puzzled Series* and promises to be a bold and colourful reflection of her happy disposition. Visit: www.glogreengallery.com.

“

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I always listen
to music.

Gloria Green KATHERINE
HOLLAND PHOTO



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Mishy Harman: Capturing Israeli life on the radio

JODIE SHUPAC
jshupac@thecjn.ca

The CJA caught up with Mishy Harman, one of four creators of *Sipur Israeli*, a weekly Israeli radio program that's dedicated to delivering slice-of-life stories in long-form, journalistic style and is modelled after the acclaimed American radio show and podcast *This American Life*.

Having debuted the show's second season on Israeli radio Aug. 23, the *Sipur Israeli* team – Harman and childhood friends Roei Gilron, Yochai Maital and Shai Satran created an English-language version, which aired Aug. 18 on *Tablet* magazine's weekly podcast, *Vox Tablet*, and will run monthly for the next five months.

Your website says you began in Israel as a "small podcast." How did you parlay that into a prime-time slot on national Israeli radio station Galei Zahal?

We were four childhood friends doing completely different things but all big *This American Life* fans. We thought it would be so cool to produce an Israeli version, but didn't know anything about radio. It took us more than a year to create the first episode, because we had to teach ourselves everything.

So, of course, we had really humble expectations that it would just be our friends and family indulging us. And for the first episode, it was. But then we made a second episode, and it went viral, because someone with 5,000 Facebook friends shared it. Suddenly, it was a thing.

I happened to see the head of Galei Zahal at some event in Jerusalem and without any shame went up to him and said, "My name's Mishy. I have this podcast I think you'd really like."

He passed it onto someone and they decided to take a risk on us. We did a four-episode pilot for them during Chanukah 2012, and listeners wrote in saying they would stay in their cars waiting to hear the end of a story. So, Galei Zahal gave us a weekly spot on Friday afternoons for our first season and Saturday evenings for our second season.

What prompted you to create an English version?

We thought it was important on a number of levels. I'd gone to college in the United States, and it seemed that, for a lot of my friends who were Jewish but unaffiliated, the content they were consuming about Israel characterized it either as a place of violence or this flourishing Middle Eastern Silicon Valley... neither of these captured the nuanced Israel that I love.



Mishy Harman brings the popular Israeli radio series to an English audience.

We met with Julie Subrin, executive producer of *Vox Tablet*. They were doing a lot of stories about Israel anyways, and it seemed like a good match... we felt this [show] was an opportunity to bring stories of regular Israelis to English-speakers. Hopefully, we'll continue after running the six pilot episodes.

Do you anticipate your English-speaking listeners being mostly Jewish?

Realistically, they probably will, but I hope they won't all be.

Our show is very clear about trying to capture Israel, instead of trying to capture Jewish Israel. For example, in the first episode, we had a story about a Christian from Jerusalem, and we're definitely going to have stories about Arabs and Eritrean refugees.

I hope people who might not otherwise express interest in Israel will still be hooked on the stories because they're in some ways very universal.

Is the English version a translated carbon copy of the Hebrew version?

Some English episodes are translations of the most popular stories from the Hebrew version, and we've gone back and re-interviewed sources in English, but not all of the Hebrew stories are translatable. Stories are different when you tell them in a different language, and people are different when they express themselves in a language that's not their mother tongue.

So, some English episodes have been done exclusively for the English show – stories based in Israel or stories about Israelis no longer living in Israel.

Do you feel compelled to modify your English content to account for

cultural differences?

Every country has a kind of national bank of shared knowledge, so yeah, we sometimes find ourselves having to explain aspects of Israeli culture and figure out how to talk about it.

We generally try to shy away from the typical political narrative arcs people hear about Israel. A lot of North American Jews have a specific notion of what an Israeli soldier is like, so in our first English episode, we have a story about this anti-heroic soldier who's constantly faking sick.

Our goal is not to do PR for Israel but to present it with all its complexities, failures and successes. Some stories are very critical of Israel, others not. We have stories of refugees, Arabs, Orthodox Jews – we try to present a more complicated picture of Israeli society.

Your website indicates that the show avoids heavy political topics. Was this a conscious decision?

In a way, it's a question of what "political" means. Often, in Israel, when people say politics, they refer to the Israeli-Palestinian conflict. The goal of the show is definitely not to be a commentary of what people hear in the news.

We wouldn't have a story on the war in Gaza or the Iranian bomb. But we might have a story about the zookeeper in the Gaza zoo and how he doesn't have enough animals, so he uses taxidermy. Of course, this touches on the political, but we always look for the human interest angle.

How closely is *Sipur Israeli* based on *This American Life*?

In terms of format, every show has a theme and different acts featuring a different story, like *This American Life* does.

A senior producer from their show happened to be living in Tel Aviv when we were starting out and taught us what they knew. Also, Ira Glass [the host of *This American Life*] has helped us promote our show a lot.

We're completely up front about the fact they're our inspiration. We learned a lot by sitting and listening to their stories over and over and analyzing what makes for good storytelling. Early on some of our ideas for show themes came from themes they'd done. As we continue we're trying to move farther away from *This American Life* themes and find our own voice.

How do you usually come up with story ideas?

We think of a theme for a show that really interests us and bring in stories that connect to it, or sometimes, we'll have one phenomenal story that we've heard or that someone's pitched to us and we'll ask, "How do we build [a theme] around that?"

Typically, we'll try to think of themes that seem like they relate to one thing but can actually be approached from different angles.

Some episodes will have just one limited factor. For example, for this one episode, we went to every house at 48 Herzl Street in cities across Israel and interviewed people who lived at that address, hoping to gain some cross-section of Israeliness.

The bios on your website suggest that you and your co-creators all have "day jobs," in addition to producing the show. How does that work, logistically?

Yochai is now working full-time for the show, but Roei and I are both doing PhDs, and Shai is doing a master's. I'm trying to finish my PhD in history as quickly as possible so I can work solely on the show. I mean, I probably already work between 40 and 50 hours a week on it anyway.

Three of us live in Tel Aviv, and I live in Jerusalem, though I have spent this past year studying in Wisconsin. Everyone talks daily.

The first season was done with absolutely no budget and took about two years to make. Now that there is a budget – we did a big crowd-funding campaign and have a few foundations backing us – we're trying to transition to a full-time staff scenario.

That first season was probably worked on primarily between the hours of 10 p.m. and 4 a.m., and now we're becoming more systematic and serious and will hopefully get our own studio. We currently work out of the Galei Zahal studio, but we'd like to move toward greater independence and have a full-time sound engineer. ■

Montreal's JPL in its first century

Backstory

IRA ROBINSON

One hundred years ago, Jews gathered in Montreal to found the Yiddishe Folks Bibliotek, which thrives today as Montreal's Jewish Public Library (JPL).

It was evident to them and their successors that what they were doing was of historical significance. They were culturally ambitious. Already in 1919, JPL president H.M. Caiserman pointed out that the Jewish division of the New York Public Library had 150,000 volumes, the JPL, 3,100. How many years, Caiserman asked, would it take JPL to catch up?

The first JPL report includes a statement of principles worthy of note: "JPL is of and for the people." JPL already felt its responsibility to strengthen and shape Jewish cultural life in Montreal.

That same document stated "that all [JPL's] endeavours carry a cultural/aesthetic character and attract all the intellectual forces of our city." It was not

merely a library, but an institution dedicated to bringing the public closer to Jewish cultural life.

Who were the people with such ambitions? JPL founders included Reuben Brainin, the charismatic editor of Montreal's Yiddish-language daily, *Keneder Adler*, and the young intellectual, Yehuda Kaufman. However both of them left Montreal soon after the library's founding. The JPL report for 1917 states plainly: "Now the steering committee has no 'leaders,' only plain dedicated members." They were unduly modest.

What else can we learn about the JPL's leadership? JPL's founding principles said this: JPL was to be directed by a committee of 23 members, and it was to meet weekly.

JPL leadership, in its early decades, was a constant, collective endeavour, week-in, week-out. Weekly meetings of the board, on Tuesday nights, were a feature of JPL institutional life until 1950. In the spirit of the Labor Zionism that motivated so many of the JPL's founders, the leaders referred to each other as "comrade" – chaver and chavera. This convention also lasted until the 1950s.

The founders of JPL were intensely Jewish, dedicated to the Jewish People

heart and soul, but not religiously observant Jews. This can be seen in JPL's original policy on opening hours and lending: JPL was to be open daily with the exception of Yom Kippur and the seder nights. It was to lend books daily except for Shabbat and holidays.

Having the library open on the Jewish Sabbath and holidays was galling to the strictly Orthodox Jews of Montreal, but certainly expressed the character of the people who led the institution in its early years.

Another fundamental principle rewards our attention: "[JPL's] mission is to collect all printed treasures of the Jewish People, especially in Hebrew and Yiddish, as well as to collect the 'classic' books of other peoples in their languages."

The founders thus showed a clear preference for Yiddish and Hebrew as vehicles of Jewish cultural expression, but also demonstrated a cultural openness to the changing world around them. Linguistic purity did not last long. Nor could it do so if JPL was to maintain its cultural relevance to a Jewish community that was rapidly acquiring English and would later add French to its vital languages.

JPL has been many things to many peo-

ple. A century of experience has shown that it is easy to enumerate but inherently difficult to prioritize its multiplicity of functions. Over a century, when leaders had a moment between worrying about mortgage payments and payrolls, they wondered about JPL's future.

Executive director Eva Raby summed up much of their dilemma in 2005: we continually play a balancing act between fulfilling the library's mandate to purchase Judaic materials and meeting the needs of patrons whose reading needs extend to general interest books and fiction.

In 2013, JPL asked an existential question. Are libraries still relevant? With the Internet and ebooks, why would people still be interested in libraries?

Another question remained unspoken: if libraries, in whatever reinvented form, are still relevant, will Montreal Jews be sufficiently interested to devote their time, effort and resources to give JPL a second century? Like all good questions involving the future, this one yields no completely clear answer. ■

Ira Robinson is interim director of the Institute for Canadian Jewish Studies at Concordia University in Montreal.

OBITUARIES AND RELATED NOTICES

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Melvyn Caplan	Sep 1/14	4001 Bayview Avenue
Irene Fink	Aug 31/14	1800 O'Connor Drive
Murray Minden	Sep 1/14	55 Prince Arthur Avenue
William Borovoy	Sep 2/14	282 Maxwell Street
Arthur Leon "Lee" Jourar	Sep 1/14	28 Smith Crescent
Howard J. Perlmutter	Sep 1/14	500 Avenue Road
Dr. Ellis Shenken	Sep 3/14	19 Rean Drive
Nora Markovic	Sep 3/14	800 Sheppard Ave. West
Jeffrey Dorfman	Sep 2/14	589 Glencairn Avenue
Harold Bernstein	Sep 5/14	120 Promenade Circle
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Rabbi Steven Saltzman dies of cancer at 65

Adath Israel spiritual leader recalled as great scholar, orator. **PAGE 14**



Candidates part ways on Pride funding

Front-runner Tory pledges no city cash if anti-Israel group takes part. **PAGE 18**



Lev Tahor girls flee Toronto for U.S.

Teens reunited with their father after crossing border at Niagara Falls. **PAGE 26**

Montrealers have YidLife Crisis

Thirty-somethings put their high school Yiddish to good use in web comedy series. **PAGE 43**

'A broken heart can make great art'

N.S. director Andrea Dorfman finds inspiration in romantic breakups. **PAGE 79**

CANDLELIGHTING, HAVDALAH TIMES

Halifax	6:46 p.m.	7:46 p.m.
Montreal	6:26 p.m.	7:27 p.m.
Toronto	6:49 p.m.	7:50 p.m.
Winnipeg	6:59 p.m.	8:04 p.m.
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One Jewish politician takes a powder as another gets back in the game

Mandel returns to politics

Former Edmonton mayor Stephen Mandel was sworn in as health minister in new Alberta Tory Premier Jim Prentice's slimmed down 20-member cabinet last week. Mandel, 69, was one of two non-MLAs named to Prentice's inner circle. He joins new education minister, Gordon Dirks, 67, a former chair of Calgary's board of education, as the first unelected cabinet ministers in Alberta since the 1930s. The pair, along with Prentice himself, are expected to seek seats in byelections soon. Mandel was Edmonton's only Jewish mayor, serving from 2004 to 2013.

Leading Likudnik bows out

Israeli Interior Minister Gideon Sa'ar, touted as a favourite to succeed Prime Minister Benjamin Netanyahu, has decided to "take a break" from politics. Citing family reasons, Sa'ar, 47, made the surprise announcement



Will Gideon Sa'ar be Israeli PM some day?

WIKIPEDIA PHOTO

in front of hundreds of Likud party members at a Sept. 17 pre-Rosh Hashanah toast. He said he'll quit as a minister and an MK after the holidays. "I want privacy, quiet, freedom and to spend more time at home," said Sa'ar, the father of a newborn son. His wife, Channel 1 news anchor Geula

Even, was suspended recently for violating an order not to interview Likud ministers due to conflict of interest. Sa'ar stressed he'll remain in Likud, leading to speculation that tensions with Netanyahu led him to leave, or that he intends to try to replace the prime minister either by challenging him in a party primary or when Netanyahu leaves politics. With Sa'ar's departure, Likud will have 18 MKs, one less than Yair Lapid's Yesh Atid party.

Pride participation down

Hundreds of people took part in Jerusalem's 13th annual gay pride parade, down from the last few years, when thousands attended. The evening parade Sept. 18 had been postponed twice during Israel's 50-day war with Hamas in Gaza over the summer. Hundreds of police and Border Guard officers secured the parade, sponsored by the Jerusalem Open House, representing the city's LGBT community. ■

Gematria

2

Two Iranian men in their early 20s were arrested in Nairobi, Kenya, last week with forged Israeli passports. They were planning to fly to Brussels and then to Israel.

1,200 years

The age of a siddur on display at Jerusalem's Bible Lands Museum. Written in Hebrew and originating from the Middle East, it contains the morning service, liturgical poems and the Passover Haggadah.

Quotable

66

Operation Protective Edge destroyed [Hamas'] system of attack tunnels, but we must remain on alert to ensure that residents of the south can live in security.

— Kadima MK and former Israeli defence minister Shaul Mofaz. See full interview on page 102 and related story on page 12.

Inside today's edition

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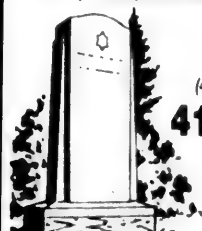
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Letters to the Editor

Tuition committee responds

We appreciate that the tuition support application process may be emotionally difficult for some applicants ("The humiliating process of the tuition subsidy application", Sept. 4). We would like to point out that Zev Steinfeld's feelings toward the process is not representative of most families' experiences.

Through the generosity of community donors, UJA Federation of Greater Toronto generously funds a significant portion of the subsidized amount for each family for students in Grade 1 and higher. They provide specific tuition subsidy calculations that all affiliated day schools must follow. In order to ensure that each application is assessed in a fair and consistent manner and that subsidies are given according to greatest need, it is necessary for the applicants to provide detailed supporting documentation. This provides tuition support committees a full understanding and appreciation of each applicant's financial situation, so that they can incorporate this information into the calculation as set out by UJA Federation.

The tuition support committee consists of volunteers who are extremely sympathetic to the circumstances affecting each family. At the same time we must assess each application as per the calculation parameters. Applications are reviewed with the utmost confidentiality, and most do not require a face-to-face meeting. This process is not perfect, but it does allow for thousands of children across the GTA and from all financial backgrounds to receive a Jewish education. For the most part, parents feel that they have been treated fairly and with respect.

It would be unfortunate if *The CJN's* publication of one person's experience has the effect of discouraging families in financial need from applying for tuition support, or, worse yet, from choosing a Jewish education for their children altogether.

**The Bialik Hebrew Day School
Tuition Support Committee**
Toronto

Movement vs. denomination

In response to the articles on "Saving Conservative Judaism" (Sept. 11), I would suggest distinguishing the ideology of classical Conservative Judaism from the institutions of the Conservative movement.

While the movement's infrastructure is undergoing a time of transition, the ideol-

ogy of positive historical Judaism, the forerunner of Conservative Judaism, has descriptively characterized the dynamism of talmudic-rabbinic Judaism. I encourage readers to study the writings of Zacharias Frankel, Solomon Schechter, Louis Ginsberg, Max Kadushin and others who analyzed the development of rabbinic Judaism from a scholarly perspective.

In their day, Conservative Judaism was intended to be more of a philosophy of authentic Judaism than a denominational movement. Today, certain expressions of modern Orthodox Judaism and other expressions of Judaism have picked up on the ideology of positive historical Judaism.

Rabbi Howard Morrison
Toronto

JDL support disturbs

I was disturbed by letters from Steven Scheffer (Aug. 28) and Judy Feld Carr (Sept. 4) extolling the Jewish Defence League.

Scheffer and Carr are either overlooking or are oblivious to the true nature of the JDL and its original founder Rabbi Meir Kahane. In addition to his movement's long history of violence, he advocated the mass expulsion of Palestinians from Israel and the occupied territories. As a Knesset member in the 1980s, he tried to introduce legislation making intermarriage and sex

ual relations between Jews and non-Jews a punishable offence. This vicious demagogue has been eulogized by JDL Canada at annual events in Toronto under the slogan, "Kahane was right."

Is this a movement of which Jewish Canadians should be "very proud"?

Carl Rosenberg
Vancouver

Flying in circles

When discussing the future of Conservative Judaism ("Saving Conservative Judaism: A CJN symposium," Sept. 11), a simple proverb about a bird makes an important point. If you cut off your left wing and look only over your right shoulder you will fly backwards in circles.

Being a generation behind on issues such as women's equality, gay and lesbian issues and intermarriage has not helped, nor has it gained Conservative Jews any less contempt from the Orthodox community.

Eric Mendelsohn
Toronto

Letters to the editor are welcome. They are brief and in English or French. Mail letters to our address: cjninfo@gmail.com. We reserve the right to edit and condense letters, which must bear the sender's name, address and phone number.

Coppa's

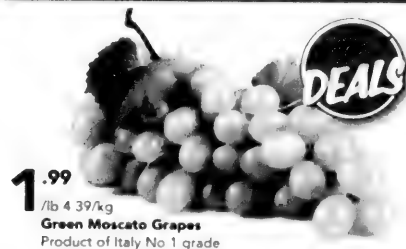
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Shana Tova from the Benjamin and Levitt families and all the staff at Benjamin's.

RABBI-2-RABBI

Whither the traditional movements?

Conservatism can learn from Orthodoxy's depth of commitment, while the latter needs to recognize that it can't ignore history – or the wider world

RABBI AVI FINEGOLD

FOUNDER, THE JEWISH LEARNING LIBRARY, MONTREAL

RABBI PHILIP SCHEIM

BETH DAVID B'NAI ISRAEL BETH AM CONGREGATION TORONTO

Rabbi Finegold: I'm curious about what you see as the future of your denomination in the next 25 to 50 years. I have always imagined how I would write the pages in the Jewish history book of the future about the early 21st century, especially the evolution of Orthodox Jewry. What might be the parts that turn out to be important? The shift toward women's inclusion? The recognition that social justice is not the exclusive domain of liberal Judaism? Or will the main narrative be the "slide to the right" and "charedification" of Orthodoxy?

The fact that I will never know how these pages will turn out is thrilling, and a bit disheartening. I won't know if my ideas placed me on the right side of history. But I remind myself I am helping to write that history. Unlike John Lennon, I am not content to simply watch the wheels go round and round. I am an aware, active participant in history.

Rabbi Scheim: I would categorize myself as a cautious optimist in terms of the survival of centrist Judaism, including my home-base Conservative movement. We tend to write off entities in the Jewish world, but their predicted demises often don't come to pass. In the mid-20th century, many viewed the Orthodox as a vanishing breed. Happily, history has proven them profoundly off the mark.

Many also sensed the demise of Yiddish, and while the number of people proficient in the language has declined dramatically, the doomsayers could not have accounted for the miraculous work of Aaron Lansky and the creation of the Yiddish Book Center. They have rescued millions of Yiddish books and offer programs to large numbers of Jewish youth anxious to connect with a language so connected to our history and culture.

I believe there will continue to be a significant moderate-traditional religious stream in the coming decades, that Conservative Judaism will find its way through the myriad of challenges it currently faces. The fact that 60 per cent of students in our Toronto community Hebrew

high school represent families affiliated with Conservative congregations reaffirms my optimism, however cautious it may be.

Rabbi Finegold: You mention history and culture – I think the most significant challenges for Orthodoxy lie in these two areas. Any movement that is unable to situate itself in a historical context will eventually find itself in jeopardy, in my estimation. Haredi Orthodoxy needs to begin to recognize that it cannot ignore history when it does not fit into their worldview, and modern Orthodoxy needs to situate itself better along a historical continuum of evolution and engagement with greater society.

Culture cannot be ignored. In his brilliant essay *Rupture and Reconstruction*, Haym Soloveitchik points out that historically, family and community have been important keepers and transmitters of the Jewish faith, and that this has slowly been eroded in recent years. If the only place one can learn about Judaism is an academy, then we are doing something significantly wrong. We need to refocus, remind ourselves and our families that paying for day school tuition does not absolve you of creating a home life full of Judaism and learning.

If this sounds like doom, I assure you that I am with you on the side of optimism. These are just areas where I wish we could do better.

Rabbi Scheim: Conservative Judaism has long identified itself as representing the "historical school" of Judaism, so our movement's appreciation of history has been fundamental to its evolution. Mordecai Waxman's classic *Tradition and Change* (now undergoing revision) documented this precarious balance between the authenticity of handed-down tradition and the enticements of modernity.

The rich Jewish home life to which you refer requires a significant dose of traditionalism, which sometimes can be elusive in the non-Orthodox world. Engagement with modernity is certainly critical, but, as our experience has taught us, it requires a measure of caution in its implementation. I look forward to the day when Jews of all streams are willing to learn from each other; when those within the Orthodox world will more readily interact with the wider community, Jewish and otherwise; and when the non-Orthodox will learn to appreciate and emulate Orthodoxy's depth of commitment to the fundamentals of Jewish practice and learning. ■

How to reach us

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HEAD OFFICE:

1750 Steeles Ave. W. Ste. 218, Concord, Ont. L4K 2L7

Tel: 416-391-1836; Fax: 416-391-0949

Editorial e-mail: cjninfo@gmail.com

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ONTARIO JEWISH ARCHIVES: BLANKENSTEIN FAMILY HERITAGE CENTRE PHOTO

Goel Tzedec congregants leave the synagogue on Rosh Hashanah in 1950. Goel Tzedec was established in 1883 as an Orthodox congregation by a group of recent immigrants from Lithuania. In February 1907, its relocated and newly constructed building on University Avenue was dedicated. It became the largest synagogue in Toronto, accommodating 1,200 congregants.

SeeJN | Reunited

About 125 parents arrived in Israel last week from a number of countries including Canada, to be reunited with their children, lone soldiers who fought in Operation Protective Edge this past summer. El Al flew 21 flights from 10 cities worldwide, including Toronto. The reunited families received free accommodation at hotels that are part of the Israel Hotel Association.

From Yoni's Desk*The season when rabbis shine*

This week's Rabbi2Rabbi column (see page 4) is a timely dialogue on the future of Conservative and Orthodox Judaism, and a fine example of the sort of frank and candid discussion readers have come to expect from this marquee feature of the new *CJN*.

As Rabbis Avi Finegold and Philip Scheim admit, centrist Judaism faces a number of tough challenges in the years and decades to come, but both are cautiously optimistic that their denominations will find the way forward. I think that's an appropriate message for this time of year, when we're all looking back, looking ahead and considering how we might improve ourselves.

Over the last few months, the nine rabbis who comprise the Rabbi2Rabbi roster – Rabbis Daniel Korobkin, Lisa Grushcow, Adam Cutler, Adam Scheier, Yael Splansky, Mark Fishman, Ari Isenberg, Avi Finegold and Philip Scheim – have offered unparalleled access into the minds of rabbinical leaders. Each rabbi is unique in his or her own way, be it because of the denomination they affiliate with, their age and experience in the rabbinate, or even which part of Canada they call home. But perhaps the most gratifying part of their weekly exchanges is how much they have in common.

Rabbis Finegold and Scheim come at their shared byline from very different parts of the religious spectrum – the former is a young, up-and-coming Orthodox rabbi in Montreal, the latter a seasoned leader of the Conservative movement with a national profile. (In fact, each of the four rabbinical pairings – with Rabbi Isenberg acting in the position of first rabbi off the bench – presents a degree of generational, religious and/or geographic disparity.) And yet, when the rabbis start talking, it becomes clear they agree on many key points. There's a lesson there for all of us.

Of course, rabbinical participation in *The CJN* is not reserved to the Rabbi2Rabbi column. Each week, our Parshah page (see page 94) features rabbis and religious leaders offering three very different takes on the Torah portion. Rabbi Dow Marmur and Jay Kelman are mainstays on our op-ed pages. And lest you think rabbis don't know how to let loose, I'll remind you of the cover story for our Purim edition, "Sermons for Dummies," penned by a certain Rabbi Hershel Ostropolier. The name was fake, of course, but the professional designation was not.

It's clear the job of being a religious leader is evolving, just like the Jewish community. Rabbis today need to be more accessible, and at the same time face more skepticism, than ever before. They are challenged by emptier sanctuaries and charged with finding ways to reverse the trend. It's a tough job that requires an extraordinary amount of courage, compassion and conviction. The rabbi is always on call.

The Days of Awe produce a sort of tension that's hard to shake – after all, we are talking about who will live and who will die in the new year. Our souls are in a beleaguered state, but rabbis offer a distinct tonic. Approaching the bimah, they radiate intensity and sensitivity. The synagogue goes silent, and all eyes turn to centre stage. For rabbis, it's showtime.

Shanah tovah to all. ■ — YONI

OPINION

Why does Israel garner so much media attention?

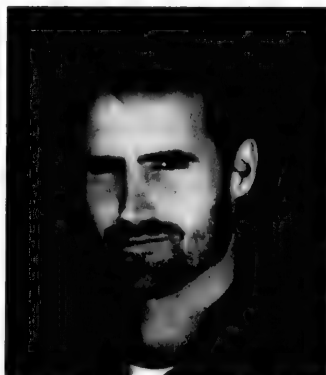
David Berlin

Late last August Matti Friedman, a former *Associated Press* (AP) reporter currently living in Jerusalem published an essay in the online *Tablet* magazine titled *An Insider's Guide to the Most Important Story on Earth*.

The big story he referred to was not the conflict in the Middle East but really only one side of that conflict – the Israel story. And the “insider’s guide” was Friedman’s attempt to explain why AP had more staffers in Israel than it did in China, Russia, India or in all of the 50 countries in sub-Saharan Africa combined; why every flaw in Israeli society – the rising influence of Orthodox Jews, unauthorized settlement outposts, gender segregation – is covered to death even as the number of significantly critical stories about Palestinian government and society, including the totalitarian Islamists of Hamas are summarily ignored and why most reports about the conflict end up in print only when Israel gets into the picture. For example, Friedman claimed that for a very long time the story of Gaza’s tunnels interested no one. They became headlines only when the IDF sought to destroy them.

Soon after it was published *The Insider’s Guide* went viral with over 75,000 Facebook shares. It also prompted a response from Friedman’s former AP boss Steven Gutkin, who called the *Insider’s Guide* “little more than well-written hogwash”. (Later, Friedman responded to Gutkin, who followed up with a second post.)

Friedman accused mainstream media editors of “groupthink”, that they were all marching to the same drum which beat out the charge that Israel was the bad guy again and again. And while Friedman did not name names he did imply that



Matti Friedman

Gutkin, who is also Jewish, was guilty of the same.

One story that Gutkin buried had to do with a generous land offer presented to Palestinians by Israelis. Friedman claimed that two of his colleagues obtained information that then Israeli prime minister Ehud Olmert had made a significant peace offer to the Palestinians who had deemed it insufficient. One of his colleagues had actually seen the map outlining territories from which Israelis were prepared to withdraw. Friedman thinks that the censorship had all to do with the monolithic narrative. But Gutkin does not agree. “Matti stated that a female reporter in our bureau had access to maps showing contours of a generous Israel offer, but that the bureau’s leadership refused to run the story. The map he’s talking about was indeed shown by a Palestinian official to one of our reporters. It affirmed a long-standing Palestinian proposal for a land swap that had been part of the Geneva

Initiative, and was old news.”

Gutkin and Friedman agree that the quilt with which journalists cover Israel has many more patches than other quilts. They agree that the coverage of Israel is disproportional to the size of the conflict, to the actual casualties, to the difference this or that round makes to the fight as a whole.

Friedman thinks that the reason why Israel is forced into the limelight has everything to do with anti-Semitism. He writes: “For centuries, stateless Jews played the role of a lightning rod for ill will among the majority population. They were a symbol of things that were wrong. Did you want to make the point that greed was bad? Jews were greedy. Cowardice? Jews were cowardly. Were you a Communist? Jews were capitalists. Were you a capitalist? In that case, Jews were Communists. Moral failure was the essential trait of the Jew. It was their role in Christian tradition, the only reason European society knew or cared about them in the first place. Like many Jews who grew up late in the 20th century in friendly Western cities, I dismissed such ideas as the feverish memories of my grandparents. One thing I have learned – and I’m not alone these days – is that I was foolish to have done so.

Gutkin takes a very different perspective. To him it seems that the world is focussed on Israel for one reason only – because Israel is a great story. “The story of Israel is that of a nation rising from the ashes of the worst genocide in human history, being attacked from all sides upon its inception. Depending on your point of view it’s also a story about the persecuted becoming the persecutors. All of this is of course happening to the people of the Bible, the descendants of the Hebrew slaves who were led out of Egypt by Moses and from whose ranks

emerged Jesus Christ. It’s as if a new chapter of the Bible is being written in our times.”

Now listen to Friedman again: “Israel,” he writes “is not an idea. It is not a symbol of good or evil, or a litmus test for liberal opinion at dinner parties. It is a small country in a scary part of the world that is getting scarier. It should be reported as critically as any other place, and understood in context and in proportion. Israel is not one of the most important stories in the world, or even in the Middle East; whatever the outcome in this region in the next decade, it will have as much to do with Israel as World War II had to do with Spain. Israel is a speck on the map – sideshow that happens to carry an unusual emotional charge.”

How are we to understand the difference between these two exceptional journalists? Why is it that Gutkin seems ineluctably attracted to Israel as archetype, to the story of Israel as myth, as cosmic, as the story of morality – even as Friedman seems to care less about such things?

How to account for such divergence in taste and orientation? Could it perhaps have to do with the fact that Friedman is a Canadian which means, among other things, that myth and the moral struggle does not pull at his gut the way it does with Americans?

After all Canada was not born of Promethean fires, is in fact far more of an evolving political state than the morality play going on south of our border. Could it not be that Gutkin’s attraction to that aspect of Israel is as Narcissus’ love of his own reflection? Could not the same thing be said of Friedman? ■

David Berlin is the founding editor of *The Walrus*.

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5774 Year in Review

JTA
AND LILA SARICK

August 2013

- The Canadian Jewish News resumes publishing after a month-long hiatus. In April, it was announced the paper would be closed, but after an outpouring of public support, the paper is re-organized and re-opens.
- The campus of Montreal's United Talmud Torahs/Herzliya High School, which was firebombed in 2004, is sold after two years on the market. The extensive property had been for sale since the fall of 2011 after the campus closed due to falling enrolment and financial difficulties.
- Canadian athletes come home with 70 medals – including 22 gold – as the 19th Maccabiah Games wrap up. With the third-largest delegation at the Games, behind only Israel and the United States, Canada exceeds the 54 medals earned at the last Games in 2009.
- The Association of Universities and Colleges of Canada sign a five-year memorandum of understanding with the Association of University Heads of Israel to encourage collaboration in research and

to connect faculty and students in both countries. The agreement is formalized at Tel Aviv University during a tour that brought six university heads to Israel.

• A leaked report outlining the Parti Québécois' proposed charter of values is deeply disturbing to the province's religious groups. The charter proposes a ban on religious headwear and jewelry for those who work in the public sector, including civil servants, judges, police, doctors, teachers and daycare workers.

September 2013

- The United States and Russia reach a deal to rid Syria of its arsenal of chemical weapons, promoting Jewish groups to suspend their efforts lobbying for U.S. strikes against Damascus.
- In his address to the UN General Assembly, U.S. President Barack Obama says the U.S. focus in the Middle East will be keeping Iran from obtaining a nuclear weapon and advancing Israeli-Palestinian peace. Meanwhile, in a meeting with U.S. Jewish leaders, Palestinian Authority President Mahmoud Abbas says he is more hopeful now for peace than he was in the mid-2000s.

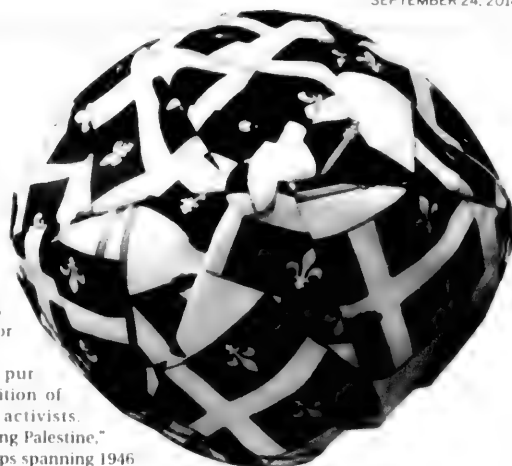
• Vancouver Jews are concerned about the posting of a series of anti-Israel advertisements at two SkyTrain stations and on the exterior of 15 buses.

The ads were purchased by a coalition of pro-Palestinian activists. Titled "Disappearing Palestine," they show four maps spanning 1946 through 2012.

- Israeli ambassador to Canada Miriam Ziv returns to Israel after a five-year term – one year longer than usual – satisfied that Canada and Israel's bilateral relationship has never been stronger or warmer.
- Rafi Barak is named Israel's new ambassador to Canada. Barak has also served as the No. 2 in Israel's Washington embassy, as well as charge d'affaires at its embassy in Paris and deputy director general for western Europe.
- Gilad Schali speaks in Toronto, Montreal, Calgary and Vancouver to thank the Canadian Jewish community for the support and prayers it gave him during his five years of captivity in Gaza.

October 2013

- A landmark study of U.S. Jews by the Pew Research Center finds the Jewish intermarriage rate has risen to 58 per cent and that among the 22 per cent of American Jews who describe themselves as having no religion, two-thirds are not raising their children as Jews.
- The Parliamentary Assembly of the Council of Europe, a pan-European inter-governmental organization, overwhelmingly passes a resolution calling male ritual circumcision a "violation of the physical integrity of children" and putting it in the same class as female genital mutilation. Israeli President Shimon Peres joins the chorus of voices protesting the decision. In November, the group's leader assures Jews that the council does not seek to ban Jewish ritual circumcision.
- A day after meeting with U.S. President Barack Obama, Israeli Prime Minister Benjamin Netanyahu tells the UN General Assembly that Israel is ready to go it alone against Iran should it come close to obtaining a nuclear weapon.
- Rabbi Ovadia Yosef, the Israeli sage who founded the Sephardi Orthodox Shas political party and exercised major influence on Jewish law, dies at age 93.
- Paul Reichmann, a Hungarian-born developer and philanthropist, dies at 83. He led his family's Olympia & York Developments Ltd. in designing and constructing



In August 2013, a leaked report outlining the Parti Québécois' proposed charter of values included, among other things, a ban on religious headwear for those who work in the public sector.

landmark projects, including London's Canary Wharf and New York's World Financial Center.

- The battle of the bus ads continues. In Vancouver, the pro-Israel group Stand-WithUs Canada posts ads in Vancouver public transit stations to counter anti-Israel ads that showed maps of "disappearing Palestine." Meanwhile in Toronto, the Toronto Transit Commission rejects a proposal by the group, Canadians for Justice and Peace in the Middle East (CJPME), to run an anti-Israel ad that is "inaccurate and misleading," TTC spokesperson Brad Ross says.
- Toronto's Koffler Centre of the Arts, which had been homeless since the Bathurst JCC closed, moves into its new downtown location at Artscape Youngplace.
- And 70 years at the corner of Bathurst and Bloor streets in Toronto, Honest Ed's, an emporium of inexpensive goods and corny advertising, is sold to Westbank Properties, a Vancouver-based luxury developer of homes, offices and hotels.
- Arieh Warshel, a U.S. professor born and educated in Israel, and ex-Weizmann Institute professor Michael Levitt are among the winners of the 2013 Nobel Prize for chemistry.
- Israeli forces discover a "terror tunnel" running from Gaza to an Israeli kibbutz. The tunnel is full of explosives and ends near an Israeli kindergarten.
- Movement leaders at the centennial conference of the United Synagogue of Conservative Judaism in Baltimore agree that significant rejuvenation is needed if Conservative Judaism is to reverse its negative trajectory.

CONTINUED ON PAGE 58

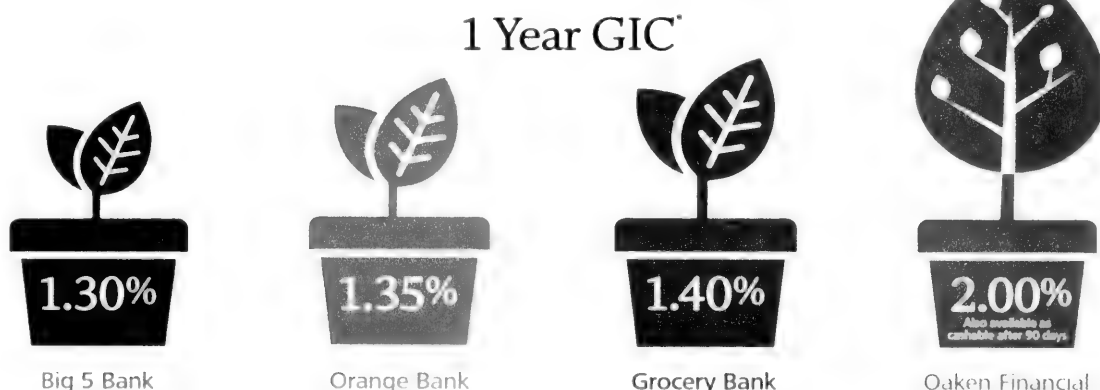
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How my visit to Israel affected me



Lisa MacLeod

On Aug. 31, 2014, my perspective on life changed. That was the day I left for my first trip to Israel.

I'm not sure I was prepared for how Israel would affect me, but I like how it did.

From the moment the Young Leadership and Parliamentary Mission to Israel arrived at Ben-Gurion Airport, I was acutely aware of the worries over security that Israelis endure each minute of their lives. I would see this time and again at checkpoints throughout the country and on the borders of Gaza where a ceasefire had just begun, Syria (in the Golan Heights), which was under fire when we arrived, and Lebanon. Even at Qasr al-Yahud, the narrow crossing on the Jordan River where Jesus was baptized, young soldiers from both Israel and Jordan kept watch.

I learned that Israelis are resilient. The constant threat of terrorist attacks and international conflict at their borders doesn't define them. I met many generous people throughout the country who shared with me experiences and emotions that, both as a Christian and as a Canadian, I could relate to and embrace.

In Jerusalem, my first spiritual experience was at the Basilica of Gethsemane where our Jewish tour guide read a passage from the Bible just as the Muslim call to prayer began. It was a moment in time I will always cherish. It was a moment that was bigger than any of us.

Amid the top-notch briefings on Israeli politics, security and the economy, including a visit to the Knesset, which, as a parliamentarian, interested me immensely, Jerusalem offered two more humbling experiences, which took away my breath. I knelt at the site of the crucifixion of Jesus, and I recited the Lord's Prayer quietly at the site of the resurrection.

Yad Vashem proved to be the most heartbreaking place we visited. The

pile of worn shoes under the glass floor and the children's memorial were gut-wrenching visual reminders of the hateful mass murder of Jews in World War II. I left the place raw with emotion.

I also began to think of World War II on a deeper level. The atrocities of that war did more than contribute to the creation of the state of Israel – they had a profound impact on its character and national identity. In a way, that's something we Canadians can understand, for World War II was a significant event that helped shape our national identity too.

As a Canadian, I felt a connection to Israel that was more than just spiritual. Our two countries came of age together as democracies. I once heard former Israeli defence minister Ehud Barak say that, together, "Canada and Israel are the second largest country in the world." I left Yad Vashem knowing that was true.

After Jerusalem, our delegation had the opportunity to visit the Dead Sea, Masada, and the Sea of Galilee – which was my favourite. My friend, Nova

Scotia PC Leader Jamie Baillie, and I read scriptures where Jesus spoke. We visited the White Synagogue built on the remains of the Synagogue of Jesus. We bottled water from the Sea of Galilee to take back to friends and family.

We ended our tour where we started: in the vibrant, world-class city of Tel Aviv, where we truly learned how well-regarded Canada is in Israel. Politicians, academics, journalists and diplomats thanked us for our country's strong stand against terrorism and support for Israel. And on the streets, at the markets and on our taxi rides, we were continually amazed at how admired Canada is by ordinary Israelis.

Israel is a beautiful country: a contrast of antiquity and modernity; a state galvanized by religion but, at the same time, secular and driven by democratic values in a region where democracy is in short supply. My visit taught me as much about myself and Canada as it did about Israel and its people. ■

Lisa MacLeod is an Ontario MPP. She represents the riding of Nepean-Carleton

Returning to a new place



Daniel Held

We are a people who return.

For generations we prayed for our return to Israel. We returned and still pray for the ultimate return. Each time we pray we return to the same liturgy, repeating words which have become rote through repetition. Every week we return to Shabbat, lighting candles on Friday night and smelling the sweet spices at Havdalah. On Simchat Torah, as we complete our annual reading of the Torah, we return immediately to the beginning and chant the words of Bereshit.

Returning offers a sense of comfort drawn from familiarity. When a camper returns from camp, a student from university, or a traveller from a far off land, returning offers the warmth of the known.

In many respects, Rosh Hashanah and Yom Kippur are the archetype of

returning. Each morning in the weeks leading up to Rosh Hashanah, we hear the familiar sound of the shofar, reminding us of the New Year coming. On the holiday we return to familiar foods – apples and honey, honey cake, the familiar and ritualized meals eaten before and after the fast. There are melodies we only hear in shul on Rosh Hashanah and Yom Kippur; we could likely hum them now. We return to these melodies – which vary from haunting to uplifting – only once a year. We all know people who we only see three times a year. We look forward to returning to them, catching up on the year gone by, and wishing them Shanah Tovah.

It is powerful to return and on Rosh Hashanah and Yom Kippur we do it with all our senses – seeing, hearing, touching, smelling, and tasting.

But while we return to the familiar, we cannot afford to return to the same.

When that camper returns from camp, the student from university or the traveller from a far off land, they return to a place which has changed and they return as changed people. They may see people they love, eat foods they remember

“

It is change that rejuvenates us to look at ourselves and the world anew

fondly, and hear sounds and smell smells which remind them of years gone by, but things have changed.

For all of us change can be scary. But it is change that rejuvenates us to look at ourselves and the world anew. Rabbi Shlomo Carlebach said, "If five minutes go by and I don't change, I don't want those five minutes."

Even more so on Rosh Hashanah and Yom Kippur. Many of us will return to the same synagogues, with the same rabbis and cantors and the same liturgy with the same melodies. We'll eat the same meals with the same family. It will be familiar, but it will have changed. It must have changed.

We will stand in shul and strike our

chest while saying the *Al Chet* "We have become guilty, we have betrayed, we have robbed, we have spoken slander..." It will be the same words, the same actions, the same melody, but will it have the same meaning?

Are we returning to the same place or to somewhere new?

As we prepare to enter the New Year, it is a time to reflect on where we were last year, what is the same and what has changed while looking forward to next year and considering what we'd like to retain and what we'd like to change. We are blessed by the power to enact change in ourselves, in our communities, and in the world.

When we return to synagogue this Rosh Hashanah, may it be a place that is intimately familiar, but may we enter as individuals who have changed and when we leave synagogue at the end of the chagim, may we leave a changed place as people who have changed. ■

Daniel Held is executive director of the Julia and Henry Koschitzky Centre for Jewish Education at UJA Federation of Greater Toronto.

What can we do to heal the world?



Jean M. Gerber

On Rosh Hashanah, we are exhorted to look into our deeds, what we have done well and where we have failed. We are taught, indeed we know, that the world is broken; what can we do to heal it?

Goodness knows there is much success and failure to go around. In our personal lives we see both gold stars and lumps of coal; even more so in the larger world which comes to us daily in newsprint, on TV, radio and our many electronic devices.

There have been challenges every year. Who can forget Yom Kippur 1973, when a shudder went through our congregation as news trickled in that Israel was under attack and vulnerable? That was terrifying. Today, happily, Israel is strong and well defended.

How can we have a moment to reflect

when the noise around us makes it impossible? Currently we are bombarded with images of war in Ukraine, destruction in Gaza, anger and mourning in Israel, horrific savagery in the realm of the Islamic State, plus a new crisis in Africa.

Two images stay with me. One is a view of an African village where Ebola is decimating the vulnerable. The riverside is piled with garbage spilling out of mounds of plastic bags – behind which are hovels. Imagine living with the dead inside and the rotting outside your doorstep?

The other was a photo of health workers shrouded in protective gear, carrying an Ebola victim to a pit where the body will be quickly buried. The “hospital” behind them is a shack. Nearby, young men in rags cover their noses from the stench.

In 2013, even before Ebola struck, the number of maternal deaths in Nigeria out of 100,000 live births was 560. In Guinea, the number of maternal deaths per 100,000 live births was 650, in Liberia, 640, and in Sierra Leone, 1,100. Note in Canada, that number was 11 out of 100,000. In Guinea in 2012 the infant mortality rate was 59 out of 1,000 live

“

An individual's every act has cosmic consequences.

births. In Liberia, 73; in Nigeria, 74; in Sierra Leone, 77. In Canada, less than five per 1,000.

I hope that our government makes this broken part of Africa a priority during the Ebola epidemic and for the long term. There is a crying need to alleviate the terrible poverty and corruption that allow such constant devastation.

That's political; what about the personal?

With all this in mind, it will be difficult for me to reflect on the passage from the Talmud which appears in our machzor as a quiet aid to settling our mind before Rosh Hashanah services.

“The Bible relates that God created Adam, a single human being, as the

ancestor of all humanity. This teaches us that to destroy a single life is to destroy a whole world, even as to save a single life is to save a whole world. That all people have a common ancestor should make for peace, since no one can say to anyone else, ‘My ancestor was greater than your ancestor.’ That humanity began with a single human being proclaims for ever the greatness of the Holy One. For humans stamp many coins with one die and they all look alike, but the Holy One stamped every human being with the die of Adam, yet no person is like any other. Therefore every human being must declare, ‘It is for my sake that the world was created.’” (Mishna Sanhedrin 4:5)

Maybe we are given this teaching precisely because every year there will be distractions that interfere with our need to change our attitudes and behaviours.

There is great wisdom in the chassidic belief that an individual's every act has cosmic consequences. If the world was created for the sake of each individual in it, then this year I hope that I will find one individual in these shards to mend and heal. That's cosmic enough for me. ■

Honouring young people who change the world



Charles Bronfman

Ten years ago, my children Ellen and Stephen, and their spouses Andrew Hauptman and Claudine Blondin Bronfman, gave me the most unbelievable gift.

They founded and endowed The Charles Bronfman Prize, which annually recognizes a humanitarian under the age of 50 who is changing the world, guided and informed by their Jewish values. What I could not have imagined at the time, and what continues to amaze me still, is how this gift has continued to pay dividends, year after year as we welcome each new laureate into our prize family.

I have often spoken about the importance of intentionality in philanthropy; that it has to stir the soul. This is true whether you are feeding the homeless, mentoring a child or working on climate

change. It's true if you are giving \$5 or \$5 million. Philanthropy and social change work are at their best when they are driven by your values and connected to what you care about most.

As we celebrate the 10th anniversary of the prize, I have had the time to reflect on all of the individuals we have recognized so far. It has been an inspiring privilege to come to know them. They have tackled challenges in education and pursued justice for those held by the world's darkest regimes. They have protected women and girls fleeing danger in Darfur by literally harnessing the power of the sun, helped the Lost Boys and Girls find their way and given voice to the disabled children the world would like to hide. They've created hope for leukemia patients, found missions at home for returning Iraq and Afghanistan veterans, stirred a nation's environmental conscience and changed the way we educate doctors.

We recognize young humanitarians who are already changing the world. And it is our hope that they will inspire the next generation to interpret the Jewish

values that have inspired their work, and mine, to continue striving towards *tikkun olam*.

I have also said that our philanthropic endeavours should be run with the same accountability as our business enterprises. There has to be a plan. There have to be goals. The goals must be measurable and measured. And the impact of our laureates can indeed be measured by the lives they've touched. The Talmud teaches us, “whoever saves a life, it is considered as if he has saved an entire world.” By that token, these 12 individuals have saved the world many times over, impacting the lives of more than 600,000 people in 120 countries on six continents.

This year's recipient is Sam Goldman, who founded d.light to bring clean, safe and affordable light to the 1.6 billion people worldwide that still live by kerosene. In doing so, he has improved the health, education and earnings potential of almost 40 million people, including 9.5 million children, as well as removed nearly 3 million tons of carbon dioxide from the atmosphere.

Goldman is the youngest recipient we have recognized so far, and perhaps not coincidentally, the first social entrepreneur. Goldman is also the first Canadian to receive the prize. For Goldman to be able to reach the greatest number of people as quickly as possible, he needed the capacity to scale afforded by a for-profit enterprise. This allowed him to create the truly innovative design, marketing, financing and distribution network necessary to bring light to the dark corners of the world. He truly exemplifies what can happen when the soul meets the business plan.

Recognizing our first social entrepreneur provides a perfect capstone to the first decade of The Charles Bronfman Prize. I am immensely humbled and honoured by this generous and awe-inspiring gift from my children. I could never have guessed how life affirming the past 10 years have been, and – as we enter our second decade – I can hardly wait to see what's next! ■

Charles Bronfman is a businessman and philanthropist.

News

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Protesters disrupt speaker at JNF event

PAUL LUNGEN and JODIE SHUPAC
STAFF REPORTERS

A handful of protesters briefly disrupted the kickoff event for the Jewish National Fund's (JNF) Negev Dinner Sept. 15 at the Beth David Synagogue in Toronto.

According to Josh Cooper, chief executive officer of JNF Canada, shortly after keynote speaker Shaul Mofaz – an MK, former IDF chief of staff and a former Israeli defence minister – began his address, a single individual stood up and shouted "I am Jewish and..." He was shouted down by members of the audience and escorted out of the synagogue's sanctuary by police security.

As Mofaz resumed his speech, eight or nine other protesters interspersed in the sanctuary interrupted his address as well. Audience members joined police in escorting the protesters outside the facility, according to Cooper.

"We had a lot of security and guests who were happy to help remove them," said Cooper.

Asked what was being protested, Cooper said, "the only thing I heard him say was, 'I am Jewish...' then others told him to sit down."

One of the protesters told *The CJN* she was assaulted by members of the audience.

Judy, who asked that her last name not be used due to concerns for her safety, said she was grabbed by a few men and pushed toward the back door after she'd

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They didn't come in with blue boxes full to help us build bomb shelters... They didn't come to say thank you.

Josh Cooper, JNF CEO

“

One man had his hands around my neck.... and they pushed me to the back and out the door

Judy, Protester



Shaul Mofaz

spoken up during Mofaz's speech. She said she made a comment about not wanting the recent killing of 519 Gazan children to have been done in her name as a Jew.

"One man had his hands around my neck," she said, "and they pushed me to

the back and out the door."

Though emphasizing that she'd attended as an independent protester, Judy is a member of Independent Jewish Voices (IJV), which has protested against JNF on a number of occasions in Canada.

Cooper said the protesters were there to create a disturbance. "They didn't come in with blue boxes full to help us build bomb shelters... They didn't come to say thank you," he said.

He called their protest "completely selfish" and designed to "harm an event that helped people, a hospital in Jerusalem."

After being pushed from the room, Judy says she and the other protesters were stopped by a Toronto police officer and detained for about 20 minutes.

One unnamed protester was reportedly charged with trespassing.

Judy said she has not pressed charges and doesn't know the identities of the people who she claims used force against her, though it's something she might consider.

About 425 people attended the event, which is the kickoff to this year's Negev Dinner on Nov. 23 at the Metro Convention Centre. The dinner will honour philanthropist Max Glassman and will raise funds in partnership with the Herzog Hospital in Jerusalem for a new building to treat post traumatic stress disorders and other mental health issues, Cooper said. ■

See Q&A with Mofaz on page 102

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United Jewish Appeal

UJA Federation of Greater Toronto

[illegible]

PAUL LUNGEN
plungen@theclin.ca

Rabbi Steven Saltzman, who served Adath Israel Congregation as senior rabbi for 25 years, died Sept. 15 after a battle with cancer. He was 65.

A native of Denver who grew up in New York, Rabbi Saltzman was remembered as a traditionalist and a brilliant scholar who was well liked by his congregation.

Prime Minister Stephen Harper, in a letter to Rabbi Saltzman's widow, Fran, offered his condolences and called the rabbi "a scholar and champion of Jewish literacy."

"I greatly admired Rabbi Saltzman's noble legacy of service to Adath Israel and the broader community. I was deeply honoured to have him as a member of my delegation to Israel earlier this year.

"The Adatah Israel family stands strong and united thanks to his two decades of dedicated spiritual leadership as senior rabbi," the Prime Minister stated.

Congregants offered their own tribute. "He was a man of brilliant intellect with two PhDs," said Randall Starr, president of Adath Israel. "He was universally regarded as a great scholar and orator."

"His sermons were second to none, and he was a great teacher."

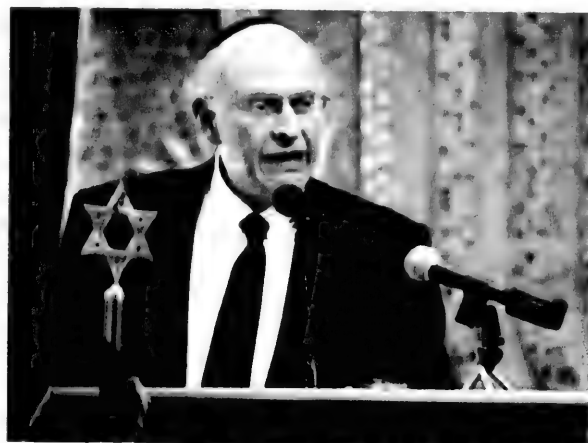
Rabbi Saltzman was a man of many interests. A cello player, a black belt in karate and a former student in subatomic physics, he was also one of the foremost experts on the Jewish law pertaining to *gets*, or divorce. He served as the Canadian Rabbinical Assembly's *mesader gitin*, head of the divorce court.

"He still had five gets on his desk waiting for finalization," said Starr. "He worked right to the end."

Rabbi Saltzman "maintained a traditional Conservative philosophy," said Bernie Rabinovitch, executive director of Adath Israel.

In practical terms, that meant non-egalitarian services and traditional prayers similar to those in an Orthodox shul, although the synagogue permits mixed seating. Mixed-marriage couples are welcomed at the synagogue, but could not become members.

In a 2009 interview in *The CJN*, Rabbi Saltzman described the synagogue as offering "an authentic, traditional experience of Judaism within



Rabbi Steven Saltzman served as senior rabbi at Adath Israel Congregation.

the context of an open-minded approach to philosophical and theological issues."

In 2008, Adath Israel was one of three Toronto shuls to secede from the United Synagogue of Conservative Judaism and affiliate with the Canadian Council of Conservative Synagogues.

Rabbi Saltzman called his tenure at the synagogue one of "a daily commitment to a congregation and to the people of this congregation, helping them when they have issues of life rituals, counselling, but, for the most part, teaching."

Rabbi Saltzman held a doctorate in Hebrew literature from the Jewish Theological Seminary (JTS) and a doctorate in Jewish law and Talmud. He was a fellow at both the Shalom Hartman Institute and Harvard Divinity School.

For more than 20 years, Rabbi Saltzman was a member of the High Court of Justice of the Rabbinical Assembly and author of several important responsa.

He won the Penina Rubinoff Memorial Award for Biblical Scholarship for his book, *A Small Glimmer of Light: Reflections on the Book of Genesis*.

Rabbi Baruch Frydman-Kohl remembered Rabbi Saltzman as an intellectual interested in theology and revelation, as well as someone deeply concerned for the well-being of those going through divorce.

Rabbi Frydman-Kohl, senior rabbi at the Beth Tzedec Congregation,

recalled a long association with his colleague. "Rabbi Saltzman was one of four Toronto rabbis who were all in the same rabbinical class at JTS—he, Rabbi Wayne Allen, Rabbi Martin Berman and I—were students together in New York.

"Rabbi Saltzman had a penetrating intellect, an acute mind, strong opinions. He was a rabbi who was deeply committed to the Jewish People and to the future of Judaism.

"His intellectual interests were in being the conveyor of significant new scholarship in ways that could be understood and comprehended on a public level, within the congregational context," said Rabbi Frydman-Kohl.

Rabbi Saltzman was diagnosed with lymphoma in February. His health seemed to be improving, but he took a turn for the worse 10 days ago, said Starr. Knowing Rabbi Saltzman would not be strong enough to daven during the High Holidays, the synagogue asked its rabbi emeritus, Erwin Schild, to deliver the sermons while retired cantor Eliezer Kirshblum will assume the rabbi's role in keeping services moving, said Rabinovitch.

"Rabbi Saltzman was a man deeply admired and respected by his congregation, who are in a state of shock with the announcement.

"He will leave a deep void in the life of the shul," Starr said.

Rabbi Saltzman is survived by his wife, Fran, and three children, Akiva, Shifra and Leia. ■

This is what happens when people care.



Martin Prosserman (centre, with sons (left to right) Ronald, Gary and Brian) is grateful for the opportunities Canada offered him and his family. The Prossermans wanted to give back to say "Thank you".

Toronto General & Western Hospital Foundation would like to thank the Prosserman Family for their visionary \$10 million gift to establish the Ellen and Martin Prosserman Centre for Neuromuscular Diseases at University Health Network, the first of its kind in Canada.

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Holy Blossom installs fourth-generation rabbi

BARBARA SILVERSTEIN
SPECIAL TO THE CJN

As Holy Blossom Temple prepared for the New Year with the traditional Slichot service, the congregation also ushered in a new era.

On Saturday night, Sept. 20, Rabbi Yael Splansky, 43, an associate rabbi at the temple since 1998 and the acting senior rabbi for the past year, was officially installed as senior rabbi of Holy Blossom. The synagogue, which has 1,700 member families, is the largest Reform congregation in Canada.

"With the coming of the New Year, we turn a page in Holy Blossom Temple history," Rabbi Splansky told the 600 well-wishers in attendance. "At the edge of a new year, it feels like anything is possible."

But at the same time she expressed humility: "It is humbling to be a rabbi. It is humbling to be called rabbi of this congregation and it is humbling to be named senior rabbi of this great temple. I am ready to begin."

The evening's festivities began with a champagne and dessert reception, followed by a Havdalah service led by Rabbi Splansky, along with her husband, Prof.

Adam Sol, and their three sons, Avishai, 13; Eli, 10, and Jesse, 7.

The installation was a spirited celebration, with a Torah procession and a choir performance of music arranged for the occasion by Holy Blossom's Cantor Benjamin Maissner. Rabbi John Moscovitz, the former senior rabbi, gave the ceremony's opening remarks.

He spoke of handing "the mantle from one generation to the next," and he praised Rabbi Splansky for her wisdom and love for the synagogue and Torah.

In her address, she thanked him for encouraging her to take new initiatives as an associate rabbi. "You gave me room to grow and experiment... The fact that you're here to offer your blessing means the world to me."

Other speakers included Dow Marmur, rabbi emeritus of Holy Blossom, and Michael Lorge, a representative of the Union of Reform Judaism. Rabbi Donald Splansky prepared a tribute to his daughter and Rabbi David Ellenson, chancellor of Hebrew Union College - Jewish Institute of Religion, gave the installation address titled "Roots and Renewal."

Lorge - who is Rabbi Splansky's uncle - praised Holy Blossom for choosing a

woman to head the shul. He said the temple's decision would help "the secured future of women serving as senior rabbis on the great pulpits of our movement."

While Rabbi Splansky is one of a growing number of female senior rabbis heading major congregations, her father, Donald Splansky, rabbi emeritus of Temple Beth Am in Framingham, Mass., proudly noted that his daughter is the only fourth-generation Reform rabbi in the world.

This lineage goes from him to her maternal grandfather and great-grandfather, he explained. His wife Greta Lee's father, the late Rabbi Ernst M. Lorge of Chicago, studied at Hebrew Union College in Cincinnati and his father, Maurice Lorge, served as a Reform rabbi in Mainz, Germany. When they fled from Europe to the United States in the 1930s, they brought liberal Jewish teachings from the old world to the new one.

He pointed out that the late Rabbi Gunther Plaut, longtime rabbi of Holy Blossom and classmate of his father-in-law in Cincinnati, played an important role in helping liberal Judaism take root in Canada.

Rabbi (Yael) Splansky also mentioned how Rabbi Plaut would visit her in her office when she first started working at Holy Blossom. "He would check in on me and



Rabbi Yael Splansky, centre, with her mother Greta Lee Splansky and her father, Rabbi Donald Splansky. BARBARA SILVERSTEIN PHOTO

offer advice. He was like a stand-in for my own grandfather."

She called Rabbi Marmur "a true mentor." He hired her right after her rabbinical ordination, when she was just cutting her professional teeth.

She has also grown up with her husband, she said, explaining that they met at a youth group event when she was 14.

She described Sol, a poet and associate professor at Laurentian University's Barrie campus, as "a good Jew and a good father" and stressed the important role he plays in her rabbinate. "My part only works because of him. He is a true life partner who helps me to succeed." ■

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Doctors target anti-Israel bias in medical literature

JODIE SHUPAC
jshupac@thejcj.ca

A sense of urgency permeated the Doctors Against Racism and Anti-Semitism's (DARA) annual general meeting earlier this month, with discussion centring on the need to combat anti-Israel bias in the realm of medical literature, and specifically in the prominent weekly medical journal the *Lancet*.

The meeting, initially scheduled for October, was hastened by the *Lancet's* publishing what DARA, a Toronto-based grassroots organization of health-care professionals that formed in 2009 and has about 750 international members, considered an extremely biased "Open letter for the people in Gaza."

Printed July 23 in the *Lancet*, the letter was penned by five European doctors and has, according to the journal's website, garnered more than 20,000 signatures.

Part of it reads: "On the basis of our ethics and practice, we are denouncing what we witness in the aggression of Gaza by Israel. We ask our colleagues, old and young professionals, to denounce this Israeli aggression. We challenge the perversity of a propaganda that justifies the creation of an emergency to masquerade a massacre, a so-called 'defensive aggression.'"

DARA co-founder Frank Sommers, a psychiatrist in the University of Toronto's faculty of medicine, called the letter "inflammatory," arguing that "a journal that provides the medical community worldwide ostensibly with evidence-based scientific advances should not utilize its reputation and give voice in its pages to one-sided, politically motivated information whose impact is to inflame anti-Israel and anti-Jewish feelings. There's enough of that already in this world."

Sommers was one of several DARA executive members to address the crowd of about 50 people—predominantly DARA members, though the talk was open to the public—who gathered Sept. 10 at Adath Israel Congregation. The speakers traced the recent history of what they believe is anti-Israel sentiment in the medical sphere and dissected the views of *Lancet* editor Richard Horton.

Toronto anesthesiologist Robert Zadik outlined how anti-Israel content in medical literature began to crop up after the 2001 UN World Conference Against Racism in Durban, South Africa, when a number of NGOs began pushing for sanctions against Israel and severing ties with the country.

"This was important to the medical arena, because there are close links between the



Robert Zadik addresses the DARA AGM.

medical-based NGOs that are ostensibly anti-Israel and with [certain medical] journals, especially the *Lancet*," Zadik said.

"Many of the lead authors [who write anti-Israel pieces in these journals] are affiliated with these organizations."

Zadik said Horton, the *Lancet's* editor has personal views against Israel, referring to a controversial 2007 article he wrote for the *New York Review of Books* and a snapshot of a map of the Middle East he tweeted earlier this year, on which the entire territory of Israel is replaced with the word "Palestine."

A number of DARA members offered suggestions on countering anti-Israel bias in medical journals, such as targeting *Lancet*

board members to push for a new editor; trying to get other journals to publish more balanced or pro-Israel pieces; refusing to meet representatives of drug companies that advertise in the *Lancet*; and pressuring others in the medical community not to submit articles to, or cite, the journal.

One woman proposed urging Canadian medical schools to encourage students to take elective courses in Israel, "to show people that Israel does provide modern medicine to diverse groups—not just to Jews and to show them Israel is not a monster."

Several members spoke about the need to convey a pro-Israel narrative to the news media that shows Israel's contributions to medicine, including its care of Palestinians.

The anti-Israel narrative exists in the world. It's always there," one doctor said. "We'll waste a lot of energy trying to get rid of one editor when another guy just like him will pop up in a minute to replace him... We need to create our own, positive narrative."

Sommers urged members to reach out to "at least some of your colleagues who have been silent or indifferent" and engage with them on the subject, as well as encourage them to add their names to DARA's mailing list. "Then, I think, we'll have a very concrete potential to go forward." ■

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Chow, Tory diverge on Pride funding

JODIE SHUPAC

jshupac@theinc.ca

Until the issue of city funding for the annual Pride festival and its tolerance for the group *Queers Against Israeli Apartheid* (QuAIA) came up, a Sept. 19 debate between Toronto mayoral candidates John Tory and Olivia Chow, hosted by the Friends of Simon Wiesenthal Center (FSWC) for Holocaust Studies, was quite subdued.

But when asked whether the city should continue funding Pride despite numerous Jewish groups' objections to QuAIA's participation in its parade, the two candidates diverged: Tory said he'd side against funding Pride if QuAIA is allowed to take part, while Chow said she wouldn't vote to yank funding.

Pride received \$160,500 this year from the city.

Chow said that, while she doesn't support QuAIA, it isn't fair to pull Pride's funding because of the controversial presence of one group. Further, she emphasized that the city solicitor has ruled that QuAIA does not stand in violation of Toronto's anti-discrimination policy.

"I may not agree with this group," she said, "but is it fair to ban them? To cut funding to Pride?"

Tory, whose remarks were met by applause and cheers, said he felt Pride was wrong to let QuAIA march in the parade and that he believes the rhetoric used by the group is "not consistent with the city's human rights policy."

"Using the term apartheid in the context of Israel is insulting to Israel as the only democracy in the region and also to people [from South Africa] who actually have experienced apartheid," he said. "There's no place for that kind of virulent political demonstration at Pride... I'm not saying this group should be shut down, but they should demonstrate elsewhere."

Chow noted that she has, in past, shown support to the Jewish LGBTQ group Kulanu Toronto, and she challenged Tory to definitively answer whether he would have, given the chance, cast his vote to withdraw city funding to Pride because of QuAIA's participation.

After initially appearing somewhat reluctant to answer, Tory eventually responded: "Yes, I would have [voted to withdraw city funding to Pride]... Given the group's rhetoric and conduct, they shouldn't march [in the parade]... I would cast my vote and say this is not on."

Held at the downtown law firm Dentons Canada LLP, the debate was moderated

by FSWC president and CEO Avi Benlolo and featured questions posed by Benlolo and members of the audience, consisting of senior FSWC members, its boards of directors and governors, and the organization's top donors.

Between 65 and 80 people attended.

Aside from QuAIA and Pride, the debate was fairly low key, with Chow and Tory generally agreeing on issues related to human rights, expressions of hate and community security.

Both spoke out strongly against hate crimes in the city and stressed the importance of Holocaust education, as well as agreeing that Toronto is generally an accepting and harmonious city, and that those who are hateful make up a small minority of citizens.

Tory pledged to ensure that the Jewish community gets a lot of support from Toronto police when it comes to dealing with security in places like synagogues.

Chow talked about the importance of calling out hate speech for what it is, instead of using the excuse of "freedom of speech."

In addition to issues concerning human rights and anti-Semitism, the candidates fielded questions about more general city issues, including transit, building approv-



John Tory and Olivia Chow at a Friends of Simon Wiesenthal Center debate. JODIE SHUPAC PHOTO

al processes and property taxes.

Speaking to *The CJA* after the debate, Benlolo explained why he believes such an event is beneficial.

"We felt there wasn't, up until this point, sufficient discussion around the human issues and the issues that affect the Jewish community," he said. "So we wanted today to spend some time with the candidates to talk about those issues, including things like hate rallies and the funding of Pride, which really is a bone of contention at City Hall. We wanted to establish their opinions on this, and I think they were very clear about whether they will or won't support Pride. That's really the benefit of this type of debate, we now have them on record saying... how they would react to anti-Semitism." ■

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NEW AND NOTEWORTHY

We welcome our new colleague, Professor Yedida Eisenstat.

Professor Eisenstat recently completed her doctorate in Midrash and Scriptural Interpretation at the Jewish Theological Seminary, and her M.A. and B.A. in Jewish Studies at York.



Professor Yedida Eisenstat

Our Centre hosted a book launch celebrating the publication of *Purity and Holiness, and Identity in Judaism and Christianity: Essays in Memory of Susan Haber*, edited by Centre Director Carl Ehrlich, together with Anders Runesson and Eileen Schuller and featuring essays by Centre faculty Professors Marty Lockshin, Yedida Eisenstat, and others.

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JOIN US IN CELEBRATING OUR 25TH ANNIVERSARY

This year, we mark the twenty-fifth anniversary of the Israel and Golda Koschitzky Centre for Jewish Studies. In honour of that milestone, we will be featuring a series of public lectures, academic symposia, and other special events.

At a major 3-day international, interdisciplinary symposium December 6-8, 2014 on "The State of Jewish Studies," we will bring together leading Canadian and international scholars to take stock of the field in the new millennium. The first of two conferences to chart the state of the field and its future, the 2014 symposium will include both public and scholarly lectures, and focuses on the pre-modern periods. In 2015, we will explore modernity, the post-modernity, and emerging fields.

Early years of The Centre for Jewish Studies at York University
left to right: Professors Irving Abella, Michael Brown, and Sydney Eisen



Inaugural Leonard Wolinsky
Lecture at York University,
April 15, 1979
left to right:
Ian MacDonald, President of
York University,
Abba Eban, former Israeli
foreign minister,
David Wolinsky,
Professor Sydney Eisen.

INNOVATIVE PROGRAMS AND AN INTERNATIONAL REPUTATION FOR EXCELLENCE

The dynamic Mark and Gail Appel Program in Holocaust and Antiracism Education, Learning from the Past, Teaching for the Future, has garnered international acclaim. Professors Michael Brown and Sara Horowitz led a tri-national group of students from Poland, Germany and Canada to study the Holocaust and racism, meeting with leaders of Toronto's religious and ethnic communities to consider models of diversity and tolerance.

York's Jewish Teacher Education Program prepares students for careers in Jewish education, awarding degrees earned in both the Faculty of Education and the Faculty of Liberal Arts & Professional Studies.



Professors Randal Schnoor and Sara R. Horowitz
and Polish, German and Canadian participants in the
Appel Program meet with Rabbi Baruch Friedman-Kohl



left to right: Carl Ehrlich,
Director, York University
and Mashe Margolin, Senior
Director of Context/The Adult
Learning Programs at Jewish
Theological Seminary

Mira Adler, Director,
Wolinsky Foundation and Professor
Christoph Levin, University of Munich
at the annual Leonard Wolinsky
Lectures on Jewish Life and Education.



left to right:
Professors Thabit
A.J. Abdullah and
Michael Brown,
Justice Harry S.
LaForme, Professor
Sara R. Horowitz

STIMULATING PUBLIC EVENTS

CJS teamed with the Jewish Theological Seminary of America to offer "Jewish University for a Day." Held in early April, the day-long program of intensive adult education on the theme of "Passover: The Story, the History, the Celebration," featured presentations by faculty from the two sponsoring institutions, other universities, and community rabbis.

The annual Wolinsky Lectures were dedicated to "The Bible and/as History," through the perspectives of two world-renowned scholars, Avraham Faust (Bar-Ilan University) and Christoph Levin (University of Munich).

Other public lectures featured Justice Harry S. LaForme speaking on "First Nations and Human Rights," and Professor David Koffman, speaking on Jewish-First Nation encounters.

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Liberal Zionism critical to Israel's future, speakers say

JODIE SHUPAC

jshupac@thecjn.ca

The Jewish state of Israel won't survive without a Zionism that's liberal and a liberalism that's Zionist.

Such was the recurrent assertion of *Ha'aretz* reporter and columnist Ari Shavit at the New Israel Fund of Canada's (NIFC) annual symposium Sept. 14.

Entitled "The future of Israel starts here" and held at the Toronto Centre for the Arts, the free event drew almost 1,000 people and marked the fourth annual symposium for NIFC, an organization founded 29 years ago that describes itself as being committed to fostering Israel's development as a Jewish and democratic state "as envisioned in her Declaration of Independence."

The symposium was moderated by Joseph Rosen, who recently wrote an article called "The Israel Taboo" in an issue of the Canadian magazine *The Walrus*.

The event featured Rosen interviewing Shavit via Skype and facilitating a discussion between Shavit and Akiva Eldar, chief political columnist at the online magazine *Al-Monitor*, who attended in person.

NIFC president Joan Garson also spoke. Shavit spoke passionately about how the Zionist community needs to "talk seriously and honestly about our own mistakes" and to acknowledge where the government of Israel has committed wrongs both on a moral and political level, such as with ongoing settlement-building in the West Bank. He argued this must be frozen to give the Palestinians space economically and geographically and "to move toward a two-state solution."

It's imperative that Zionists stop treating Israel as being above criticism, he stressed. Zionists must look its sins in the face, address the arguments made on the other side of the conflict and "limit injustice to Palestinians as much as possible."

Further, Shavit spoke about restoring Israel to its former "state of wonder," its promise to serve as a refuge for Jews - "a home for our homeless" - and to be as just as possible.

"What happened in 1948 [when thousands of Arabs ran from or were driven from their homes and villages during the country's founding] was in the context of the brutal history of the 1940s," he said. "But after that, after we secured our exist-

ence at a terrible human cost for us and for them [the Palestinians], to go into the other 22 per cent of the land and to try to co-opt it [through occupation and settlement-building] is a huge mistake."

But Shavit also argued that it's unacceptable to exclusively demonize Israel for its injustices, as its critics often do, or to use the history of its founding to delegitimize it.

"Some of the world's best democracies were founded on the terrible treatment of indigenous people. Israel can't be singled out," he said. "But let us remember our democratic past and try to build a future for the Palestinians."

Garson discussed the war of this past summer and the ongoing responsibility of liberal Zionists in Canada to push Israel to be a model of democracy, pluralism and tolerance. "As liberals, we are activists," she said. "We think it's our job not just to sit on the sidelines, but to engage... to make Israel the country of its' founders dreams."

Rosen subsequently posed questions to Eldar and Shavit about whether liberal Zionism is "dead" and about the position of Israeli left-wing "peaceniks."

Eldar, who described himself as a "radical peacenik," argued that liberal Zionism is crucial to the future of Israel, but that it can't co-exist with the Israeli occupation of Palestinian territories. It's not enough to decry the settlements, he said, but "we have to do something about it and call on every government in the world to do something."

Eldar explained that he, therefore, does not buy products made in the settlements.

"If, God forbid, one of your friends was about to commit suicide, you would do everything to stop it," he said. "This [settlement expansion] is a suicidal project."

Eldar said that fear seems to have become more effective than hope in addressing the Israeli-Palestinian conflict. "We on the left are trying to sell hope," he said. "I'm upset that people are trying to sell fear. Why not look at the glass half full? Look, for example, at how Egypt has worked with us [in the latest ceasefire negotiation between Israel and Hamas] instead of injecting more fear and saying we don't have partners for peace in the region?"

He said Israel must withdraw from settlements, but not unilaterally. "We need to do it by making peace." ■

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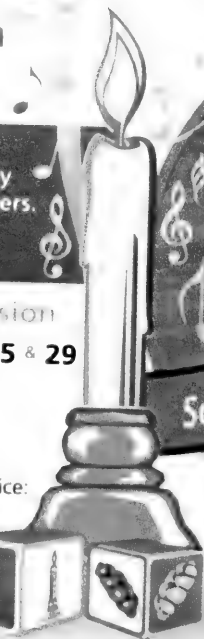


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Donation honours memory of two longtime Ontario politicians

SUSAN MINUK
SPECIAL TO THE C.J.N.

Jamie Grossman promised himself that if he ever came into a large sum of money, he would make a donation to honour the memory of his father and his grandfather, both longtime Ontario politicians.

He got the opportunity in 2010, after Yellow Media (Yellow Pages Group) purchased his online advertising business called Up-trend Media Inc.

"My father, Larry, and my grandfather, Allan, affectionately referred to as Zuzzy, were both cabinet ministers and members of the Legislative Assembly of Ontario, representing the downtown Toronto riding of St. Andrew and its successor St. Andrew-St. Patrick, for 32 consecutive years," Grossman, 41, said in an interview.

They were also both groundbreakers in Ontario politics. "Zuzzy was the second Jewish Canadian cabinet minister in Ontario and the first Tory. He held the riding for 20 years. When he retired in 1975, my father, who was then 32 years old, left his law practice, ran for election, and won the seat that my grandfather was exiting, for another 12 years," he recalled.

The two men were also active supporters of Doctors Hospital on College Street in the Kensington area, where many members of the Jewish community lived from the 1940s into the 1970s, and the hospital was an integral landmark of their community.

Shortly after he became an MPP, Larry Grossman got involved in the political fight of his life when he challenged his own government on its decision to close Doctors Hospital. In February 1976, the hospital took the province to court and was successful in its challenge, and it continued to operate as an acute care facility until 1998.

"Larry was very effective politically and got the government's attention (and it did) not appeal the decision, agreeing the Doctors Hospital was an important community resource and should be re-built. Ultimately, government approval was received to re-build," said Brian McFarlane, president and CEO of Kensington Health.

The Doctors Hospital was demolished in 1999, then rebuilt as Kensington Health, a non-profit corporation that offers ambulatory and long-term health services. Its board launched a \$5-million capital campaign for the project, and Jamie Grossman saw an opportunity to honour his family.

"Throughout [their] entire connection, what my father and my grandfather before him had done to help the Doctors Hospital build and thrive in the community inspired me to provide a meaningful contribution



Jamie Grossman

and reconnect with what they were so passionate about," he said.

In 1996, Larry Grossman was diagnosed with a brain tumour and died at age 53, a little less than a year later. "During that time, toward the end, dad received palliative care, at home. My two siblings, Melissa, Robbie and I took care of our dad for the better part of that year," said Grossman.

The experience helped him see the importance of end-of-life care, and the way a hospice can care for people from when their illness is diagnosed as terminal to the end of their life. It places a high value on dignity and respect of the person who is ill and remaining at home with their loved ones during their last days, and this was a natural fit for Jamie in honouring his family.

So last year, he donated \$100,000 to Kensington Health, which now includes Kensington Gardens, a 350-bed long-term care home, and the Kensington Hospice, a 10-bed residential centre that provides end-of-life care, as well as an eye institute, a screening clinic and a research institute, all supported by the Kensington Foundation.

The Kensington Health Centre's residential hospice is a free service in partnership with Princess Margaret Cancer Centre and has been in operation for three years.

"The hospice is one of only two residential hospices in the City of Toronto meeting end-of-life care needs," McFarlane said.

Grossman's donation was used to create a memorial wall in his father's memory. "The memorial wall with Larry's picture sits in the hospice, recognizing him as the world's greatest dad," McFarlane said.

Grossman is actively involved with Kensington Health, sitting on board committees and co-chairing fundraising events.

"Every time I walk into Kensington Health Centre, someone has a great story to tell me about my grandfather and father. I think they would love the fact that there is still a Grossman involved, whether it's called the Doctors Hospital or Kensington Health Centre. It makes me feel good to know I am making a difference to a place that mattered to them." ■



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Lev Tavor girls flee foster care for U.S.

PAUL LUNGEN
plungen@thecj.ca

The two remaining Lev Tavor children being held in foster care in Toronto have been reunited with their father in the United States.

The two girls, 15- and 17-year-old American citizens, fled their foster family and took a bus to Niagara Falls before being stopped at the border and placed in the care of Children's Services Niagara County.

Their case came before a U.S. court, but the children were returned to their father after local child welfare authorities withdrew their application to hold them. They did so even after receiving a dossier containing all the allegations against Lev Tavor, said Guidy Mamann, a lawyer representing members of the group.

The fact American child welfare authorities declined to argue the case before a judge, even after viewing a broad set of allegations against Lev Tavor, demonstrates how weak the case is, Mamann suggested. "Maybe in Canada children's authorities can get away with that nonsense, holding kids without evidence. But that doesn't fly in the United States," he said.

The girls were the last two of 14 children ordered apprehended by Canadian authorities in Ontario. The others were released.

According to *La Presse*, five children from another Lev Tavor family have spent the last 13 months under foster care with a chassidic family in Montreal.

Lev Tavor's legal saga began in earnest in Quebec in November 2013 when several families with 14 children skipped a meeting with child welfare authorities about the parents' refusal to educate the kids in Quebec schools or teach them about evolution or sex education, Mamann said.

They and about 225 members of the ultra-Orthodox group moved to Chatham, Ont., where they hoped to home-school their children and avoid the requirements of the Quebec education system. They quickly came to the attention of Chatham-Kent Children's Services.

Meanwhile, a Quebec court ordered the 14 Lev Tavor children apprehended. An Ontario court upheld the order but another court subsequently overturned it. In the meantime, the girls' family left for Guatemala. Their plane was full, so the parents booked the teen girls on a separate flight that went through Trinidad and Tobago. They were stopped in the Carib-



Lev Tavor children in school. PAUL LUNGEN PHOTO

bean country and returned to Ontario.

Their parents and siblings ended up in Guatemala, Mamann said.

Returned to Toronto, the girls were placed with an Orthodox Jewish family last March, but they always wanted to be reunited with their family. They fled for Niagara Falls on Friday, Sept. 12. "They dodged a private security detail" that was guarding them before boarding the bus for Niagara, Mamann said.

That Friday, Mamann received a phone call from U.S. immigration officials, saying the girls were at the border seeking entry into the United States. An American lawyer was present on the U.S. side, and after Mamann briefed the officer, the girls were released into the U.S. lawyer's custody. They spent Shabbat with her and the next three or four days with a local Jewish family while their case was being prepared, Mamann said.

Their entry into the United States made sense, Mamann said. "These are two American citizens, children of an American citizen father, seeking entry into the United States."

Asked why Canadian child welfare authorities would want them to remain in foster care, Mamann said that "they didn't trust the father... That's not the basis of separating children from their parents."

Children's Services Niagara County became involved in the case. They were in contact with Chatham-Kent Children's Services. "They received a large dossier from Canadian children's aid... with pages of allegations," Mamann said.

Niagara child welfare personnel interviewed the girls who "clearly wanted to be reunited with their father," he said.

Based on their interviews and review of the materials, they chose not to request an apprehension order, Mamann said. U.S. officials were only concerned about specific allegations of abuse. "There needs to be specific evidence of specific neglect versus these specific children. When they applied that, there was nothing," he said.

After living away from Lev Tavor for six months, "the children took it upon themselves to run as far as they could to their parents. That doesn't speak of abuse," he said.

He didn't know whether the family made their way to Guatemala. As Americans in the United States, they're free to go wherever they want, he said.

Calls to children's aid in Niagara and Chatham weren't immediately returned. ■

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Police release photos of man who smeared feces on shul

CJN STAFF

Toronto police have released security camera pictures of a man with his dog who is wanted for allegedly smearing dog feces on the doors of Beth Joseph Lubavitch Chabad Synagogue.

They're appealing to the public to come forward with information in connection with the vandalism, which was discovered by one of the shul's members on Aug. 31 when he arrived for morning prayers.

Police said the man approached the main doors of the synagogue, located at 44 Edinburgh Dr., at Bathurst Street, north of Wilson Avenue, with his dog, described as a "white, mixed-poodle type breed," then rubbed dog feces on the door and left the area.

He's described as white, average height and build. He was last seen wearing dark pants and a dark shirt with a black baseball cap.

Police told *The CJN* earlier this month they believe the person lives in the neighbourhood, but won't be able to determine whether this was a hate-motivated crime until they make an arrest.

Anyone with information is asked to

contact police at 416-808-3200, Crime Stoppers anonymously at 416-222-TIPS (8477), online at www.222tips.com, text TOR and your message to CRIMES (274637), or leave a tip on Facebook. ■



Security cameras caught a man on video vandalizing Beth Joseph Lubavitch Chabad Synagogue. TORONTO POLICE PHOTOS

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The Media Line founder mentored Steven Sotloff

PAUL LUNGEN

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Felice Friedson spoke with Steven Sotloff only days before he entered Syria. Sotloff, the 31-year-old American journalist who was beheaded by the Islamic State (IS) earlier this month, had worked for *The Media Line* (TML) news service for some time, providing unique coverage of the growth of the Islamic terrorist organization a full year before others in the media covered the group.

"I mentored him," said Friedson, co-founder of TML along with her husband, Michael. "I was on the phone with him days before he went in. I asked him if he trusted his fixer [his local contact] and he did. We know the end of the story."

Sotloff was taken prisoner in August 2013 and murdered a year later. Earlier, a second American journalist, James Foley, was murdered at the hands of the same British-accented IS henchman. Videos of the murders were distributed on the Internet.

Sotloff's death illustrates the dangers faced by journalists in a part of the world that is becoming increasingly important, said Friedson, who in addition to being TML's president and CEO also co-produces its radio and video productions.



Felice Friedson

Events in Yemen, Egypt, Syria, Iran, Somalia, and of course events involving Israel and the Palestinians, will increasingly attract the world's attention in the years to come, she said.

TML, an American non-profit news agency, has experienced the difficulties in getting news out of the region, she said.

During Operation Protective Edge, she was in contact with a freelancer in Gaza who expressed fear at taking on an assignment.

"There was a journalist who worked for us, when asked to cover the tunnels, they were afraid to cover it," she said.

The news-consuming public is largely unaware of the intimidation journalists faced

in Gaza when reporting from the area. The reporters worry they will be barred from ever returning to Gaza. Some are fearful of being killed for reports unfavourable to Hamas, she said.

Those fears aren't unfounded. Hamas publicly killed a number of alleged collaborators accused of working for Israel, she said.

All that has a chilling effect on coverage from the area. The result is that "the coverage was incomplete," she added.

Another factor influencing the nature of reports was that Hamas controlled much of the information. Claims that most casualties were civilians were advanced by Palestinian government sources and passed on to UN officials and journalists. "Who's checking that list?" Friedson asked.

An Israeli study of the names on the list concluded that half were terrorists, she added.

Some 700 journalists entered Israel to cover the war. Some were parachuted in and didn't have special knowledge of the situation. Some had preconceived notions of the narrative.

Reporters need to "go back to traditional journalism, to tell the story" and leave their personal opinions out of it, she said.

As for the Israeli public, Friedson said

their concerns are less about foreign media coverage than their safety and security. "They're worried [whether they] can walk out my house in Ashdod and a terror tunnel won't pop up," she said.

There are also concerns about potential terror tunnels leading from Hezbollah-controlled areas of Lebanon into Israel.

"There are suspicions of tunnels there too," she said, but "Israel is not going to initiate anything there. That would be a much more difficult issue."

As for TML, Friedson described it as "a small wire service covering the Middle East, whose goal is to bring depth and context to stories."

It aims "to be on the street" and to get deep into issues, looking at the region from a geopolitical, cultural and social sense, while also covering women's issues.

Sotloff had reported for the agency from across the region, including Egypt, Syria, Libya and Turkey.

"His motivation was always pure," to tell the stories of the people, whether good or bad, Friedson said.

"This profession is so profound in waking up the world to the realities of the region. I hope people wake up and understand he didn't die in vain," she added. ■



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Chabad erects Ottawa's first new shul building in 30 years

DIANE KOVEN
OTTAWA CORRESPONDENT

In the midst of challenging times for other local synagogues struggling with membership and attendance, the construction of Ottawa's first new synagogue structure in 30 years is being seen as a very positive occurrence.

Which might explain why the grand opening of the new Ottawa Torah Centre Chabad (OTC) building was such a momentous occasion.

Rabbi Menachem M. Blum and his wife, Dina, have been in Barrhaven, an Ottawa suburb, for nearly 18 years.

From their early years as newlyweds, holding services in the basement of their townhouse, they have grown the congregation – as well as their family, which now includes five children – and its loyalty through several subsequent moves, including the last one to a portable on the land where the new building now stands.

The opening event Sept. 15 attracted hundreds of people from across the city, from other congregations and from around the neighbourhood, eager to peek inside the new building.

They were joined by Israeli Ambassador Rafael Barak and Ottawa Mayor Jim Watson, along with other local politicians and dignitaries, as well as representatives of the Jewish Federation of Ottawa.

In his remarks, Watson announced that he would be presenting Rabbi Blum with a City Builder Award, "for all of his work to make Ottawa a more tolerant and caring city."

Designed by award-winning Barry J. Hobin & Associates Architects, the synagogue has been in the works since 2006. Architect Wendy Brawley, who has been working closely with Rabbi Blum for the past eight years, outlined the process and described some of the special design features that were incorporated into the building. One of them is the slotted windows that, during the day, allow the building to be flooded with natural light and at night, from the inside, take on the shape and appearance of a menorah.

The 12,000-square-foot building will be multifunctional, and includes a large sanctuary with folding walls to accommodate both large and small functions, as well as meeting rooms, classrooms, offices and a library. The construction of the building was achieved solely through



Rabbi Menachem Blum, centre, his wife, Dina, and their children, along with Israeli Ambassador Rafael Barak, far left, and Nepean-Carleton MP Pierre Poilievre, second from left, cut the ribbon at the grand opening of the Ottawa Torah Centre Chabad. MIKE CARROCCETTO PHOTO

donations. Well over three-quarters of the \$4.5-million cost has already been raised, and donations are still coming in.

Many of the major donors were represented at the opening, their generosity acknowledged by the presentation of specially commissioned works of Judaica by artist Gary Rosenthal, who also designed the ner tamid for the new sanctuary.

Rabbi Blum thanked each of the donors,

explaining to the audience the relationship or special connection that led to each particular gift.

Following the official ribbon-cutting and affixing of mezuzahs, the audience was invited by MC Perry Medico to tour the building and enjoy a lavish buffet.

The OTC congregation will be ushering in the new year with Rosh Hashanah services in its new home. ■

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Survivor Mitzvah Project now in Canada

JODIE SHUPAC

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Zane Buzby is something of a celebrity, but Ted Miller, a retired lawyer and businessman who lives in a hamlet outside Perth, Ont., says he had no trouble reaching her on the phone.

"I don't even think I got her voicemail," the amiable 67-year-old chuckled.

Miller contacted Buzby, best known for directing television classics *Blossom* and *Golden Girls*, in the spring of 2013, after reading an article in *Tablet* magazine about The Survivor Mitzvah Project, a Los Angeles-based charity she founded.

Established by Buzby in 2009, the project delivers financial aid to thousands of poverty-stricken Holocaust survivors in remote areas of eastern Europe and Ukraine each year.

She launched the charity after seeing the need when she visited the Lithuanian shtetl where her grandmothers were born. Deeply impressed by the work the organization is doing and with a similar family connection to eastern Europe, Miller was determined to start a Canadian wing of the charity.

Buzby was very receptive to the idea, he

said, and after months of partnership, he was able to register The Survivor Mitzvah Project Canada as an official Canadian charity in June 2013.

Like the U.S. branch, which has established a comprehensive process for screening aid recipients, Miller will raise awareness about what he says is the plight of many eastern European survivors, and solicit donations here.

"These are people for whom the war never really ended," Buzby writes on The Survivor Mitzvah Project website (www.survivormitzvah.org), describing the deplorable living conditions of numerous elderly Jews in their 80s and 90s, many of them the sole Holocaust survivors in their families or communities.

She refers to poorly heated houses, lack of food and medication and, often, extreme social isolation.

Like Buzby, Miller's familial ties to eastern Europe make him particularly sensitive to the struggles of the region's remaining Jews.

The child of Polish Holocaust survivors, he was born in a displaced persons camp in Linz, Austria, and moved with his family to Canada as a baby.

About eight years ago, Miller made his own

pilgrimage back to eastern Europe, visiting the shtetl in what is now Ukraine where his parents grew up, as well as the nearby town where his father was temporarily hidden by a non-Jewish family.

"It was haunting," Miller said. "[My parents'] whole shtetl had been razed. There were only three buildings that had survived the fire... I found a barren piece of land where the synagogue once stood."

In the other town, he found the home of the family that hid his father and, with a translator in tow, was invited in to speak with the great-granddaughter and the grandson - who still remembered Miller's father - of the man who'd taken his father in.

"My father's name is Chaim, and [the great-granddaughter] pronounced it exactly right, which was pretty amazing. I felt my father was alive in that house. It was unreal," he said.

Miller has stayed in contact with the family, and continues to help them financially.

"That whole visit really consolidated my feel for that part of the world and the plight of the Jews there. I saw a lot of horrific things there that were very painful.

"Now," he said, "the work begins in terms



Ted Miller

of raising money."

Miller has already received several private donations from people in Vancouver and Toronto.

After Rosh Hashanah, he will develop a database of potential Canadian donors and begin soliciting donations in full force, via mailouts, in Ottawa, Montreal, Toronto and Vancouver.

He hopes the cause will resonate even with those Jews who have never been to eastern Europe.

"Life is very poor there," Miller stressed. "Especially for seniors, whose pension is a pittance. I don't know how they get by, quite frankly. Many are starving, and freezing in the winter... For many people, life there has not changed in terms of comfort or accommodations in the past 60 or 70 years."

Donations can be given online, at www.survivormitzvahcanada.org. ■

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GUEST VOICE

Bring them safely in and safely out

Cindy Joseph

I was in Grade 4 in Hebrew day school when I saw my first film on the Holocaust. I don't remember the teacher's introduction or what she said after the film. I don't remember asking questions or having a discussion. I don't remember learning about the history or even hearing the name Hitler spoken. I only remember the images from the film: piles of bodies, mounds of eye glasses, shoes, suitcases, shockingly thin men standing by the barbed wire gate with eyes staring out, ghost-like. I was eight years old.

On the first day of Grade 5, my Jewish studies teacher rolled up his sleeve and showed us the number on his arm. He showed us those same pictures of the skeleton-like men at the barbed wire fence in Auschwitz, but this time he pointed at one young man and said, "That's me." That was him. Not a stranger, not just a face among many, but my very own teacher. Throughout the year, we saw more films and read more stories, but this time they were real. I internalized a connection to the Holocaust to the point where it be-

came part of my own identity.

From that early exposure, I began a lifelong fascination with all things related to the Holocaust. A child of survivors, I lived the realities that only first-generation Canadians can understand. But, it was my experiences in school that led me to near obsession. While other children's nightmares consisted of monsters and witches, mine were all of Nazis. They were coming to get me in my house in the suburbs. I couldn't run fast enough or hide cleverly enough to escape my fate.

In my role as the principal of a supplementary Hebrew school, my responsibility to educate about the Holocaust is my focus now. Students graduating from our bar and bat mitzvah program must internalize the lessons of the Holocaust in order to consider themselves Jewish adults. For some of them, they have never heard of the Holocaust before. With ever-smaller numbers of survivors among us, the way we educate our children must shift and adapt. It is a sacred obligation to all those who will come after to teach our children about the Holocaust in a way that makes

it part of their identities, too.

With this purpose in mind, I decided to attend a 10-day seminar on Holocaust Education in Israel this past July at Yad Vashem. It was there that I realized that the early exposure I had to this incredibly important topic had been equal parts formative and traumatic. And, that for every child for whom a lifelong interest and dedication was sparked, there was a child for whom the topic became unbearably frightening.

I learned that many teachers today, to avoid the shock and awe of those filmstrips of our childhood, were struggling to find appropriate ways to make these lessons meaningful to children. Learning from the top Holocaust educators in the world, we focused on how to teach even the youngest children about this part of our Jewish history without traumatizing the children and alienating the parents, who seek to protect their children from the experiences they had themselves.

"Bring the children safely in. And bring them safely out again." This was the underlying theme of the seminar spent learning new techniques for teaching in

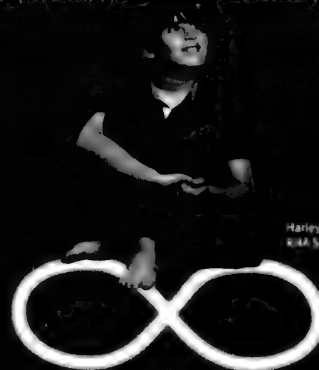
day schools and supplementary schools. In a room full of 33 Reform, Conservative, and Orthodox Jewish educators from around the U.S. (I was one of only two Canadians), we explored curriculum materials specially designed at Yad Vashem to be appropriate for all school-age groups. As we sat in our classroom in the International School for Holocaust Studies, overlooking the Jerusalem hills, we listened, discussed, debated, planned, and shared our feelings on teaching this most important subject.

So, what is the difference between being traumatized and being affected by something deeply? Is there a line one can draw when learning about the darkest days in recent Jewish history? Is there a way to expose our children to the lessons that must be learned in a way that keeps the Nazis out of their nightmares? This is the struggle of the Holocaust educator. Bring them safely in and safely out. And while they are in, make sure that they never forget. ■

Cindy Joseph is principal of the Hebrew school at Beth Radom Congregation

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Lawyer sets in motion Jewish law society for Toronto

PAUL LUNGEN
plungen@thecjn.ca

When Ashley Shaffer was studying law at the University of Montreal, she thought it would be a smart career move and educationally beneficial to attend the lectures and get-togethers offered by the Lord Reading Law Society.

And when she clerked at the Federal Court in Ottawa, she attended events sponsored by that city's Jewish legal fraternity, the Bora Laskin Law Society.

But when she moved to Toronto to practise law two years ago, she was "shocked" that there was no similar Jewish legal organization in that city. Did the earth stop rotating around the sun? Are there no Jewish jurists in Toronto? she must have wondered.

Well of course there are more than a handful of Jews practising at the bar, but no one had bothered to put together the kind of society Jewish lawyers in Montreal have enjoyed for 50 years and which has been active in Ottawa for the past several years.

To rectify the situation and to restore balance to the universe, Shaffer contacted some of her friends and colleagues in the

“

*It's a way of
strengthening the
Jewish community*

legal profession to determine if there was interest in forming a local legal fraternity. It turns out, there is, and the Toronto Jewish Law Society will hold its first event on Thursday, Oct. 30 at the Duke of Westminster in downtown Toronto.

So as not to be confused by the nobility the name suggests, the Duke did not practise law but is proficient at the fine art of purveying adult beverages. The event will be more of a social occasion than anything else, said Shaffer, 32. It's designed to gauge interest in the creation of a Jewish law society and "to test the waters... If it's successful, we'll build on it."

Shaffer expects several judges will be in attendance, as well as a good number of



lawyers. Similar "meet and greet" evening events in Ottawa attracted up to 100 people, she said.

To follow up on the pint and pretzel at the Duke, a second event is already planned for December. That will feature a "lunch and learn" format, which is similar to the kind of event commonly offered by the Jewish law societies in Montreal and Ottawa.

An eight-person committee has been struck to investigate the feasibility of a permanent lawyers' organization.

As Shaffer envisions it, "the Toronto Jewish Lawyers' Society will meet several times a year to welcome notable and thought-provoking speakers and to engage in social and professional networking and continuing education."

In her experience of events sponsored by the Bora Laskin society, "I found them enjoyable, meaningful and invaluable. I found them good for networking and professional development," she said.

Shaffer believes it's past time for such a legal society in Toronto. After all, there are already similar organizations catering to black lawyers, to South Asian attorneys and to other ethnic communities.

It's nearly inconceivable that there wouldn't be room for something similar for Jewish lawyers. "It's really important to have a Jewish lawyers' group that caters specifically to the Jewish community, with topics that Jews are interested in. It's a way of strengthening the Jewish community," she said.

To ensure you're not foreclosed, forbidden, precluded, prohibited, impeded or otherwise stopped from attending the event, email Shaffer at TorontoJewishLawSociety@gmail.com for more information. ■



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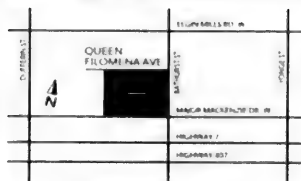
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Emotional Ram wins final match of career at Davis Cup

MARVIN GLASSMAN

SPECIAL TO THE CJN, SUNRISE, FLA

An emotional Andy Ram recently teamed with his longtime tennis partner Jonathan Erlich for his final victory in 24 Davis Cup ties leading Israel to a dramatic 6-3, 3-6, 6-1, 3-6, 6-3 five-set victory over Argentine Federico Delbonis and Horacio Zeballos.

The doubles win was the highlight of the three-day tie for Israel. Prior to the doubles match, Israel's top singles player Dudi Sela defeated Carlos Berloq to a 6-3, 6-2 (5), 6-2, 6-2 four-set victory.

However, Argentina won the tie 3-2 as 20-year-old Bar Tzuf Botzer of Israel, ranked only 776th, lost to Argentina's top singles player Leonardo Mayer 6-4, 3-6, 6-2, 6-1. Botzer was a substitute for the injured Amir Weintraub.

The Israelis had a big letdown in the final two singles matches as Sela lost easily to Mayer 6-2, 6-1, 6-4 as did Botzer to Berloq 6-2, 6-3, 6-0.

The Israelis will now play Davis Cup over 2015 in the Europe/Asia zone instead of the World Group of the top 16 nations.

The Davis Cup tie, originally scheduled to take place in Tel Aviv at a sold-out 11,200 seat Nokia Arena, had to be moved because of the unrest in Gaza. The Sunrise tennis facility, seating only 2,000, was chosen because the Israelis wanted to play on an outdoor hard court in hot weather and also because of the large Jewish population in South Florida.

Despite the loss, both Israeli Davis Cup captain Eyal Ran and the players felt more joy for Ram than sadness for the loss of the tie.

"Of course, it is disappointing to lose to Argentina, but we will remember the tie as Andy's last match and the courage he had to serve out the victory, despite being hurt," said Ran, who has been with Ram as captain for the past nine years.

"Andy is so inspirational for playing with his heart at all the Davis Cup ties. I am inspired by him whenever I play," said Sela.

With Erlich and Ram leading in the final set 4-2, Ram pulled a muscle on his left leg and had difficulty moving around the court. Ram served for the match leading at 5-2 with slow but accurate serves that the Argentines lobbed. Erlich won the final four points by executing drop shots at the net.

The drama and emotions following the victory made the match memorable.

"I am so elated because I asked Jonathan to do what no other partner could do. He made up for my injury by taking every shot the Argentinians returned back into



Andy Ram

their court. It was the only way for us to win the match and it worked," said a jubilant Ram on court after the victory.

To celebrate the victory, Ram lay on his back on the court and his jubilant teammates carried him off the court dancing and singing as if he was a groom at a wedding.

Fans at Sunrise were waving banners and flags of Israel, with horns and two shofars blaring in witnessing Ram's final match of his career.

Ram's final victory of his career capped off a glorious 15-year run of playing Davis Cup with Erlich, and ended his memorable Davis Cup career with a 19-5 record, the best of any Israeli doubles team in history.

Ram is the only Israeli to have won three Grand Slam titles in tennis history: the 2008 Australian Open men's doubles title with Erlich, the 2006 Wimbledon mixed doubles title with Russian Vera Zvonareva and 2007 French Open mixed title with Nathalie Dechy of France.

Ram and Erlich were ranked fifth in the men's doubles rankings—the highest rank of any Israeli tennis players in history and won nine doubles titles together.

"Without a doubt, Andy Ram should be considered as the greatest Israeli tennis player of all time. There has been nobody that played with more heart and passion for Israel than Andy," said Ran.

Ram retires a happy man at age 34, accomplishing all he wanted to do in tennis.

"Of all I accomplished, the best of all achievements was knowing Jonathan since we met when I was 16. He is as close to me as a brother, and with the exception of twins Bob and Mike Bryan, it is unusual for any doubles team in tennis to be that close," said Ram.

CONTINUED ON PAGE 50



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Jewish calendars reflect a people's spirit, memory and art

ROSE KLEINER
SPECIAL TO THE CJN

With the start of the New Year, the Jewish calendar transports our collective memory as far back as two millennia. The calendar's listings of Torah readings and Haftorah readings for Shabbat and for the feast and fast days throughout the year all take us back to the history and spiritual roots of our people.

The practice of decorating the calendars with beautiful illustrations that reflect the culture of our people also gives the Jewish calendar an esthetic dimension that is enjoyed throughout the year.

Two charming wall calendars come from Pomegranate publisher this year. Its Jewish Museum Calendar 2015 features images of works from New York's Jewish Museum. Its Jewish Celebrations calendar is decorated with paintings by artist Malcah Zeldis.

Almost every one of the lovely illustrations in the Jewish Museum Calendar depicts works that were created during the 20th century. These works originate in different parts of the world, but all express a connection to Jewish memory and tradition.

Raphael Soyer's *Dancing Lesson* (1920) portrays the older immigrant generation

watching a young couple practise their dancing steps, movements that will help their integration into their new land. Early on, in that same calendar, to the early part of the 20th century, there is the elegant depiction of *High Tea in the Sukkah* (1906) by British artist Solomon Joseph Solomon.

Austrian artist Isidore Kaufmann's *Friday Evening* (1920) is a nostalgic look at tradition that reflects 19th-century Jewish religious life.

The calendar also contains several modernist works that speak of the Jewish experience in our own day. Although created in 1928, Israeli artist Reuven Rubin's minimalist oil on canvas, *Goldfish Vendor*, appeals to today's generation as well. The same is true for the colourful *Esther Scroll*, by Israeli artist Yaacov Agam (1980).

Pomegranate's second wall calendar, Jewish Celebrations, illustrated with paintings by Malcah Zeldis, is replete with cheerful pictures of many different Jewish observances and customs throughout the year. In addition to scenes of holiday celebrations, such as Shavuot or Pesach, there are pictures of such rituals as mishloach manot (gifts to friends, and the poor, brought on Purim) or of *Havdalah*, the prayer and ceremony at the end of the Sabbath.



This calendar depicts images from the Jewish Historical Museum in Amsterdam.

Each of the illustrations is accompanied by an explanation of the tradition depicted, tracing the tie between the spiritual and the domestic that's such an integral part of Judaism.

From Universe Publishing comes both a wall and a desk calendar, richly illustrated with images from the Jewish Historical Museum in Amsterdam for the wall, and the Jewish Museum in New York for the desk.

The variety of beautiful, historical items shown in these two calendars makes for a

mini-catalogue of precious Judaica.

The objects portrayed in the wall calendar span several centuries, and come from countries far and wide. There is a Persian silk and cotton tapestry (early 20th century) that is decorated with the Ten Commandments and other Torah references.

A silver collection plate from the Netherlands dates back to the end of the 16th century. A gouache by Charlotte Salomon titled *Life? Or Theatre?* dates from 1940-42 France. A stunning 18th-century Omer calendar of wood, parchment, ink and metal, reflects the creative energy of the Netherlands Jewish artistic world.

An 1850 ceramic and enamel seder plate, from France, has each of the Hebrew terms printed with a French translation underneath.

Another interesting item from the Jewish Historical Museum of Amsterdam illustrated in this calendar is a *mizrach* wall plaque from Prague, dated about the last half of the 19th century. This *mizrach* contains various Torah passages, all translated into German. The Universe Jewish calendar for the desk has images of a veritable treasure trove of fascinating art works. Each week on this calendar brings new objects to delight us.

CONTINUED ON NEXT PAGE



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Calendars for the young and the young at heart

CONTINUED FROM PREVIOUS PAGE

The countries of origin and the broad range of dates when the objects were created give us a compelling panorama of Jewish history.

There is the gilt silver etrog container from Augsburg, Germany, dating from the 1670s. Most charming are the items associated with a Jewish marriage, such as the cheerfully decorated marriage plate from Delft, Netherlands (18th century).

A marriage dress, from the Ottoman Empire (later 19th century), has an absolute regal air about it with its velvet background and gilt metallic thread embroidery. A woman's marriage hat, embroidered with gold thread, comes from 19th-century Algeria.

Among the unusual objects illustrated in this calendar is a copper hand-washing vessel in the shape of an animal, dating back to the late 12th century, from northern Germany. At the other extreme is an illustration of an ultra-modern hand-washing vessel by Israeli artist, Arie Ofir, made of silver and copper.

The most important part of this desk calendar is its excellent, succinct flow chart that summarizes all Jewish holidays, feast days, fast days, and other celebrations and observances, under 10 headings.

These columns cover such information as

dates, Torah readings, customs, historical and seasonal significance, and the mood and theme of the occasions being observed. For today's busy households, this guide can be most welcome.

Another significant Jewish calendar designed for the younger set can be equally appealing to the young at heart of every age. My Very Own Jewish Calendar, by Kar-Ben Publishing, provides an opportunity to learn, to think, to reflect, and to get involved with one's Jewish heritage within the context of the broader world in which we live.

This is done with all-new facts each year, anecdotes, stories, trivia, recipes and various suggested activities connected to the month on the calendar where the entries are found.

For example, on the page for September, the month of Rosh Hashanah, there is an entry on getting ready for the New Year. It speaks of the daily shofar blowing at the morning service of the Slichot services, as well as the practice of wishing each other a happy New Year from the start of the month of Elul. This page also has an entry on the meaning of Labour Day and the Jewish contribution to bettering the lives of workers.

Each calendar page contains an easy recipe that parents and youngsters will find useful.

For Sukkot, the calendar explains the pray-

“

[This calendar] provides an opportunity to learn and to get involved with one's Jewish heritage within the context of the broader world

er for rain, as well as the three kinds of rain that we pray for (giving the Hebrew terms for each, and their meaning).

The calendar cites, in its entry on blessings, Maimonides' comments on the three types of blessings in Jewish life – blessings of enjoyment (before eating food), blessings before doing a mitzvah (lighting candles, etc.), and blessings of praise and gratitude (when putting on new clothes, seeing a rainbow or being in the presence of a king).

With regard to the latter, we learn that when Israeli writer S.Y. Agnon won the Nobel Prize, he recited the appropriate blessing in the presence of the king of Sweden.

Another entry tells us that the original headquarters of the Girl Scouts of America was lo-

cated a few blocks from the third-oldest synagogue in the United States, in Savannah. Ga. That synagogue was home to three of the first five Girl Scout troop leaders.

Another Jewish contribution to life on the continent recalled in this calendar is the invention of the crock-pot, created by an engineer who remembered his bubbe making cholent in Lithuania, where she had to carry it to the town's bakery to cook it overnight.

The calendar also presents, to simplify life and kosher living, a mini-kitchen, which is hidden away in an armoire and contains a refrigerator, oven, dishwasher and storage space for holiday foods. Thanks to this new product, next Pesach, instead of changing dishes, one can just change kitchens.

A lesson in geography is provided by an entry about the Jews of Alaska. They number about 6,000, refer to themselves as the Frozen Chosen, and live mostly in Fairbanks, Anchorage and Juneau.

In 1939, U.S. president Franklin Roosevelt's interior secretary proposed that Europe's Jewish refugees be resettled in Alaska, where they could bypass the usual immigration quotas. If only some action had been taken.

This calendar gives candlelighting times for major North American cities, including Montreal and Toronto. ■

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Chenstochover society celebrates 100 years

FRANCES KRAFT
SPECIAL TO THE CJN

Toronto's Chenstochover Aid Society will celebrate its 100th anniversary with a gala, dinner and dance at Beth Emeth Bais Yehuda Synagogue on Nov. 16. Proceeds from the dinner will support Save A Child's Heart.

Esther Glucksman, 92, is the daughter of founding member Jacob Rotkop, who immigrated from Poland in 1913. To the best of her knowledge, hers is the only member family descended from a founder.

Although Rotkop, who worked in a factory, was not from Chenstochov, he was invited by friends to help them start the new mutual benefit society, and later contributed money toward the purchase of the society's original cemetery land at Dawes Road. There is also a section at Bathurst Lawn Cemetery.

"When the society first started," Glucksman told *The CJN*, "if somebody didn't have a job, they would help them." Members could borrow money interest-free, and other members guaranteed the loan, she explained. Dues also entitled members to the services of a doctor.

Her earliest memories include travelling

to the society's annual picnic in an open truck rented for the occasion, and outfitted with benches. "Who had cars?" she asked rhetorically.

Glucksman's late husband Joseph was born in Chenstochov, but it wasn't until they got married that he joined the society, at the suggestion of his father-in-law.

The current membership of about 200 people is made up largely of children of Holocaust survivors from the Chenstochov area, who joined after immigrating. Unlike in the early years, women can be members now too.

Ephraim Fiksel, president of the society, noted that in the 1980s, there was an influx of children of Holocaust survivors who joined to maintain a link with their parents. As well, two or three years ago, there was an influx of third-generation members.

At 64, Fiksel is the first president born after 1925, and has served for "probably 20 years."

The society's annual activities include three meetings, two Yizkor services, and a Chanukah party. Members raise money for charitable causes in Israel, and for Jewish charities in Canada. As well, Fiksel added, the society has started a fund at



Ephraim Fiksel, president of the Chenstochover Aid Society, says Kaddish at Auschwitz during a world gathering of Chenstochover Jews in 2006.

the Jewish Foundation of Greater Toronto, with \$38,000 toward its goal of \$100,000.

Fiksel remembers that, until 10 or 20 years ago, the society had an *Avia* "sort of a credit union... You would buy shares

out of the *Avia*, and the *Avia* would lend you money, which you'd have two years to repay, and they would charge an interest rate. At the end of the two years the money would be divided up amongst those people that bought shares."

Now, he said, there is less need because of social welfare, employment insurance, and the Ontario Health Insurance Plan.

Fiksel said that for his father, who died in July, and for other survivors who had lost their families, the society "became sort of a centre of family for them. It bound them together, even after they had children and grandchildren."

About 12 years ago, Fiksel, his sister Betty, and their parents travelled to Chenstochov, and he went with a group for a world gathering of Chenstochovers and their children in 2006.

Betty, who is on the planning committee for the gala, said the event is "going to be lots of fun." Entertainment will include music by the Universal Boogie Band as well as Yiddish singer Mitch Smolkin and his pianist. ■

For more information, go to www.chenstochovertoronto.com, or email contact@chenstochovertoronto.com.



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Photo by David Kaufman



Dogs take to the catwalk

SUSAN MINUK
SPECIAL TO THE CJN

Pet volunteers and their owners were the stars of a lively and whimsical inaugural fashion show. Dogs on the Catwalk, held Sept. 16 at Baycrest's Winter Garden Atrium, raising more than \$20,000 for the volunteer services department and highlighting the dedication of therapy dogs and their owners.

Some 400 people attended the event, a mix of Baycrest residents, staff and community members who took joy in poetry presentations and a fashion show starring 15 registered pet therapy dogs who strutted, pirouetted and "paws-ed" for applause on the runway.

"I see how valuable the visits are from our dedicated volunteers and lovable dogs for our members who attend the Community Day Centres for Seniors," said Erin Corey, recreational therapist at Baycrest's Freeman Family Day Centre.

Dogs and owners in the pet therapy program visit clients at the Freeman Family Day Centre, the Samuel Lunenfeld Mount Sinai Club, and the Hospital (including Palliative Care, Terraces of Baycrest, and Apotex Centre, Jewish Home for the Aged).

"Pet therapy throughout Baycrest has proven to be very beneficial to older adults, as studies have shown that the program can reduce agitation, lead to an improvement in physical activity and foster feelings of pleasure and happiness from being in the presence of the pet," Corey said. "In the program, members will often share stories with other group members about pets they had in the past, and laughter will fill the room."

The event was the brainchild of Ian Leventhal, manager of leadership gifts at Baycrest, and was born of his love of animals that routinely work and visit there.

"People look forward to the parade of animals that make their presence at Baycrest, some of whom may be shut in and are cut off from any natural stimulation," he said.

Visits are done one-on-one. Pet visitors are always in the company of recreational therapists in a very controlled environment that allows for more quality experiences.

"In volunteering their dog at Baycrest, we ensure all are screened by Therapeutic Paws or St. John Ambulance," said Janis Sternhill, co-ordinator of volunteer services.

The event was hosted by Jeanne Beker, accompanied by her beloved pup, Gus. "Anyone who has a pet knows what these

creatures can do for us. I'd be lost without my Gus," said Beker.

Baycrest has in-house poets who write and compose poems. They call themselves the Pet Poet Laureates. Member Joel Stanbrook shared a poem he wrote called *The Dog of La Mancha*, about his favourite pet.

A Dogs on the Catwalk web page was created, along with individual Pet Profiles for 30 community, volunteer, and therapy dogs. Each profile contained photos and stories. Their human counterparts sent messages to their circle of supporters to help fundraise through their pet profile.

Gary Foster, president and CEO of the Baycrest Foundation recognized Wendy Switzer Myles and her ever-stylish toy poodle, Coquette Coco, as the event's top fundraisers, raising \$2,769.

Awards were given for the top three fundraising animals and to all the dog model participants. Each of the 15 participants celebrated their dog model's interests, likes and dislikes before they took to the runway in their fashion-forward outfits.

It was said that furry participant Velvet, a striking grey-and-white Havanese, is bilingual, fluent in both Hebrew and English, with Hebrew being the language in which she responds to most of her commands.



Wendy Switzer Myles with Coquette Coco

A 12-year-old participant, Buddy, was said to be anticipating his "bark" mitzvah, with beaming daddy, Leventhal, by his side.

Every dog was a winner and received an animal theme award: a painting, sculpture or textile. The awards were handcrafted works of art made in Baycrest's art centre by Baycrest residents. Four of the nine judges were Baycrest residents, and the panel included Baycrest vice-president Linda Jackson, finance manager John Montagnese, artist and philanthropist Gina Godfrey, and veterinarian Faith Banks. ■

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מרכז למדעי היהדות

Ben & Jerry's co-founder kicks off Ottawa campaign

BY DIANE KOVEN
OTTAWA CORRESPONDENT

Note to all Jewish mothers: sometimes it's a good thing when your son is not accepted to medical school.

Jerry Greenfield was rejected not once but twice, but somehow he managed to not only find a way to earn a living and support his family, but even to earn a huge amount of money and to help support many families along the way.

Greenfield – who along with his childhood friend, and perennial academic failure, Ben Cohen, founded Ben & Jerry's Homemade ice cream parlour, and grew it into a major corporation that was eventually purchased by Unilever – was in Ottawa Sept. 14 to deliver the keynote address at the Jewish Federation of Ottawa's annual campaign kickoff.

The 2014 annual campaign raised \$4.25m and 2015 chair Jeff Miller announced the goal of increasing overall revenues by 25 per cent over the next five years, with the aim of making substantial inroads in the coming year.

While regaling the audience with humorous anecdotes of his early days in the ice cream business – begun on a whim



Pictured from left are Gillie Vered; Jeff Miller, Andrea Freedman, Jerry Greenfield, Leiba Krantzberg and Susan Viner Vered. SHAUGHNESSY PHOTOGRAPHY

when he and Cohen split the cost of a \$5 correspondence course in ice-cream making, then renovated an abandoned gas station in Burlington, Vt., and against all odds started to sell their product – Greenfield also delivered a powerful message about philanthropy.

Unlike many entrepreneurs, Greenfield and Cohen were concerned not only about the bottom line, but about doing "good" while doing "well," he said.

They employed a philosophy of social and ethical business practices that includes environmental concerns – in packaging materials, as well as organic and fair trade supplies – and charitable giving. Their company donates 7.5 per cent of pre-tax profits to charity.

"We have been learning that there is a spiritual aspect to business, just as there is to the lives of individuals. As you give, you receive. We are all interconnected,

and as we help others, we can't help but be helped in return," Greenfield said.

Chaired by Gillie Vered and Susan Viner Vered, the campaign kickoff event highlighted testimonials from a number of community members whose lives have been affected by several of the federation's beneficiary agencies. After hearing the compelling life stories, audience members were encouraged by the Vereds to participate in the community – as volunteers and donors – in order to ensure that the valuable community services can continue.

Gillie quoted from Pirkei Avot: "If I am not for me, who is for me? If I am only for myself, who am I? And if not now, when?"

Miller and Leiba Krantzberg, chair of the 2015 Women's Campaign, introduced a video highlighting the various beneficiary agencies and the work they do.

"Federation is community. We need your help to continue doing what we do. Through your acts of generosity and kindness, we make the impossible possible," Krantzberg said.

Various dignitaries and politicians attended the event, held at Centrepoin't Theatre, including Ottawa city Councillor Rick Chiarelli, MPP Lisa McLeod and MP Royal Galipeau. ■

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Winnipeg day school enrolment drops

MYRON LOVE

PRAIRIES CORRESPONDENT, WINNIPEG

Rory Paul, head of school and CEO of Gray Academy of Jewish Education, Winnipeg's main Jewish day school, is putting a positive spin on an 18 per cent drop in enrolment over the past two years.

"I think that we have a solid base, and anything above that base is gravy," he said. "We are pleased that we have so many parents who are prepared to make financial sacrifices to ensure that their children receive a Jewish education."

This year's enrolment stands at just over 500, compared to a little more than 600 two years ago and 590 last fall. The decline began during the last school year and continued through the summer, Paul said. The school lost 20 students between September and June alone.

Part of the decline, he said, is due to families leaving the city, which accounts for about 50 students. He said most – both Winnipeg-born and recent immigrants – left for better jobs elsewhere.

As for the others, most switched to public school. Gray Academy, which has kids in junior kindergarten to Grade 12, also

loses a few students each year to other private schools.

Paul described parents' decision to move their children to public schools as a "lifestyle choice."

"We did a parent survey last year," he said. "One of the questions was whether parents would choose – if they had to make such a choice – a vacation or new car over paying tuition for their children's Jewish education. About 30 per cent chose the vacation or new car. That was a predictor of what happened with our enrolment. We are also hearing from the synagogues about declining attendance and a waning interest in Judaism."

Another factor is that the community subsidizes immigrant children to attend Gray Academy, but only for the first couple of years, after which some families often move their children to public school.

Paul said Gray Academy has always billed parents on a sliding scale tied to income and number of children enrolled. The minimum payment is \$2,500 for a first child. Full tuition for a single student is \$9,900, up from \$8,400 last year. But parents with two or more children

enrolled pay a smaller amount for each additional child.

Paul attributes the low numbers (60) in junior kindergarten and kindergarten to the poor economy in 2008 and 2009. "It seems that fewer babies were born in those years," he said. "Kindergarten numbers are down throughout the city. More recently, there seems to have been a resurgence of births in the community."

On the positive side, the school's international program, now in its fifth year, is continuing to grow.

"We have six students this year in our high school from Mexico, Brazil and, for the first time, the United States, and we are expecting another two or three later in the year," he says. The international students come for a year to study and live with host families.

Gray Academy's losses have, to some extent, meant increased enrolment for the Hebrew bilingual program at Brock Corydon Public School in south Winnipeg. (Winnipeg is the only city in North America with a public school system that offers a Hebrew-language program alternative.)

With a student body of 173 this year,

Brock Corydon's Hebrew bilingual program is almost back to where it was four years ago when enrolment was at 180 students. It had dropped as low as 122 in the 2012-2013 school year.

"We are still registering new students," said principal Ara Morris. "We have quite a few new students from Jewish immigrant families, some of whom are in the English program here rather than the bilingual side."

She said Chabad has already brought its shofar factory to the school, and that Cantor Anibal Mass from Congregation Shaarey Zedek will be coming to the school biweekly to sing with the students.

While the Hebrew bilingual program at Brock Corydon is thriving, the same can't be said for the original Hebrew bilingual program, located in north Winnipeg at Margaret Park School.

Founded about 25 years ago, it's being wound down due to rapidly declining enrolment. At its peak, the program had 180 students, but with Jews moving over the past 15 to 20 years from north Winnipeg where most once lived – to south Winnipeg and elsewhere, this year's enrolment is just 19 students. ■



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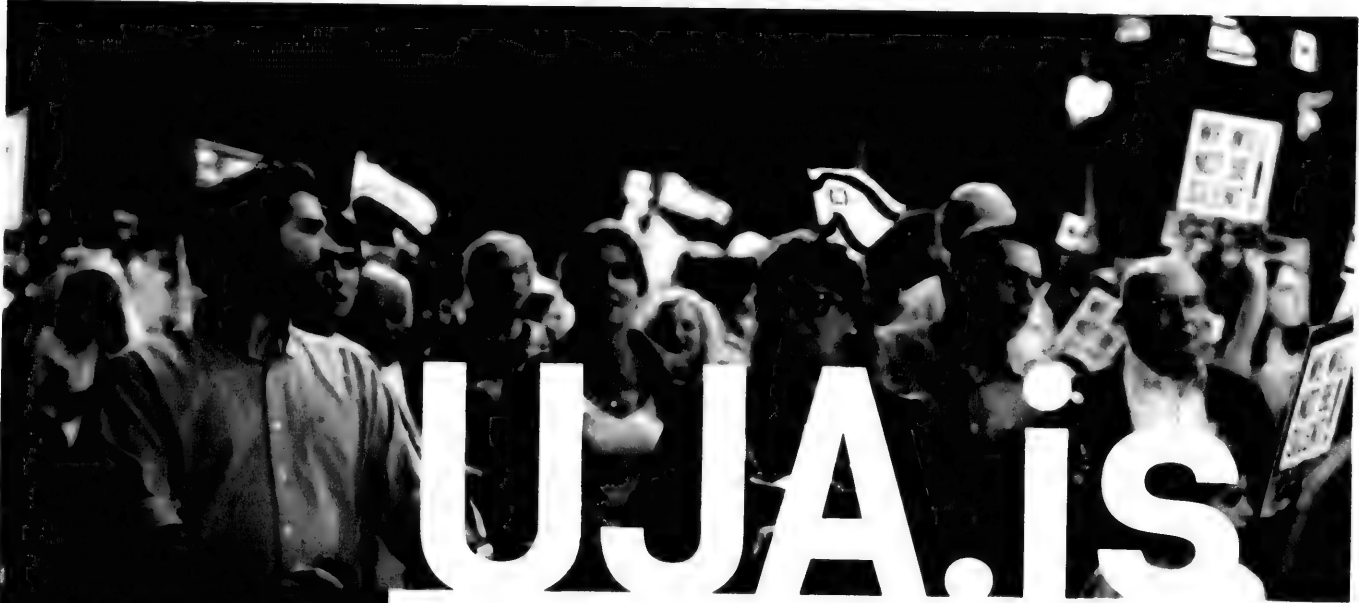
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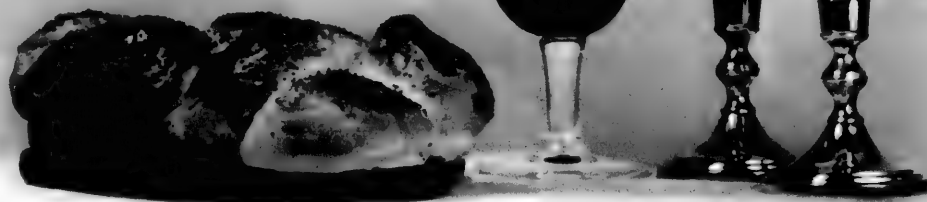
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KEEPING IT TOGETHER

Local group supports guide dogs in Israel

PAUL LUNGEN
plungen@thejcj.ca

About a month ago, Eli Yablonek was walking in the streets of his hometown of Afula when Glen gave him a tug.

A bus was heading his way and threatened to pancake him to the asphalt when Glen, seeing the danger, reversed direction and pulled his master to safety.

Disaster averted, Yablonek could go about his regular routine. It's unclear what might have happened that day if he was making do with the aid of a cane and did not have Glen, his specially-trained guide dog with him. But as far as Yablonek is concerned, Glen is much more than a visual aid or a pet.

"He is my eyes," said Yablonek.

"He is a dog, but to me he is a soul. It is a partnership."

Yablonek was in Toronto last week along with Noach Braun, director of the Israel Guide Dog Center for the Blind. They were in town to meet supporters of the charitable agency, increase its profile and accept cheques in support of the organization.

It costs \$25,000 to raise, train and prepare an animal "from puppy to guide dog," said Braun.

The centre has provided more than 500 guide dogs to visually impaired Israelis over the years. It prepares 35 or 36 dogs a year, but there is a waiting list of more than one year for the companion animals. There are 27,000 people in Israel with visual impairments, and that number grew recently as two soldiers serving near the Gaza strip lost their vision in terrorist incidents, Braun said.

Israel has a disproportionate number of blind or visually impaired residents, he continued. Besides the people who experience vision loss through eye disease, there are those who lost their sight as a result of terrorist attacks and in war, Yablonek among them.

The Guide Dog Center was established in 1991 and is located near Beit Oved, a moshav 20 minutes south of Tel Aviv. The facility includes a kennel that houses 50 or 60 dogs at any one time.

The organization's Canadian Friends support group was formally founded six years ago, with Sara Gabriel serving as its executive director. Eli Rubenstein is president.

The local group has raised \$1.5 million for the Israeli agency in that time, second only to the U.S. support group.

"We are growing every year," said Gabriel.

Its signature event was last May's concert featuring blind musician Jose Feliciano, which attracted about 800 people. Feliciano went on to perform in Israel in October 2013 before an audience of 8,000.

The local group held a 50-kilometre biking excursion with Yablonek last weekend, with about 50 participants. In Israel, sight-



Eli Yablonek with guide dog Glen

ed and vision-impaired riders participate in the *Ken v'lo* (Yes and No) event on tandem bicycles.

On June 9 the local support group will hold its Sixth Evening of Miracles, a major fundraising event.

An increasingly popular way people are supporting the organization is through its bar or bat mitzvah program, in which boys and girls donate their gift money to the charity, said Gabriel.

As for Yablonek, the Guide Dog Center has meant a big change in his life. He's had three guide dogs, but the first two were acquired in the United States. That meant spending six weeks overseas, a difficult proposition for most Israelis.

Those were good dogs, but they didn't speak or understand Hebrew, Yablonek said. Glen understands commands like *kadimah* (forward), *smolah* (left), *yamina* (right), *shev* (sit), *I'at I'at* (slowly) and *tishaer* (stay).

American dogs experienced something of a cultural shock in Israel, he added. They weren't trained to deal with unique Israeli circumstances, such as cars parked on side-walks.

Like most other guide dogs, Glen is a mixed Labrador and Golden Retriever, with an especially calm disposition.

"You should see him in Times Square. He was so calm, so quiet. He's done an amazing job," said Yablonek.

Glen has even had a calming effect on Yablonek's other dog, Bimba, a Rottweiler.

Yablonek has been blind longer than he had vision. A tank commander during the 1973 Yom Kippur War, he was wounded on the eighth day of the conflict.

He received the Israel Defence Forces' *Or Mofet* citation for bravery in single-handedly destroying four Egyptian tanks while wounded.

"I was hit by an anti-tank missile. I lost my left arm and I lost my vision. Since then, I am a blind person," he said.

Glen has made a huge difference in his life.

"It means independence and freedom. I can walk every place by myself, without help. This is the difference. It's a free life," said Yablonek.

For more information about the Canadian support group, contact Gabriel at sara.israelguidedog@rogers.com. ■

CAN WE BRING MOSES BACK?

"And Israel encamped there, before the mount" (Ex, 19:2), and RASHI interprets, "As one man with one heart."

At the time of Moses, we were already a nation - the nation of Israel. At the foot of Mount Sinai we were required to make a choice that has accompanied us ever since: Unite, as one man with one heart, or here will be your burial place. So the people of Israel chose life - they chose unity.

Two centuries ago, Rabbi Kalman HaLevi wrote in his book, *Maor VaShemesh* (Light and Sun): "Our prime defense against calamity is love and unity." Put differently, mutual guarantee is the secret to our power. An ounce of separation among us adds tons of hatred towards us. Our connection is like a protective covering that spreads over us and keeps us safe.

We have an opportunity to unite "as one man with one heart," to live in peace with the world. If we unite and assume the task of loving our neighbors as ourselves, or even strive for this, we will be protected from hostility and misfortune.

The responsibility lies with us...choose life - choose unity!

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Ram retires happy after a long career in tennis

CONTINUED FROM PAGE 37

Born in Uruguay, Ram moved to Jerusalem at age five and took up tennis at the Israel Tennis Centers a few weeks after his arrival. By age 15, Ram knew tennis would be his career and was sent to the Wingate Institute to hone his skills.

Ram decided to retire at age 34 because he was not as dominant a player as he was prior to his hip surgery in 2012.

Canadians will fondly remember Ram for finishing as finalist at both the 2005 and 2009 Rogers Cup tournaments in Montreal. Erlich and Ram competed at the Rogers Cup for nine years in both Montreal and Toronto and had robust support from fans in both cities.

Ram married his wife Shira in 2006 and has two children.

"It is now time for me to put away my phone and spend precious time with my wife and children. They made the sacrifice of letting me travel around the world for tennis for all these years."

Ram is not sure what lies ahead of him after his long career in tennis, but fans in

66

Without a doubt, Andy Ram should be considered as the greatest Israeli tennis player of all time

Toronto saw him perform in a Pro-Am exhibition fundraiser for the Canadian branch of the Israel Tennis Centers held Sept. 20-22 at York Racquets Club. Erlich and Canadian Davis Cup player Jesse Levine were among the other invited pro players at the event.

"I will always be happy to be involved in tennis and to help worthy organizations raise funds, but I will spend my time mostly with my wife, children and mother," he said. ■

Modern Yiddish comedy hits the Internet

CONTINUED FROM PAGE 43

They call *YidLifeCrisis* their "love letter to Yiddish language, culture and comedy."

"A lot of great North American comedy, like that of Jerry Seinfeld or Larry David, is deeply influenced by Yiddish expression, cadence and logic – or lack thereof," said Batalion, so why not deliver that humour in its natural language.

"In school, all they ever read in Yiddish were 19th-century or early 20th-century shtetl stories, never anything modern or risqué, for sure," said Elman, yet popular Yiddish comedy has a "blue" history.

"We were trying to imagine what conversational Yiddish would be like today – for secular Jews – if it had not been wiped out by the Holocaust," he said.

Batalion said that their fictional characters' adversarial to-and-fro reflects in an exaggerated way the conversations the two of them have – as do many Jews of their generation.

"We love being Jews, but there are so many aspects that are frustrating," he

said

Adds Elman: "We both came from traditional homes, went to Jewish schools and camps, on the March of the Living, to Israel, then you enter the real world and start to question everything you were taught."

"But as much as we rebel, we are still, to the core, very, very Jewish."

They wrote the script's first draft in English and then had some Yiddish experts, including Batalion's father, help with the Yiddish translation.

The two plan to release a French-subtitled version of the series and website this fall. Labrèche-Dor, a well-known Quebec TV actor, is helping with that.

Elman and Batalion believe the series, which can be viewed by anyone with Internet access, can contribute to intercultural understanding in Quebec and elsewhere, and that the theme of a crisis of faith and identity are universal.

Batalion and Elman hope to get that Jewish discussion going online also at facebook.com/YidLifeCrisis and on Twitter @YidLifeCrisis. ■

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YEARS

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RETHINKING

In This Issue

Events



Dr. Sarraj Gupta,
CNN Chief Medical
Correspondent

Profile On



BBI Moir, former
Tim Hortons CEO

B2B

Highlights



Rethinking is published quarterly to celebrate donors and the impact of their philanthropy on brain health and aging.

Baycrest

The most complicated machine on Earth

Beginning this week, television viewers across Canada are being taken on a 30-second journey through the most complicated machine on Earth – a highly intricate system where there are more interconnected pieces than there are stars in the Milky Way.

The machine is your brain and the journey is part of a new branding campaign brought to you by Baycrest Health Sciences. It's a journey filled with stunning imagery and bold metaphors that captures the imagination and leaves viewers with a message that is both hopeful and inspirational.

For the first time in our history, we are using television commercials to connect with an entirely new audience and build awareness of Baycrest's thinking, practices and innovations related to brain health and aging. As our population ages and dementia becomes increasingly prevalent, brain health and aging are joining heart disease and cancer as foremost among our society's most pressing health concerns.

The healthcare needs and expectations of seniors are changing and Baycrest is adapting to remain at the vanguard of geriatric care, research and education. We know that driving advances in brain health and aging can offer tremendous benefits to our seniors, to the community and to healthcare – not just here, where we live, but around the world. Because as our commercial says: "Without your brain, you aren't you."



Baycrest's revolutionary, online brain health test a success

Baycrest's memory experts have developed a free online brain health test that will help people aged 50 to 79 put their worries about memory changes to rest. "Our aim with the brain health test is to reassure the 'worried-well' and nudge that small percentage of people who do have serious memory issues to discuss their concerns with a doctor," says Dr. Angela Troyer, program director of Neuropsychology and Cognitive Health at Baycrest Health Sciences and a lead member of the research team that developed the test.



Dr. Angela Troyer

Clinical neuropsychologists at Baycrest's Rotman Research Institute joined with their cognitive science colleagues to develop the test and recruited 300 adults for lab testing ahead of the tool's launch earlier this year. While the brain health test is not a clinical diagnosis, it acts as a "thermometer for the mind" that can help determine whether or not memory concerns should be discussed with a doctor. To date, more than 25,000 tests have been taken.

The test is marketed by Cogniciti Inc., a brain health solutions company co-founded by Baycrest and MaRS Discovery District. To take the Cogniciti brain health test, visit baycrest.org or go to cogniciti.com.

Straight talk

At this time of year, I am reminded that life is full of beginnings. Despite the turning of the leaves and the end of summer, fall brings with it the reminder of rebirth. This is particularly so during Rosh Hashanah - the Jewish New Year - which begins on September 24. The holiday affords us an opportunity to take a fresh look at ourselves, our families and our work here at Baycrest.



Garry Foster

Starting this month, Baycrest begins a renaissance of its own with our look and presence in the public eye. Our awareness campaign has rolled out across the GTA. We believe it's time to position Baycrest and brain health as top-of-mind for Canadians and this campaign is a crucial building block toward that goal.

Our campaign will compel those in our wider Ontario community and beyond to take notice that over the past near century - we've been around since 1918 - Baycrest has become the pre-eminent source for the best thinking, practices and innovations on brain health and aging. Our donors know it, everyone else should too.

In the stories that follow, we celebrate Baycrest's new awareness campaign with profiles on two marketing luminaries who helped us conceive it. We also highlight the exciting ways we continue to engage donors and supporters of all ages - from our 19th annual Barrie to Baycrest (B2B) endurance bike ride to grateful war veterans to a highly anticipated talk by CNN's Dr. Sanjay Gupta, presentations by renowned international visiting scholars and a night honouring our cherished family of donors.

As you and your family look forward to a new year of possibilities this Rosh Hashanah, consider how Baycrest has touched the life of someone you know and how you can help shape the future of seniors' care.

L'shanah tovah tikalevu,

Garry Foster
President and CEO, Baycrest Foundation

P.S. Stay connected. Email me directly at gfooster@baycrest.org, visit our website, or find us on your favourite social media channel. I look forward to hearing from you.

Profile On

Baycrest brand in legendary hands

When your branding and awareness committee has two co-chairs, they'd better be good. Luckily in Baycrest's case, the duo in charge of shepherding our brand strategy is legendary.



Bill Moir

Both Bill Moir and Brian Mirsky - the former Tim Hortons Chief Marketing Officer and the former President of Campbell Soup Europe, respectively - have impeccable marketing pedigrees. And as longtime board members - in June, Moir left the board to concentrate on other endeavours, though he remains a brand champion for Baycrest - each worked closely with Baycrest leadership and was instrumental in planning the current advertising campaign.

A bit of history: Moir and Mirsky's personal affinities for Baycrest run deep. Both have had loved ones affected by dementia. In Moir's case, his late wife was first diagnosed with a form of fronto-temporal dementia by Baycrest's Dr. Tiffany Chow, whom he credits with helping finally solve the mystery of what was ailing his spouse after a lengthy search for answers and then helping manage her disease. For Mirsky, whose parents both suffered from dementia, Baycrest represents "the only hope" for finding ways to better cope and treat dementia over the next 20 years, he says.



So why is this new awareness campaign important for them, for Baycrest and for age-concerned Canadians?

"Of any organization that can help solve or mitigate dementia, I would put Baycrest at the highest end," Mirsky says. "I believe in my heart and soul that its leadership and staff are committed to the cause, are passionate and are intellectually capable of finding the solutions. Getting this message out and raising awareness for Baycrest is job No. 1. It will make us stronger."

Moir concurs. Once he became involved with the Baycrest Foundation, he recognized the "fabulous" work being done by scientists, researchers, clinicians and staff at Baycrest.



Brian Mirsky

"There's some phenomenal work being done here and there's more that can be done," he says. It's why he was keen to lend his marketing expertise to the cause. "Quite frankly, the work being done at Baycrest isn't being celebrated enough and there's an opportunity to clearly become a world leader in the field of living well and brain aging. There's a lack of awareness, in a general sense, about what Baycrest does regarding brain health. This is a wonderful opportunity to move Baycrest forward. I've always felt that Baycrest can be more well-known and this campaign is the first step towards getting there."

THINKING BR

War vets donate \$7,100 to Baycrest

The Royal Canadian Legion General Wingate Branch No. 256 – the Jewish War Veterans' branch of the legion – recently donated \$7,100 to Baycrest in support of beds for veterans on behalf of the Legion.

Amazingly, the money comes from the Legion's annual poppy campaign. Not widely known by the general public is that each year, when veterans collect coins for their ubiquitous red poppy lapel pins on or near Remembrance Day, they are also still in service and giving back to Ontarians. The Legion's Ontario Command reserves a portion of its annual poppy pin campaign proceeds for charitable causes. General Wingate Branch – formerly known as the Jewish Brigade – made Baycrest a recipient of funds this year.

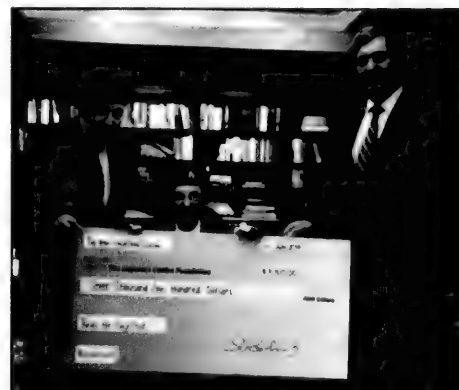


their appreciation and support for Baycrest, remarking on how it is a stalwart community organization and how it has cared for its share of veterans as well.

Jacobs, who participated in one of military history's most epic moments, the Battle of Normandy, helped storm Juno Beach in 1944 and liberate Nazi-occupied France in what would prove to be a critical tipping point for the Allies in the Second World War.

"We fought to defend Canada, which is the best country in the world. The whole make-up [of veterans] is to help others. It's what we do. And now we donate to charities," Jacobs says.

"We send in money collected from the poppy fund to help buy equipment for hospitals. But Baycrest is a special place when it comes to brain health and we've donated before.



General Wingate Branch No. 256 President Jerry Rosenberg, 92, left, and past-President Murray M. Jacobs, 93, seated, met with Baycrest Foundation President and CEO Garry Foster, right, on Aug. 1, to donate funds and express their support for Baycrest's care and place in the community.

"We helped buy wheelchairs for Baycrest and this time we donated \$7,100. It's been very beneficial for us to be involved with Baycrest. It's a wonderful organization."

Baycrest Research news

Over the summer Baycrest featured prominently in the news.

July 2014 A study led by researchers at Baycrest's Rotman Research Institute (RRI) showed evidence of noticeable differences in brain function across the day for older adults. The takeaway: Older adults test better and perform better in the morning on demanding cognitive tasks and also activate the same brain networks responsible for paying attention and suppressing distraction as younger adults. And the study's lead author, Jimm Anderson, a PhD candidate at the RRI, it was published in the *Psychology and Aging* online journal.

August 2014 Baycrest experts were sought for comments on the debilitating effects of depression in the wake of the tragic suicide of entertainment icon Robin Williams. In an Aug. 12 interview with Global News online, Dr. David Conn, staff psychiatrist and vice president of education

at Baycrest, said that Williams' death could help shine a light on depression. "When a celebrity openly suffers from some kind of mental illness or an addiction problem – alcohol or drugs – it really wakes us up and makes us think," he said. In related news, Baycrest's Centre for Mental Health has developed its own resource to help seniors and their loved ones who may be suffering from depression. baycrest.org/mentalhealth. The Canadian Mental Health Association notes that adults aged 65+ have the highest suicide rate of any age group in Canada.

Also in August, an RRI-led study of post-traumatic stress in passengers who survived a near-disaster in 2001 after their airplane ran out of fuel over the Atlantic Ocean, and crash-landed in Portugal, captured news headlines. CBC, Maclean's, CTV, the National Post, NBC, Globe and Mail and dozens of other news outlets reported the findings. The study's authors include Dr. Ilana Levine, senior scientist at the RRI, Dr. Daniel Bjorklund, a former RRI PhD candidate and Dr. Margaret McKinnon, a passenger on the flight and a former grad student at Baycrest. They studied 15 of the 306 passengers



of Air Transat Flight 236 and discovered that while all passengers experienced the same trauma, only half developed PTSD. "What our findings show is that it is not what happened but to whom it happened that may determine subsequent onset of PTSD," said Dr. Levine. The study was published in the *Clinical Psychological Science* online journal.

AIN HEALTH & AGING

B2B: Keeping Baycrest fit



Fundraising cyclists in this year's Barrie to Baycrest endurance ride pose for a group photo in Barrie prior to embarking on 50 km and 100 km routes. Some 80 riders participated in the annual charity event which raised more than \$425,000 in support of Baycrest.

The 19th annual Barrie to Baycrest (B2B) endurance ride in support of physical fitness programs at Baycrest took place on Sept. 7. Eighty riders took to the streets across two routes – a shorter 50km course and a 100km “endurance” course – and raised \$425,000 for Baycrest. The ride was followed by a gala dinner.

Funds from the B2B ride benefit Baycrest residents and clients who engage in a wide range of programs, including chair exercise, exercise classes, Tai Chi, yoga, Parkinson exercise, stroke recovery movement therapy, water exercise, recreational swimming, swimming lessons and wellness education. Nearly 700 community members and residents attend these programs throughout the year.

To find out how you can be involved next year visit baycrest.org/b2b

What's happening

A list of upcoming events hosted by the Baycrest Foundation in benefit of Baycrest Health Sciences.



Oct. 1, 2014 – CNN Chief Medical Correspondent Dr. Sanjay Gupta will speak about “Medicine and Media.” 1 to 2:30 p.m. at 1 First Canadian Place. For more information email mmarilla@baycrest.org, call 416.785.2500 x5884 or visit baycrest.org/dr Gupta

Oct. 27, 2014 – The Baycrest Foundation hosts its inaugural “Games People Play” throughout the Baycrest campus. Participants will “buy-in” to play a range of games, including Mah Jong, bridge, Scrabble,

canasta and Texas hold'em poker. For more information, call 416.785.2500 x2023, email jgittens@baycrest.org or visit baycrest.org/gpp

Oct. 29, 2014 – International visiting scholars to Baycrest will give presentations on various aspects of their research in geriatrics and brain health. 7 to 11 p.m. in the Jacob Family Theatre. For more information, call 416.785.2500 x 5244 or email ileventhal@baycrest.org

Nov. 10, 2014 – The Baycrest Foundation honours “Our Family of Donors” in the Gottdenker Hall of Honour for their ongoing generous support. 7 to 9 p.m. in the Apotex Centre, Winter Garden. For information, call 416.785.2500 x 5791 or email mjohnson@baycrest.org

Dogs on the Catwalk



Jeanne Beker

On Sept. 16 the Baycrest Foundation presented “Dogs on the Catwalk,” a four-legged fashion show hosted by style icon Jeanne Beker in support of Baycrest's volunteer department – which runs a popular and vital pet therapy program for residents, among other critical programs. The event raised more than \$15,000



in its first year. Pet therapy at Baycrest helps patients and clients “feel the love” as therapy dogs promote feelings of calmness and well-being. They spark memories of pets that clients

might have had or known and help those who are experiencing memory loss to socialize more because they feel comfortable communicating verbally and through touch with the dogs.

To learn more about Baycrest's volunteer services department or to volunteer, visit baycrest.org/participate/volunteer-at-baycrest.

Contact us

Please address your comments or ideas to the editor at: Baycrest Foundation, 3560 Bathurst St., Toronto, ON M6A 2E1 • 416-785-2500 x5527 • donations@baycrest.org
• Editor: Andy Levy-Aizenkopf • Graphic Specialist: Shari Nepom • Contributors: Anne-Marie Tobin, Corinne Rusch-Drutz. To find out more about ways you can support the Baycrest Foundation, please contact donations@baycrest.org or visit baycrest.org/give.

REFLECTING
THINKING

JGH in Montreal spearheads national dementia research

CJN STAFF

Montreal's Jewish General Hospital (JGH) cognitive neurologist Dr. Howard Chertkow will head a major research program on dementia and other neurodegenerative illnesses.

The government is investing \$31.5 million over five years into this nation-wide program, known as the Canadian Consortium on Neurodegeneration in Aging (CCNA), which will be headquartered at the JGH's Lady Davis Institute, federal Health Minister Rona Ambrose announced.

The consortium will be administered through the Canadian Institutes of Health Research (CIHR), a federal agency, in partnership with 13 groups from the public and private sectors, including the Alzheimer Society of Canada and the Fonds de recherche de Québec-Santé.

Ambrose said the government is making this investment in the hope that a

cure for dementia will be found, with international collaboration, by 2025. She said dementia is a growing health issue in Canada and globally.

The consortium comprises 20 research teams and experts from across Canada whose research will focus on preventing and delaying the onset of these illnesses, as well as improving the quality of life of Canadians who suffer from them and of their caregivers.

"The CCNA will bring together over 300 researchers in Canada who have been working hard for a cure for neurodegenerative diseases," said Chertkow, co-founder and director of the JGH/McGill Memory Clinic, the largest such clinic in the country, as well as director of the Bloomfield Centre for Research in Aging at Lady Davis.

The consortium will also benefit from an additional \$24 million contributed by the partner organizations in Quebec and Ontario. ■



At the announcement of a \$31.5-million national dementia research project are, from left, Jewish General Hospital executive director Dr. Lawrence Rosenberg; federal Health Minister Rona Ambrose; Dr. Howard Chertkow, scientific director of the project; Mimi Lowi-Young, CEO of the Alzheimer Society of Canada; and Dr. Renaldo Battista, scientific director of the Fonds de recherche de Québec-Santé.

Correction

The Sept. 11 story "Barak becomes first Israeli ambassador to visit PEI" incorrectly stated that Rafael Barak was the first Israeli ambassador to visit Can-

ada's smallest province. In fact, in May 2011, Miriam Ziv met with the Jewish community and others in PEI. The CJN regrets the error.



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Tory hopeful sees tide turning in Mount Royal

JANICE ARNOLD
janard@thecjn.ca, MONTREAL

Robert Libman is hoping his political comeback will be as history-making as his entry into politics a quarter-century ago.

At the official launch of his bid for the Conservative nomination in Mount Royal on Sept. 18, Libman said he's confident he can wrest the federal riding from the grip the Liberals have had on it for 75 years.

He compared that scenario to the one 25 years ago, when as the 28-year-old leader of the Equality Party, which he co-founded the year before, he captured the provincial Liberal stronghold of D'Arcy McGee. Three other members of the English-rights protest party were also elected that night in September 1989.

Now as then, Libman said, the issue is one of standing up for principles, and no leader today better exemplifies setting aside political expediency for what they believe is morally right than Prime Minister Stephen Harper.

That was proven yet again, Libman told the largely Jewish audience, by Harper's steadfast support of Israel during this past

summer's conflict with Hamas, "which flew in the face of political convention."

Libman, who is also a former Côte St. Luc mayor and Montreal executive committee member, is the first person to declare he is seeking the Tory nod in the riding.

The outcome of the race for Mount Royal is no longer a foregone conclusion with widely respected Liberal MP Irwin Cotler, who has held the seat since 1999, not seeking re-election in the vote to be held next year.

But Libman knows Liberal leader Justin Trudeau won't let the riding, which his late father Pierre Trudeau held for almost 20 years, slip into Tory hands without a fight.

The meeting was chaired by Steven Slimovitch, legal counsel to B'nai Brith Canada, and several other local leaders of the group were present. Libman was B'nai Brith's Quebec region director in the 1990s.

Speaking for the Sephardi community was Sidney Benudiz, a former executive director of United Talmud Torahs/Herzliyah High School.

Among his key campaign organizers cited by Libman were well-known Jewish community names such as Derek Stern, Aaron Remer, Gerry Weinstein, Dr. Robert

Shapiro, Darren Becker and Gerry Weiner.

Also present were Rabbi Allan Bright of Shaare Zedek Congregation and Hampstead Mayor William Steinberg.

Rabbi Bright told *The CJN* he "absolutely" backs Libman and the Conservatives. "It's the first time in my 30-year career that I have made a political [endorsement.] Robert has what it takes," he said.

"People ask me if I'm going to speak [in the synagogue] about who to vote for, but if the Jews have not got it by now, they never will."

Steinberg, however, made clear that his presence was not an endorsement of Libman or his party, and that he will remain publicly neutral. "I know all of them [including Liberal nomination seekers Anthony Housefather and Jonathan Goldbloom] and can work with everybody."

The Tories have been gaining strength in Mount Royal during Cotler's time in office. Analyses of Mount Royal poll results in the 2011 election indicated a majority of Jews cast ballots for the Conservatives. About 35 per cent of the population is Jewish.

Among those who plan to switch this time is lawyer Abe Gurman, who said he



Robert Libman, centre, with supporters Moise Moghrabi, left, Steven Slimovitch and, at back, Aaron Remer. JANICE ARNOLD PHOTO

has always voted Liberal. "It's a whole new ball game with Irwin Cotler leaving," he said. "I'm switching first and foremost because of Robert, but I appreciate what Harper stands for and how he governs."

Libman thinks momentum is on his side. "I believe Mount Royal voters are ready to turn the tide... but we still have to work for it. Voting habits, especially generational voting habits, are difficult to break," said Libman, who noted that the riding is highly multicultural today.

No date has been set for the Conservative nomination meeting. ■

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Sitting Woman, by Henri Matisse was one of 1,400 disputed art works found in Cornelius Gurlitt's Munich apartment.

CONTINUED FROM PAGE 8

November 2013

- Semen Domnitser, the former Claims Conference employee who was found guilty of leading a \$57-million fraud scheme at the Holocaust restitution organization, is sentenced to eight years in prison. The scheme entails falsifying applications to two funds established by the German government to make restitution payments to Holocaust survivors.
- In a survey of 5,847 European Jews, nearly one-third of respondents say they "seriously considered emigrating" from Europe because of anti-Semitism.
- German authorities begin taking steps to identify the provenance of more than 1,400 works of Holocaust-era art found in the Munich home of Cornelius Gurlitt.
- The United States and a coalition of world powers reach a six-month agreement with Iran to curb the country's nuclear program in exchange for some sanctions relief while negotiations for a final settlement on Iran's nuclear program are conducted. Israeli Prime Minister Benjamin Netanyahu pans the deal as a "historic mistake." The deal goes into effect on Jan. 20, 2014.
- The Jewish communities of Mont-

real and Toronto present a cheque for \$100,000 to Colette Roy-Laroche, mayor of Lac Mégantic, which continues to rebuild after a deadly train disaster in July.

- After two months of leaks and preliminary guidelines, the Parti Québécois government tables a bill for the "Charter of State Secularism" that is even more far-reaching and restrictive than the proposed charter of Quebec values.
- Mindy Pollak, 24, earns international acclaim for becoming the first chassidic woman elected to be a Montreal city councillor - or to any political office in Quebec - but not without arousing virulent resentment from some members of her own community. Pollak, who has been active in trying to heal the rift between the Chassidim and their non-Jewish neighbours for the past two years, wins the borough council seat in Outremont's Claude Ryan district in Montreal's municipal election.
- About 280 members of Lev Tahor, a cult-like Jewish sect, leave their enclave in Ste. Agathe des Monts, Que., overnight, reportedly fleeing because they are under investigation by the Youth Protection Department. The group moves to Chatham-Kent, in southwestern Ontario.



Mindy Pollak

CONTINUED ON PAGE 60

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CONTINUED FROM PAGE 58

December 2013

- Just before serenading 4,000 guests at Toronto's annual Jewish National Fund Negev Dinner with a selection of rock'n'roll hits, Prime Minister Stephen Harper announces he will visit Israel for the first time next month.
- Jewish groups urge Canadians to buy goods from companies being targeted in a holiday boycott campaign endorsed by the United Church of Canada against Israeli firms that make products in the West Bank.
- Two young children from the controversial Lev Tahor chassidic sect who were placed in protective custody earlier this month by Ontario authorities are returned to their parents with several conditions. The children, aged one and four years, are taken from one family by Chatham-Kent Children's Services after a bruise is discovered on the face of the one-year-old girl.
- Gal Gadot, an Israeli actress who is a former Miss Israel, is cast as Wonder Woman in the upcoming film *Batman vs. Superman*.
- The Union for Reform Judaism announces at its biennial conference in San Diego that it has sold off half its headquarters in New York and is investing \$1 million from the proceeds to overhaul the movement's youth programming.

• The membership of the American Studies Association endorses a boycott of Israeli universities. The controversial decision comes after months of debate and prompts several American schools to withdraw and dozens more to condemn the move.

• Philanthropist Edgar Bronfman dies in New York at 84. An heir to the Seagram beverage fortune, Bronfman was a longtime advocate on behalf of Jewish causes, serving as the head of the World Jewish Congress and financing many efforts to strengthen Jewish identity.

• Amid a public debate in France over an allegedly anti-Semitic gesture called the *quenelle*, the French media publish a photo of a man performing it outside the Toulouse school where four Jews were murdered. Several French cities later announce they have banned performances by the comedian who popularized the salute, Dieudonne M'bala M'bala.

January 2014

- Ariel Sharon, the controversial warrior-turned-statesman who served as Israel's prime minister from 2001 until 2006, when he was rendered comatose by a stroke, dies at age 85.
- Vivian Bercovici, a Toronto lawyer, is appointed Canada's ambassador to Israel. The naming of Bercovici, a non-diplomat,



Prime Minister Stephen Harper met Israeli Prime Minister Benjamin Netanyahu in Israel.

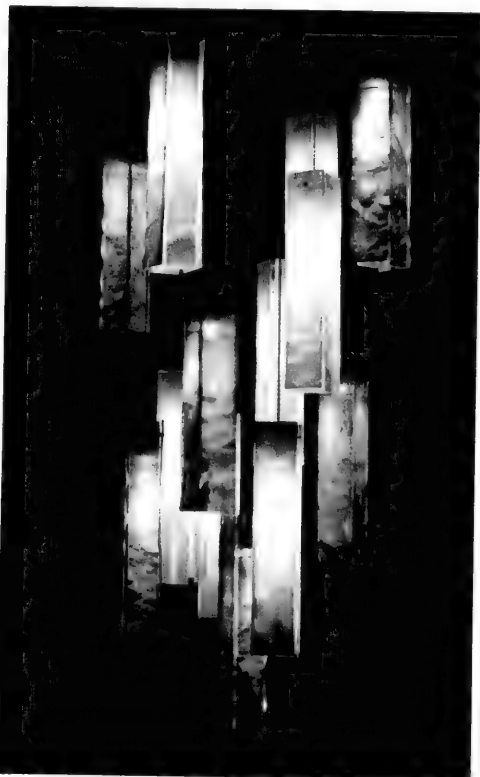
to the sensitive post is seen by many as squaring with the Conservative government's well-known support for Israel.

- Prime Minister Stephen Harper makes his first trip to Israel. He delivers a speech at the Knesset, visits Yad Vashem and receives an honorary degree from Tel Aviv University.
- The Israeli government announces that it plans to invest more than \$1 billion over the next 20 years to strengthen the Jewish identity of Diaspora Jews, particularly young Jews, but the details remain fuzzy.
- Actress Scarlett Johansson comes under criticism for serving as a spokeswoman for

the Israeli company SodaStream, which has facilities in the West Bank. Johansson, who is Jewish, stands by SodaStream and resigns as a global ambassador for the British-based charity Oxfam, saying she and Oxfam have "a fundamental difference of opinion in regards to the boycott, divestment and sanctions movement."

• The Israel Air Force is accused of attacking a warehouse of advanced Russian-made S-300 missiles in the Syrian port city of Latakia. Israel declines to comment on the attack.

CONTINUED ON PAGE 62



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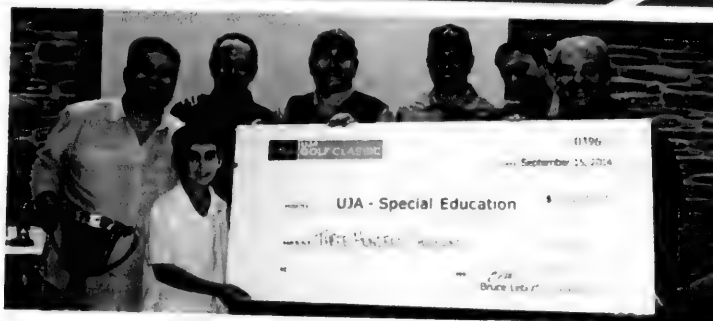
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WHEN IS SPOUSAL SUPPORT TAX DEDUCTIBLE AND TAXABLE?



Family Matters

by
John Syrtash
B. A. (Hon.), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator
for 33 years

When a couple separates the payer of "periodic" spousal support can deduct the amounts paid from his or her taxable income and the recipient must include it in his or her income if they have either signed a separation agreement or obtained a Court Order that provides for such tax treatment. "Periodic" simply means that it is paid on a monthly, weekly or yearly basis. If the sum is paid in one "lump sum" then the amount is not tax deductible or taxable. As a precaution, a payer should ensure that the separation agreement should say that the recipient must provide a receipt for such payments at the end of the year since some CRA officials refuse to allow the deduction without such a receipt, even though no law or regulation gives such officials that authority. Accordingly, the separation agreement or Court Order should provide that if no receipt is given, spousal support ends.

A different problem often comes up when people pay their spouses support periodically for a period of time long before they have either signed a separation agreement or litigated or obtained a "Court" Order that would make their spousal support payments "tax deductible." Once again, until such agreements or Orders exist, the payments are not deductible.

So what should a responsible payer do? Not pay anything to their dependent spouses for months until this issue is

settled or resolved in court because they are not going to receive a tax deduction?

Fortunately the *Income Tax Act* provides a solution. The ITA provides that payments are deductible that are made in the same year an Order was made or an agreement is signed or in the immediately full preceding full calendar year. So the agreement or Court order can recite periodic spousal support payments made going back as far as January 1st in the year preceding the year in which the agreement or Court Order is being signed. So if you are a "payer" ensure that your dispute is resolved within time to claim the deduction retroactively.

But what happens if a payer had not only been paying to his or her spouse but also paid for other periodic amounts called "third party payments" for his or her benefit? Such "third party payments" could include the mortgage, the utilities, car leasing/financing, medical expenses, insurance, etc. and continuing to do so since they were separated. Well, sections s. 56.1(2) and 60.1(2) of the *Income Tax Act* allow such periodic third party payments to be deducted if, in a separation agreement or Court order, there is a specific reference to these subsections of the Act and it is accurately worded. In addition, such payments are only deductible and taxable going back to no later than January 1st of the year preceding the year in which the Order was made or the separation agreement was signed.

No child support payments are taxable or tax deductible.

L'Shanah Tovah Tikatevu to all my readers and from Garfin Zeidenberg LLP. May you have a sweet year.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, with experience in family law for 33 years. Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6.
John Syrtash can be reached at (416) 642-5410, Cell (416) 886-0359. Visit

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CONTINUED FROM PAGE 60

February 2014

- Montreal singer/songwriter Jennifer Gasoi becomes the first Canadian to win a Grammy for best children's album. Her achievement is especially remarkable because she is an independent artist and her winning album *Throw a Penny in the Wishing Well* was self-produced.
- Hundreds of people pack Vaughan, Ont.'s city council chambers – as well as two overflow rooms – for a town hall meeting on plans to build a highrise condo complex catering to Muslims in the predominantly Toronto Jewish suburb of Thornhill Woods. Those who oppose the plan focus their arguments around zoning bylaws and the impact that 500 new living units and more than 1,400 residents would have on the suburb's infrastructure.
- Irwin Cotler, Liberal MP for Montreal's Mount Royal riding since 1999, announces that he will not seek re-election in 2015. Cotler, 74, is the Liberals' human rights critic and was justice minister from 2003-2006.
- Skaters Dylan Moscovitch and Kirsten Moore-Towers place sixth in pairs free skating, fifth in the short program, and take home a silver in the team competition at the Olympic Winter Games in Sochi, Russia.
- The government of Spain approves a bill to facilitate the naturalization of Sephardi Jews of Spanish descent.
- Staff at Hadassah Medical Center in Jerusalem go on strike as the hospital, facing a huge deficit, teeters on the edge of bankruptcy and fails to pay its workers.
- Abraham Foxman announces he is stepping down as national director of the Anti-Defamation League after 27 years in the post. Foxman, a child survivor of the Holocaust, and one of the highest profile American Jewish leaders, says he will step down in July 2015.
- Alice Herz-Sommer, the 110-year-old Holocaust survivor and concert pianist whose life is the subject of a documentary that a week later would win an Oscar, dies.
- The Giymat Rosa Synagogue in Zaporizhia, in eastern Ukraine, is firebombed, sustaining minor damage. The attack comes amid growing turmoil in Ukraine following the overthrow of President Viktor Yanukovich.

March 2014

- A controversial boycott, divestment and sanctions referendum at the University of Windsor is a first for a Canadian campus. The undergraduate referendum, which passes, was the first campus-wide campaign, which up until now has seen motions adopted only by university student councils. The university administration is reviewing the way the vote was held.
- Five Lev Tahor youngsters, who were returned to Canada from Trinidad, are hospitalized as a result of a hunger strike, re-



MP Irwin Cotler announced he would not be seeking re-election in 2015.

fusing to eat unless they are reunited with their parents, according to a member of the ultra-Orthodox community.

The five are part of a group of youngsters apprehended in Trinidad and flown back to Toronto. They are fleeing a Quebec court order, enforced by an Ontario judge, which orders them removed from their families over fear they could come to harm. Meanwhile, in Guatemala, another group – two parents and their six children – reportedly apply for refugee status.

- Joe Oliver, 74, becomes Canada's first Jewish finance minister
- In one of many low-level skirmishes over the course of months, Israeli aircraft strike several targets in the Gaza Strip after Palestinians fire rockets into Israel, sending Israelis into bomb shelters.
- Former Israeli prime minister Ehud Olmert is found guilty of accepting bribes in the corruption case involving the Holyland real estate development in Jerusalem. Olmert, who is convicted of receiving about \$150,000 in bribes through his brother, Yossi, becomes the first former Israeli prime minister to be convicted of taking a bribe. The crime carries a possible sentence of 10 years in prison.

CONTINUED ON PAGE 63

CONTINUED FROM PAGE 62

April 2014

• An Ontario court orders that properties in Toronto and Ottawa owned indirectly by the government of Iran be sold to compensate several American victims of terrorism along with a Vancouver dentist. The Superior Court of Justice also orders two Canadian banks to transfer to the sheriff more than \$2 million in cash held by agents of the Iranian government. The estimated value of the assets is more than \$7 million.

• Montreal's Jewish community is relieved by the election of a majority Liberal government. Whether the defeat of the Parti Québécois after 18 months in office is a rejection of its proposed charter of values or the possibility of another sovereignty referendum, or, in fact, support for Philippe Couillard's offer of a stable government that focuses on the issues that affect people most directly, Quebec emerges from under the cloud of sectarian strife.

The sole Jewish MNA, Liberal David Birnbaum, took 92 per cent of the vote in Montreal's D'Arcy McGee, the only riding with a Jewish majority.

• Canada's first Jewish federal cabinet minister, Herb Gray, who dies at age 82 in Ottawa, is remembered with affection for his martini-dry wit, deft deflection skills during Question Period, powerful oratory and even for his affinity for rock music.

• After weeks of near breakdowns in Israeli-Palestinian peace talks brokered by U.S. Secretary of State John Kerry, Israel suspends all negotiations after Palestinian Authority President Mahmoud Abbas' Fatah party signs a unity accord with Hamas, a designated terrorist organization. U.S. President Barack Obama responds by saying it may be time for a pause in Middle East peacemaking.

Kerry later expresses regret for saying that Israel risks becoming an "apartheid" state or a non-Jewish one if the two-state solution is not implemented. U.S. negotiators blame Israel for the talks' collapse.

• Gennady Kernes, the Jewish mayor of Kharkiv, Ukraine's second-largest city, is shot in a suspected assassination attempt, leaving him in critical condition. The shooting comes amid growing violence between Russian-backed Ukrainian separatists in eastern Ukraine and forces loyal to the new Ukrainian government in Kiev. Kernes is airlifted to Israel for treatment.

• The Conference of Presidents of Major American Jewish Organizations rejects J Street's bid for membership. J Street, the liberal Washington group that lobbies for increased American pressure to bring about a Mideast peace deal, lost its bid for membership in the main communal group on foreign policy issues by a vote of 22-17, with three abstentions.

• Los Angeles Clippers owner Donald Sterling is banned from the NBA for life and fined \$2.5 million after being caught on tape making racist comments to his girlfriend.



Herb Gray died in April 2014 at 82.

May 2014

• The government of Ontario announces it is opening an office in Israel to help promote business and trade between the two jurisdictions.

• The federal Ministry of Public Safety and Emergency Preparedness designated International Relief Fund for the Afflicted and Needy (IRFAN-Canada) a "terrorist entity." It joins a number of other similarly designated organizations, including Al Qaeda, the Taliban, Palestinian Islamic Jihad, Hezbollah and Hamas.

"It is now a criminal offence to knowingly deal in the property or finances of this entity," the ministry states on its website.



The proposed national Holocaust monument

• Canada's national Holocaust monument moves one step closer to being built after the federal government announces the winning design, to be erected adjacent to the Canadian War Museum in Ottawa. The design features a large gathering space for ceremonies with room for 1,000 people enclosed by six triangular, concrete segments to create the points of a star, reminiscent of the yellow stars that Jews were forced to wear during the Holocaust.

• Lawyers for Hassan Diab, a former Carleton University sociology professor implicated in a notorious 1980 Paris synagogue bombing that killed four people, say they are seeking leave to appeal to the Supreme Court of Canada after Ontario's Court of Appeal upholds a lower court decision to extradite him to France for the crime.

CONTINUED ON PAGE 64

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Pope Francis visited the Western Wall.

CONTINUED FROM PAGE 63

- Canada's Israeli embassy and Ottawa's Jewish Federation say that an art exhibit on display at Ottawa City Hall's Karsh-Masson Art Gallery glorifies Palestinian terrorism and urge the city to review its policy on how exhibits are approved. The exhibit includes photographs of some of the most notorious Palestinian terrorists, including Abu Iyad, who was responsible for the 1972 Munich Games massacre, and Khalid Nazzal, who was the mastermind behind the Ma'alot school massacre that killed 22 children and three adults 40 years ago.
- Maccabi Tel Aviv wins the Euroleague basketball championship by beating favoured Real Madrid, 98-86, in overtime.

- Novelist Philip Roth receives an honorary doctorate from the Jewish Theological Seminary. Now considered one of the greatest living American writers, Roth had caused outrage early in his career with his sometimes stinging portrayals of Jewish life.
- Far right parties make gains in European Parliament elections, including Greece's Golden Dawn.
- The European Union says it has banned the import of poultry and eggs produced in West Bank settlements.
- A gunman kills four people at the Jewish Museum of Belgium in Brussels. Several days later, Mehdi Nemmouche, a 29-year-old French national of Algerian origin, is arrested in connection with the attack.
- Pope Francis travels to Israel and the West Bank, visiting the Western Wall.

Yad Vashem and the West Bank security fence, among other sites

June 2014

- An American neo-Nazi group cannot inherit the estate of a New Brunswick man, a court rules. In a 43-page decision, Justice William Grant of the Court of Queen's Bench invalidates the will of the late Harry Robert McCorkill, a retired chemistry professor, who bequeathed all of his assets to the National Alliance, a West Virginia-based racist and anti-Semitic group.
- Grant rules that such a bequest must be voided because the National Alliance "stands for principles and policies... that are both illegal and contrary to public policy in Canada."

CONTINUED ON PAGE 66



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- Holocaust denier Jim Keegstra, the first Canadian convicted under Canada's hate propaganda laws, dies at the age of 80. The former Eckville, Alta., high school teacher, made international headlines in 1983 when it came to light he was teaching his students that the Holocaust was a hoax promoted by Jews.
- Montreal's Jewish General Hospital "will explore all possibilities to opt out" of Bill 52, Quebec's end-of-life-care law which was adopted by the National Assembly, says executive director Dr. Lawrence Rosenberg.
- Former Knesset speaker Reuven Rivlin of the Likud party is elected president of Israel, defeating Meir Sheetrit of Hatnua in a 63-53 runoff vote. Rivlin formally succeeds Shimon Peres and becomes Israel's 10th president in late July.
- Three Israeli teenagers, later identified as Naftali Frankel, Gilad Shaar and Eyal Yifrach, are kidnapped in the West Bank from a hitchhiking post. Israel responds with three weeks of intensive searches, including mass arrests in the West Bank of Hamas members and the re-arrest of dozens of Palestinians released as part of the Gilad Schalit prisoner-exchange deal. Three weeks on, Israeli authorities find the teens' bodies and announce that the

boys were believed to have been killed the night they were kidnapped. The incident sparks the revenge killing by Jews of an Arab teen, riots and a surge of rocket fire from the Gaza Strip. The Israel Defence Forces responds by launching Operation Protective Edge - Israel's deadliest foray into Gaza since its 2005 withdrawal - on July 8.

- The General Assembly of the Presbyterian Church (U.S.A.) votes 310-303 to divest from three American companies that do business with Israeli security services in the West Bank. Heath Rada, the moderator of the assembly, says it's not a "reflection for our lack of love for our Jewish sisters and brothers," but Jewish leaders say it will have a "devastating impact" on their relations with the church.

July 2014

- Rabbi Zalman Schachter-Shalomi, the father of the Jewish Renewal movement, which sought to introduce more music, dance and meditation into prayer and Jewish life, dies in Boulder, Colo., at age 89. He taught at the University of Manitoba from 1956 to 1975.
- About 200 pro-Israeli and pro-Palestinian supporters violently clash outside Palestine House in Mississauga, Ont. at a protest organized by the Jewish Defence



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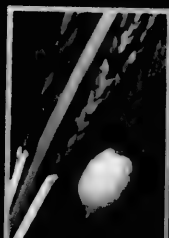
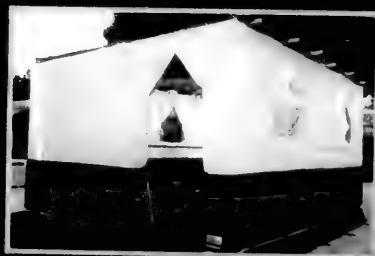
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The kidnapping and murder of three Israeli teens, Naftali Frankel, Gilad Shaar and Eyal Yifrach, top left, left Israelis in a state of mourning. The revenge killing of an Arab teen led to more rocket fire from Gaza leading to Operation Protective Edge. Top right, Canadians show their support for Israel during this time.



League (IDF) in response to the murder of the three Israeli teens. Three people are charged in connection with the violence.

• Six years after deciding to end its affiliation with the United Synagogue of Conservative Judaism, Beth Tzedec Congregation's board of directors vote unanimously to have the movement's largest shul rejoin the umbrella group of North American Conservative congregations.

• David Azrieli, a renowned architect, real estate developer and philanthropist dies in Montreal at 92. Azrieli was best known for developing the first large shopping malls in Israel and his iconic towers in Tel Aviv. A Holocaust survivor, he also established foundations to publish survivors'

memoirs and for Holocaust education.

• Israel launches its third major Gaza operation in six years. Dubbed Operation Protective Edge, the campaign begins with 10 days of intensive airstrikes in Gaza. After several failed ceasefire attempts, a ground invasion of Gaza follows. Hamas fire thousands of rockets into Israel, striking as far away as Jerusalem, Tel Aviv and a Haifa suburb. In four weeks of fighting before a 72-hour ceasefire in early August, some 1,800 Palestinians are reported killed. Israel comes under heavy criticism for attacks that kill children, strike UN facilities and damage civil infrastructure. Israel blames Hamas for using civilians as human shields and schools, hospitals and UN facilities as weapons depots. The death toll in Israel includes 64 soldiers and three civilians. Several of Israel's casualties are due to Palestinian infiltrations of Israel through tunnels burrowed under the Israel-Gaza border. Israel's Prime Minister Benjamin Netanyahu says destroying the tunnels is one of the war's main objectives.

• Jewish communities from Halifax to Vancouver rally in support of Israel, after Operation Protective Edge is launched in Gaza. In Calgary, one protest turns violent and several people are injured. Four anti-Israel protesters are charged.

CONTINUED ON PAGE 68



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- A riot outside a French synagogue is one of several incidents related to the Gaza war that threaten Jews in Europe. The riot by Palestinian sympathizers outside the Synagogue de la Roquette in central Paris traps some 200 people inside the building. A street brawl ensues between the rioters and dozens of Jewish men who arrived to defend the synagogue.
- Most foreign airlines, including Air Canada, suspend flights to Israel's Ben Gurion Airport near Tel Aviv after a Hamas-fired missile strikes nearby. The suspensions, prompted by a flight ban issued by the U.S. Federal Aviation Administration, last two to three days.

August 2014

- As the fighting in Gaza wanes and Is-

raeli troops begin to pull back, Israel experiences several terrorist attacks inside the country perpetrated by West Bank Palestinians, including a tractor attack in Jerusalem.

- The 72-hour ceasefire that brought Operation Protective Edge to a halt expires, and Gazans resume intensive rocket fire against Israel. The Israeli military responds with airstrikes inside Gaza. A four-year-old child, Daniel Tregerman, from a kibbutz near the Gaza border, is the first Israeli child to die in the conflict.

- More than 1,200 Canadian physicians sign a letter condemning a scathing anti-Israel article published by the British medical journal *The Lancet*.

- Paul Estrin, president of Canada's Green Party, is forced to resign after he publishes a blog on the party's website "highlighting Hamas' cynical tactics."



Paul Estrin was forced to resign as president of Canada's Green Party.

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INTERNATIONAL

Netanyahu scorns easing pressure on Iran

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Amid reports that the West may consider easing sanctions on Iran in exchange for its help fighting the Islamic State, Israeli Prime Minister Benjamin Netanyahu lambasted such an arrangement as "absurd," saying he'd never accept such a deal.

U.S. Secretary of State John Kerry met Iranian Foreign Minister Mohammad Javad Zarif for more than an hour on Sunday in New York, during which they discussed progress in nuclear negotiations and "also discussed the threat posed by ISIL," a senior state department official said.

"I know just what Menachem Begin would say about the thing I am hearing more and more in recent days from respected analysts in the West," Netanyahu said, speaking last Sunday at an event marking the 10th anniversary of the opening of the Menachem Begin Heritage Center in Jerusalem.

"They [Iran] are fighting ISIL for their own interests, they are fighting over who will control the Islamic world that they want to impose on the entire world.

"It's like Assad saying, 'Give me back chemical weapons, so that I will fight ISIL,'" he continued.

Syria, which is more than three years into a bloody civil war, agreed to give up its chemical arsenal last fall when U.S. President Barack Obama threatened missile strikes in retaliation for a chemical attack on a rebel-held suburb of Damascus. The attack is believed to have killed more than 1,000 people. Obama abandoned talk of attacking Syria after President Bashar Assad agreed to surrender his chemical weapons stockpiles to international inspectors.

Netanyahu remarked that letting up on Iran, or giving Assad chemical weapons, are both "absurd" ideas.

"Menachem Begin would completely reject it and I am doing the same," he said of his predecessor and the founder of the Likud party, who ordered the 1981 air-strike on Iraq's nuclear facilities at Osirak.

In Washington last week, Israel's ambassador to the United States said a nuclear Iran would be a "thousand times" greater threat to the world than IS and warned against including Iran in any coalition to derail the jihadist group.

Ron Dermer, speaking to guests at a pre-Rosh Hashanah reception at his residence also cautioned the United States against accommodating Iran during the current effort to degrade IS.

His urgent tone was the latest sign of a split between the Obama and Netanyahu governments over how to deal with Iran's role in stopping IS, which is seizing swaths of Iraq and Syria.

Dermer noted the presence of Obama administration officials at the event and praised the American president for leading a coalition to defeat the terror group. He said, however, that Iran must not be a partner in this effort.

"Now I know there is still some absurd talk in certain quarters about Iran being a partner in solving problems in the Middle East," Dermer said. "They are not a partner, they were not a partner, they never will be a partner. Iran as a nuclear power is a thousand times more dangerous than ISIS."

Iran has assisted the Iraqi and Syrian governments, and Kerry has said that Iran and the United States should communicate – but not co-ordinate – their respective efforts in the battle against IS.

Kerry said last week that such communication could take place on the sidelines of nuclear talks currently underway between the major world powers and Iran. The Iranians have resisted such overtures, apparently holding out for an elevated level of co-operation.

Israeli officials have said that any

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Benjamin Netanyahu at the Menachem Begin Heritage Center ISRAEL SUN

co-operation with Iran would be counter-productive.

"The [nuclear] talks are going in the wrong direction," Yuval Steinitz, Israel's intelligence minister, said in a statement emailed to reporters. "We support the coalition against ISIS and terrorist organizations, but this should not come at the expense of a nuclear Iran."

No U.S. official has said that Iranian co-operation on IS would influence the outcome of nuclear talks. In fact just last week Wendy Sherman, the undersecretary of state leading talks with Iran, suggested in a speech that the United States remained as committed to keeping Iran from acquiring nuclear weapons as it was in confronting IS. ■

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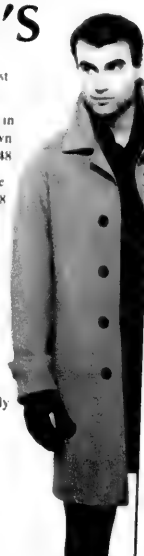
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OPINION

What's next for the residents of the south of Israel?



Jude Jacob

Throughout Operation Protective Edge, as rockets and mortars battered the south of Israel, there was support and togetherness. There was unity in grief, in mourning, in the funerals of those who fell, in the houses destroyed by rockets. Throughout Protective Edge, small business owners from the south sold their wares in Tel Aviv and elsewhere in central Israel. And of course, the government provided residents of the south with cash to cover lost wages and lost business. For those of us who live here, the war was very much about home-front resilience.

Throughout the conflict, the rhetoric of politicians and news presenters was to lament the lives of those in the south and to praise their fortitude. On the one hand, we felt proud that those in the south are still in the south and somehow, despite it all, continued to live their lives. On the other hand, there was much sympathy for them. As a famous Israeli comedian recently pointed out, the phrase most often heard on TV and radio in association with the south is that southern residents deserve a hug. Finance Minister Yair Lapid said it. Economics Minister Naftali Bennett said it. Even Prime Minister Benjamin Netanyahu said it.

But what can Gaza's neighbours do with a hug?

With quiet returning to Israel, the south will surely be once more forgotten. Once the rockets stop falling, once we've bought a few cakes from a baker in Ashkelon and a few shirts from a tailor in Sderot – once we've given hugs to those in the south – what changes? Where is the systematic and systemic push for change and growth, for a better quality of life? The south is part of Israel's periphery, and the gaps between this area and the centre only continue to grow. While Gush Dan flourishes, the Gaza border area lags behind. It simply does not have the infrastructure or capital of the centre.

The Israeli solution to this problem is simple: take the successes of the centre to the south. Give those who live near Gaza the factories and companies that

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*With quiet
returning to
Israel, the south
will surely
be once more
forgotten.*

lead to the economic success of the centre. The problem is that this has been done before, and it simply does not work. Attempts at transplanting factories and physical infrastructure to outlying cities in Israel have failed. There are numerous examples of where this has failed. Success is made up of more than just physical infrastructure.

Israel desperately needs a different and more innovative solution, one that speaks to the unique DNA of the southern communities. The truth is that each community already has all that it needs in terms of unique assets. These can be historical, archeological or spiritual. Unique assets could include a national park, a biblical site or a museum of note. All of these things are resources that can be harnessed by their communities.

To prosper like the centre, the communities of the south need to tell their own story on their own terms. Their narrative will be different than the narrative of Tel Aviv. It will have different assets and anchors, but it will be no less valid.

Residents of Israel's border communities need to rely more on themselves and less on government solutions. Netanyahu's hug won't fix their economic woes, but a strong and resilient civil society will help to mobilize the community and leverage key assets. True economic growth can only come from within each community and can only rely on the resources that each community already has. True economic growth must, therefore, rely on human, and not just physical, infrastructure. ■

Jude Jacob is the former development team leader of the Reut Institute.

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GUEST VOICE

At Rosh Hashanah: Grief, fear and hope

Yossi Klein Halevi

As we enter Rosh Hashanah, I am, like many of us, a confusion of emotions. I am angry and fearful, grieving and grateful, proud and ashamed and, despite everything, hopeful.

I am angry at how, once again, much of the world has turned an Israeli war of self-defence into a war crime. I am angry at the United Nations for investigating Israel and not Hamas, at much of the media for falling into Hamas' trap and blaming Israel for civilian deaths it tried to avoid, at Israel's critics who seemed disappointed that there weren't more dead Israelis, as if somehow that would have been more fair.

I am grieving for the fallen soldiers. In Israel a soldier killed in battle doesn't become a martyr but everyone's son – a husband, a father, a boyfriend. I grieve too for the three kidnapped boys, murdered as their kidnappers laughed and sang. I am grateful for the nobility of those boys' mothers, who inspired the people of Israel with their courage and love.

I am grieving for the devastation we were forced, in the process of defending ourselves, to inflict on our neighbours. I am grieving for the dead and wounded children of Gaza, for each life cut short, for the suffering that endures.

I am fearful for the future of Israel in a region that is turning mad. Fearful for an Israel surrounded by Hamas and Hezbollah and Al Qaeda on its borders and Islamic State moving toward the Jordanian border, and with a nuclear Iran becoming more of a reality with every passing day, even as the West negotiates and delays.

I am grieving for the ongoing tragedy of the Palestinian people. For all my anger against Palestinian leaders for poisoning their people with hatred, on Rosh Hashanah I ask God's forgiveness for what we have done to contribute our share to maintaining the conflict and the suffering. In public, in a political context, my contribution requires Palestinian reciprocity. In prayer, before God, I am required only to face myself.

I am angry at the growing attempt to criminalize the Jewish state, turn the Jews again into the world's symbol of evil. Angry at the way our history, our story, the essence of our identity, is being distorted by a campaign of lies and half truths. Angry that, the more we succeed in re-rooting ourselves in the land of Israel, producing one generation after another of native Israelis, the more our rootedness, our nativeness, is denied.

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I am entering Rosh Hashanah committed to doing all I can to defend Israel

I am fearful for the future of Jews around the world. In this terrible summer, many Jews rediscovered the meaning of exile, of living in acute uncertainty, in dread. I fear for the future of the great Jewry of France, a creative and diverse community of Sephardim and Ashkenazim that is now questioning its long-term viability. I fear for the future of the Jewry of Turkey, a magnificent repository of intact Jewish life in a Muslim country, now under assault by a lunatic leader who demands that "his" Jews repudiate Israel, commit an act of public apostasy, as the price for remaining citizens in good standing. I fear for the future of Jews in Venezuela and South Africa, where public figures close to the government have called for violence against Jewish fellow citizens.

I am grateful that, in Israel, the Jews have finally learned to defend themselves, grateful that we have the means and the will to thwart the murderous intentions of our enemies. And I am proud of the heroism of our sons who went into Gaza's tunnels and booby-trapped houses, who fought not to avenge but to protect.

This Rosh Hashanah I also feel shame. If we had asked ourselves, a few months ago, whether it was possible for Jews – any Jews – to kidnap a teenage boy and burn him alive, our answer almost certainly would have been: Not that. In the following days, young Jews marched in the streets of Jerusalem and chanted, "Death to the Arabs." As if that death hadn't sufficed.

I am entering Rosh Hashanah committed to doing all I can to defend Israel from those outside our borders who hate and vilify it – and also from those among us who express their twisted love for the Jewish people with hatred for others, who endanger the precious miracle of Israeli democracy.

I believe we will persevere. I believe this because Jewish history – events we ourselves have witnessed – insists that despair is always premature.

CONTINUED ON NEXT PAGE

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GUEST VOICE

We will persevere

CONTINUED FROM PREVIOUS PAGE

I resist the fatalism contained in the terrible words: The whole world hates us. Israel may well have more active enemies than any other country, but it also has more active friends – and by no means all of them Jews. The largest pro-Israel demonstration this summer happened not in New York or Toronto but in a city without Jews – Calcutta – where thousands of Hindus, Buddhists and Sikhs affirmed Israel's right to self-defence. This summer in China, social media was reportedly overwhelmingly pro-Israel. One of the most powerful condemnations of the link between Jew-hatred and Israel-hatred was expressed at a rally in Berlin by Germany's chancellor, Angela Merkel. Among the protesters were thousands of Kurds, Syrian Christians and Africans.

We will persevere because the Jewish fanatics of the far right and the far left – those who have a ready answer to all our dilemmas and who contribute, each in their own way, to Israel's isolation – are a minority. Most Jews instinctively know

that to be a Jew means to balance paradoxes – security and morality, realism and vision, particularism and universalism, self-defence and self-critique.

This year especially, I will pray that we have the wisdom to hold together as a people, despite the growing pressures on us to fragment and turn against each other. I will pray for the courage to defend the justness of our return home against the big lie that is aimed against us, even as we admit where we have erred.

Most Jews share the same hope – of a strong Israel at peace with its neighbours. We will continue to argue about the best way to achieve that – but as partners, aware that there are no easy answers, that none of us can speak for the totality of Jewish wisdom, that we need each other's insights to be a whole people, that we cannot thrive without being a whole people.

Shanah tovah. ■

Yossi Klein Halevi is a research fellow at the Shalom Hartman Institute. TimesOfIsrael, timesofisrael.com



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The international scandal of Dead Sea product sellers

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"You, yes, you, my friend, come here for a second, let me show you some amazing products made from Dead Sea minerals. Just a second, just let me see your hand and I'll show you what these moisturizers can do."

Young Israelis hawking skin care products, ostensibly made from Dead Sea minerals, have become a common sight in malls around the world. They grab customers passing by their kiosks and coerce them into buying overpriced cosmetics, many in an attempt to make money as quickly as possible to fund post-army travels.

But the aggressive manoeuvres used by the Israeli salespeople, coupled with the fact that many of them are working illegally, have roused the suspicions of the FBI, U.S. Homeland Security, embassies around the world trying to combat labour fraud, and journalists who are uncovering questionable sales tactics.

The issue came to a head in New Zealand earlier this summer, where a Dead Sea Spa kiosk in an Auckland mall was accused of swindling an elderly lady and forcing her to buy \$5,000 worth of cosmetics. According to *Campbell Live*, the New Zealand



A kiosk selling Israeli beauty products at an American mall. The individuals in the photograph are not related to the content of this article. YOUTUBE SCREENSHOT

TV program that first aired the story, Dead Sea Spa had also charged an autistic man \$4,400 for cosmetics in a half-hour period, though \$1,000 of the charges were not connected to products.

Campbell Live reported that the Westfield mall chain decided on July 1 to evict Dead Sea Spa from kiosks in its malls across New Zealand.

The reports exposed a dark underbelly of Israelis pursuing work around the

world at mall kiosks and carts. In addition to aggressive and predatory sales tactics, the kiosks often skirt legal issues, evading local taxes and employing Israelis who do not have proper working permits.

The United States has had its eye on the issue since 2007.

"In the past few years, sales of Dead Sea cosmetics and skincare products at kiosks in shopping malls across America has grown into a huge industry," reported

a 2009 cable uncovered by Wikileaks from the American Embassy in Tel Aviv to the American Embassy in Rome and the U.S. secretary of state. "A lesser-known, but problematic, aspect of the Dead Sea industry is that its personnel is comprised of many young Israelis working on tourist visas, on expired temporary work visas and on training visas."

The leaked cable explains the process through which companies advertise online and in newspapers in Israel – promising exorbitant salaries – and coach participants how to lie in their tourist visa applications.

Though Israelis can enter the European Union, Canada or Australia without a visa interview, they are not allowed to work unless they get a special working holiday visa, which many Israelis do not do, because there are a limited number and high application costs.

When the Israelis arrive at their destination, their employer crowds them into a house with other kiosk employees to cut down on rent. They are forced to work shifts of up to 12 hours, sometimes seven days a week, and receive only commissions from what they sell.

CONTINUED ON NEXT PAGE

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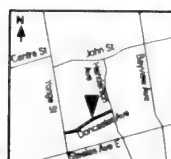
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'There's a pressure to sell as much as you can'

CONTINUED FROM PREVIOUS PAGE

A Wikileaks cable from 2010 noted that few Israelis made decent money, since employers often failed to pay fair wages and there was no way to enforce that because the workers themselves were illegal.

"After adding in other expenses, they ended up having to pay their employer money when they left, earning nothing, contrary to what was promised," the cable stated.

If the workers do not meet a minimum sales requirement, they are fired and thrown out of the company housing, which can be difficult if they do not know anyone else in the country.

"The financial incentive is great. Post-IDF salaries are low and jobs scarce – hence their 'need' to find a way to quickly finance their university education and/or onward travels," the Wikileaks cable stated.

A training video uploaded to YouTube from Oversea, a company that sends Israelis to work abroad, teaches workers at Dead Sea kiosks how to canvas for sales at the mall. Open with a compliment, ask for "10 seconds of your time," then, when the customer protests that a product is too expensive, exclaim, "Well, it's Wednesday

today, so we have a bit of a promotion!" and drop the price by \$20.

Yigal Palmor, until recently the Foreign Ministry's spokesperson, said the ministry has laboured for years to dissuade Israelis from working abroad illegally. Kiosk work selling Dead Sea products is especially injurious to Israel's image, he added, because it is often both illegal and pushy.

"When they do something illegal or unethical, there is no question it leaves a very strong negative impression," he said.

"There's a pressure to sell as much as you can," said Haim (not his real name), who worked at a kiosk in England. "Once someone came who didn't have enough money to pay, so the manager sent me to go with her to the ATM, so she'd go, take out money and come back. I can't even believe I did that."

"There's a pressure. You're not talking to people, you don't see people – you see pounds or dollars – that's how you relate to them," he said. Haim added that he always told customers the Dead Sea products were from Israel, but one day, unpacking the boxes, he saw the boxes were printed with the words "Made in the U.S.A."

If any authorities came to check on them,

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*You're not talking to people
you see pounds or dollars.*

employees were instructed to say that they were "volunteering" in order to improve their English, Haim remembered. He lasted about two weeks before his manager said he wasn't selling enough products and gave him just two days to leave the apartment they had rented to him.

But another Israeli who worked at a kiosk selling toys at a mall in Queens, N.Y., remembers the experience fondly. "The relationship with my bosses was really fair, and it was a really good environment, an Israeli environment. I know that's really unusual in the kiosks," said Arik (also not his real name). "It really helped my English, it helped my ability to sell, and I really enjoyed working there."

The difference? Arik said he worked legally and had an hourly wage in addition to commissions. He made \$3,000 a month. The working abroad experience

can be beneficial, both financially and for business skills such as language acquisition and sales techniques, if done in a regulated manner, he said.

Michael (not his real name), who runs a website where he pairs Israelis seeking employment abroad with companies who will employ them, agreed that regulation is the key for a positive experience.

The problem, however, is already widespread. "Israelis have a close-knit social network, and as such, it is not hard to find peers who have worked illegally and be reassured by the fact that they were not caught," read a 2010 Wikileaks cable from the U.S. Embassy in Tel Aviv, the latest available.

It's part of a rite of passage for young Israelis: serve in the military, work for a bit to save money, then travel. The possibility of earning money while travelling is too tantalizing to pass up. In a desperate-sounding section of the cable, the U.S. Embassy in Tel Aviv admits it will be impossible to catch all illegal kiosk workers because violating the terms of their visas is completely "culturally acceptable." ■

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Israel-Palestinian negotiations will be difficult

LINDA GRADSTEIN
AND ABDULLAH H. ERAKAT

Israeli and Palestinian officials were to resume indirect negotiations in Egypt this week, a month after a ceasefire ended seven weeks of fighting between Israel and Hamas in Gaza. Egyptian officials said that prior to the indirect talks between Israelis and Palestinians, they would meet with representatives of the rival factions of Hamas and Fatah to "complete the reconciliation."

Both sets of negotiations are expected to be difficult as not much has changed since the last time they met. Yet, analysts say, there are some overlapping issues that could lay the groundwork for progress. For example, both Hamas and Fatah, led by Palestinian Authority President Mahmoud Abbas, have an interest in opening the Rafah border crossing between Gaza and Egypt. For Hamas, it's a way to show some tangible progress from the fighting with Israel that took such a high price of more than 2,150 dead and 11,000 wounded, in Gaza.

For Fatah, and especially for Abbas, it would give him a foothold in Gaza, which

he has long pushed for. The Israeli condition for opening the Rafah crossing is that Palestinian policemen from the Fatah-run security forces, will be stationed there, making sure that terrorists are not entering and leaving Gaza. Hamas has until now refused to agree to this.

While Hamas and Fatah agreed on a unity government in June, it has yet to function. Israel says it will not deal directly with any government that includes Hamas representatives.

"What we need from Hamas is to allow the unity government to use its full power in Gaza," senior Fatah official Mohammad Hurani told *The Media Line*. "It's up to Hamas to give us power to really work to rebuild Gaza. They should think of the people of Gaza. Saying no to Abbas is not an option."

"We are talking about the interests of Palestinians as whole, not this party or that. We want them to be responsible and we hope that this responsibility of the Gaza population will push Hamas to do some serious re-thinking about how it operates," he said.

In some ways, Hamas has been strengthened by the fighting with Israel. Hamas

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In some ways, Hamas has been strengthened by the fighting.

continued to fire rockets at Israel up until the truce came into force, and Israel was unable to stop that rocket fire. Yet the fighting has not improved life for the people of Gaza.

When it comes to the indirect talks between Israel and Hamas, Hamas is expected to demand an airport or a seaport, both of which Israel is expected to refuse. But Israel will likely increase the distance from Gaza that Palestinian fishermen can fish, and to allow large amounts of material into Gaza for reconstruction.

"Israel will insist on some kind of international supervision and that will be the problem," Roni Shaked, a Palestinian expert at the Truman Institute at Hebrew University told *The Media Line*.

Israel does not trust UNRWA, the United Nations Relief and Works Authority, which it sees as being sympathetic to Hamas.

Following the Cairo talks, Abbas will go to the United Nations General Assembly, where he is expected to ask the Security Council to set a three-year deadline for Israel to withdraw from all areas it acquired in 1967, and recognize an independent Palestinian state. He will also seek to join a series of UN committees.

Israel has long opposed this, saying the only solution to the Israeli-Palestinian conflict will come from bilateral negotiations. Joining the International Criminal Court, for example, could encourage the Palestinians to bring Israeli military officials up on war crimes trials. Some analysts say that Israel would respond by bringing Hamas officials up on charges as well.

In the past, the United States has vetoed any resolution in the Security Council calling for a recognition of an independent Palestinian state and it is likely the United States would do so in the future again. ■

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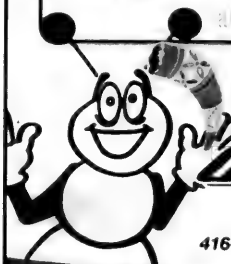
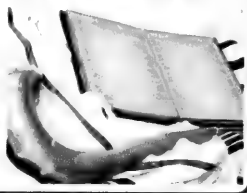
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Is Israel headed for new elections?

LINDA GRADSTEIN
JERUSALEM

If you feel like there just was an Israeli election, you'd be right. The last election was held in January 2013, but against the backdrop of a new budget for 2015, and requests by the Defence Ministry for an additional \$17 billion after the war between Israel and Hamas, a clash has erupted between Prime Minister Benjamin Netanyahu and Finance Minister Yair Lapid that could end in new elections.

Netanyahu wants a bump in the defence budget and wants to raise taxes, already high, as well as make cuts in education and welfare. Lapid – who was elected as the voice of the Israeli middle class worker who pays taxes, does reserve duty in the army and still can't make ends meet – wants to raise the deficit and is pushing through a controversial plan to eliminate the value added tax (VAT) for first-time home buyers. Critics say it could lead to an economic crisis.

If there is no state budget passed by March 31, the country will go to elections, which will themselves cost hundreds of millions of dollars. Last week, Lapid threatened to leave the governing coalition if

taxes were raised to cover the direct costs of the Gaza War, estimated at \$2.5 billion.

"I will not sit in a government that goes again and puts its hands in the pockets of Israeli citizens when there is no real need for it," he said.

Lapid has since backed away from his threat, perhaps because he knows that the ultra-Orthodox parties are waiting to take his place in the governing coalition if he leaves. When the governing coalition was formed after the 2013 elections, Lapid said he would not join any government that includes religious parties. But they would be happy to replace him and get all of the power that being part of the coalition would give them.

"Lapid and Netanyahu are playing a typical pushing and shoving game, and they both have said repeatedly that they don't want new elections," Eytan Gilboa, a professor of politics and communication told *The Media Line*.

Gilboa said the public doesn't want another election campaign and could punish the party who is seen as initiating it. At the same time, opposition members of Knesset charge that the government is not functioning properly and the country

“

If there is no budget passed by March 31, Israel will go to elections

should go to new elections.

"This government has no strategy and it never had one," Stav Shaffir, who at 29 is the youngest Knesset member from the centre-left Labor party, and a former social protest leader. "Its first stated priority was to create affordable housing for young people and they failed dramatically. They have no strategy for the young generation, and they are not giving this generation any hope."

New polls, however, are not likely to give the centre and left any hope either. According to a new poll by Channel 10 news, if the election were held today, Netanyahu's Likud would remain the largest party with 26 seats out of a total of 120 in the Knesset. The big upset would be the No. 2 party. The hawkish Jewish Home party, led by Naftali Bennett would become the second-largest party in the government with 16 seats. Lapid's party,

which won a whopping 19 seats in the last election, would nosedive to just eight seats.

The numbers may be enough to convince Lapid to try to find a way out of the budget crisis by reaching a compromise with the prime minister. Gilboa said Lapid was seen as passive during the recent war with Hamas. Bennett, on the other hand, was an outspoken opponent of Netanyahu for not doing enough to crush Hamas.

"Bennett represented tough, clear positions during the war, and the public responded to that," he said. "The public likes outspoken leaders with clear positions."

The war has convinced many Israelis that there is no diplomatic solution possible for the Israeli-Palestinian conflict. Polls show the country moving rightward.

At the same time, some think there could be a new centre-left bloc that would include Shaffir's Labor party, Lapid's Yesh Atid, Justice Minister Tzipi Livni's Tnuah party, and perhaps the left-wing Meretz party. However, the gaps among these parties are still large, and there's no charismatic leader who could unite them.

For now, Netanyahu doesn't seem to be feeling threatened. There are still months before the budget issue will become a real crisis, and even if it does, he is likely to be elected prime minister once again. ■

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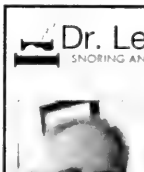
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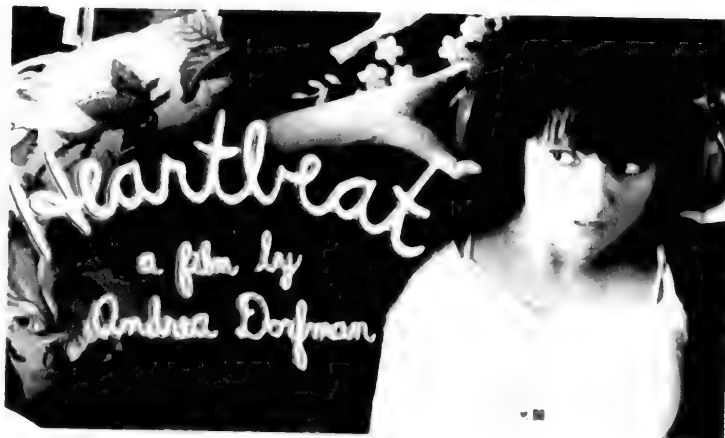
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WHAT'S NEW

PARSHAH

Breakups inspire Nova Scotia director



Andrea Dorfman, left, has collaborated with singer-songwriter Tanya Davis on several projects including the film *Heartbeat*.

JORDAN ADLER
SPECIAL TO THE C.J.N.

Late in Andrea Dorfman's drama *Heartbeat*, now on the Canadian festival circuit, one character tells another, "I guess a broken heart can make great art." It is an apt phrase to sum up the recent success of the Nova Scotia-based Jewish director.

Dorfman has thrived over the past decade with a collection of poignant personal projects, from inspiring animated shorts that are odes to lonely hearts, to the feature *Heartbeat*, which had its world premiere at the Toronto International Film Festival on Sept. 6.

"I find that any time you have a surge of emotion or a breakdown... as an artist, you're going to find material there," Dorfman tells *The C.J.N.* "Coming out of breakups, I've always found that I've gone through an incredible time of inspiration and renewal."

Dorfman worked on some of these inspiring projects with singer-songwriter and former Halifax Poet Laureate, Tanya Davis. The viral video, *How to Be Alone*, directed by Dorfman and featuring Davis, has racked up close to seven million views on YouTube. *Heartbeat* is the latest collaboration and earned the Jewish-Canadian director some of the best



notices of her career.

The film also marks Davis' first starring role, while she also provides much of the film's soundtrack. "Tanya is such a professional and such an amazing performer," Dorfman says. "I feel like there needed to be other outlets to get her music and poetry out to the world. It's just so beautiful."

How to Be Alone could also have been a working title for *Heartbeat*. The drama centres on Justine (played by Davis), a newly single woman searching for meaning in her life as she tries to overcome a paralyzing stage fright.

Shot in Halifax, *Heartbeat* stars a number of local musicians, including Stephanie Clattenburg, Rich Aucoin and for-

mer April Wine bassist Jim Henman. Among that talent was Davis, whose poems and songs the filmmaker was an unabashed fan of before they became creative partners.

However, Dorfman says that distributors wanted the singer-songwriter to only provide the music and give a more recognizable star the lead role. The success of *How to Be Alone*, which spawned a book deal, helped to reassure Telefilm Canada that Davis could headline the drama.

"I always felt very strongly that Tanya would be the actual performer in the film," Dorfman says. "There's nobody else who can sing Tanya's music."

Dorfman was born in Toronto, but has lived in Halifax for 20 years. The Atlantic town shines in the film, its painted houses and rolling hills giving the location a personality that the director says she loved. "We didn't have money to paint backdrops and create studio sets, so I think what was there was gorgeous," Dorfman says.

The Halifax resident says she has no reason to abandon the East Coast. "It's a really great place to get work done. There isn't a lot else to do, and you don't necessarily want to be outside. As an artist, as a filmmaker, it's great."

Heartbeat marks the first feature in 11 years for the 45-year-old filmmaker. She took a hiatus from filmmaking after her 2003 romantic comedy *Love That Boy*, and began to focus on animation.

Working for the National Film Board of Canada, Dorfman created many shorts that premiered at film festivals across North America. She also earned an Emmy nomination, for the 2010 animated short *Flawed*. For several of these titles, Dorfman says she wanted complete control, which was easier to get with a small staff and budget.

Heartbeat also features some of Dorfman's animation, which tells the story of what is happening to Justine's heart at different points during her creative journey.

However, moving back to features meant that the director had to get out of her comfort zone. She says that pitching her project to cast and crew members was not an easy thing to do.

"I'm not naturally good at [convincing people]," she says. "To pitch it over and over again... in different ways to different people and to pitch it with confidence. That, for me, was the biggest challenge [in making the film]."

What the heart needs, though, the heart gets. And with such support and accolades for this new film, it seems that Dorfman's one-liner about broken hearts really does ring true. ■

My Rabbi explores cross-cultural friendship

LAUREN KRAMER
PACIFIC CORRESPONDENT

They'd just graduated from performing arts school in 2008, when Joel Bernbaum, 33, and his buddy, Kayvon Kelly, found themselves sitting in a bar commiserating about their lack of work. One of them recalled the words of their professor, "if you don't have work, create it. Write about what you know."

The two looked at each other. Bernbaum, a convert to Judaism who grew up in Saskatoon had formed an enduring friendship with Kelly, who is half Iranian, half Irish. Inspiration struck, and the pair decided they'd collaborate on a play on cross-cultural friendships and how they impact Canadian friends. They put pen to napkin and started writing.

Fast forward six years and their play, *My Rabbi*, had its world premier at Scotland's Edinburgh Festival last August. The two playwrights also starred as the play's actors, and Bernbaum says the performance was "extremely well received. We wanted this play to be a catalyst for discussion about the global political situation and specifically about how it affects people here."

My Rabbi is about two boyhood Canadian friends: Jake, a Jew and Arya, a Muslim Iranian. Arya travels to the Middle East to learn more about his cultural identity, while Jacob travels to Israel and trains to become a rabbi. The pair's spiritual journeys lead them in different directions. Eventually, issues they once laughed over



Joel Bernbaum, left, with Kayvon Kelly in the background. ITAI ERDAL PHOTO

“

At its heart, this is a play about Canadian identity and how that relates to the battle between old world politics and religious boundaries.

and celebrated become a source of friction. "At its heart, this is a play about Canadian identity and how that relates to the battle between old world politics and religious boundaries," Kelly says. "We weren't necessarily trying to write about what's going on in the Middle East," Bernbaum insists. "Rather, how it impacts people in Canada."

Bernbaum adds that he and Kelly tried to avoid stereotypes in their characters and instead create possibilities that could actually happen to these young men. "We also have both men playing each other's

fathers in the play, to see how and why Old World politics impacts the friendships," he reflects.

Both Bernbaum and Kelly are accomplished professional actors. Bernbaum runs Sum Theatre in Saskatoon and is the playwright behind *Home is a Beautiful Word*, performed at Victoria, B.C.'s Belfry Theatre. Kelly runs Sum Theatre in Vancouver and starred in *Chelsea Hotel* at the Firehall Arts Centre.

My Rabbi will be performed in Victoria until Sept. 28; in Vancouver, Oct. 7 to 18; and in Saskatoon Oct. 30 to Nov. 9. The playwrights, who've also been approached by theatres across Canada and in the United Kingdom about future performances of *My Rabbi*, are thrilled their play is reaching the public.

"It's very meaningful for our friendship that *My Rabbi* has finally come to fruition," Bernbaum says. "In real life the situation in the Middle East hasn't impacted our friendship. What's important in our friendship is to have honest communication so that healthy dialogue can happen. We used our friendship as a springboard for the play, suggesting what would happen if the situation affected our friendship and pushed it apart. I think there isn't enough honest communication going on in general and we wanted to use our art to prompt discussion and encourage people to check their perspective and values."

For more information visit sumtheatre.com or book tickets for Vancouver performances at firehallartscentre.ca. ■

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Dramatic telling of Alison Pick's spiritual transformation

BILL GLADSTONE
SPECIAL TO THE CJN

Seven years ago, as Toronto author Alison Pick began researching and writing what would become her prize-winning novel *Far to Go*, she realized that the seeds of two different projects – one a fictional manuscript, the other a closely allied memoir – were struggling for dominance within her mind.

Giving priority to the novel, she spent three years immersed in its details, motivated by a deeply personal connection to the fictional characters she had willed into being. Published in 2010, *Far to Go* is a Holocaust story set in the Sudetenland region of Czechoslovakia in 1938 and 1939 around the time of the infamous Munich Agreement, just as the Nazis were preparing to deport the region's Jews.

A large part of her creative inspiration for the novel came from the fact that Pick, raised in an ostensibly Christian family in Kitchener, Ont., was actually the daughter of a Jewish father whose parents never told him of his birth religion, nor that his grandparents and many relatives had perished in the Holocaust. These family secrets, which Pick first stumbled upon at about the age of 11, gained immeasurable significance for her over the years.

While researching the novel, Pick immersed herself in the history of Czech Jewry in the Holocaust era and about Judaism in general, to which she brought a growing fascination. "It felt extremely resonant in a way that Christianity never had," she told me during a recent interview in her publisher's office in downtown Toronto. "I sort of had the experience that I was recognizing what I already was." After years of courses and study, she underwent a conversion and reclaimed "our family's lost Judaism."

Pick eventually completed the memoir, which Doubleday Canada recently published as *Between Gods*. It is a personable and surprisingly dramatic telling of the author's transformation and spiritual journey "back" to her Jewish roots, thankfully with little trace of any dry theological discussions.

At the centre of the narrative is a walk down the aisle as Pick marries her non-Jewish partner, Degan, on a parallel track in her life. Pick makes a serious commitment to Judaism and is immersed in the mikveh. (The beit din struggles with the issue of converting only one partner in a mixed relationship, but ultimately sets a precedent in Pick's case: later, when the pressure is off, Degan voluntarily opts to become Jewish as well.)

Death and life are both abundantly represented in this tale. The former takes the shape of Pick's sorrowed meditations on relatives lost in the Holocaust as well as the unfathomably painful experience of a miscarriage. That there is also the blessing of new life in this tale seems a reflection of Judaism's focus, as Pick puts it, on forgiveness and redemption rather than on original sin.

Pick's paternal grandparents, escaped Europe and came to Canada in 1940, settling in Sherbrooke, Que. Born in Canada in 1944, her father did not suspect he was Jewish until he visited Prague in his early 20s and a tour guide told him he had a Jewish surname. (In more recent times, he's been overwhelmingly supportive of Pick's "return" to Judaism.)

As a preteen, Pick overheard a pregnant exchange between her mother and aunt at a family Christmas party in which they agreed that "our girls aren't technically Jewish" because their mothers weren't Jewish, even though their fathers were. This conversation was supposed to sail over little Alison's head, but didn't.

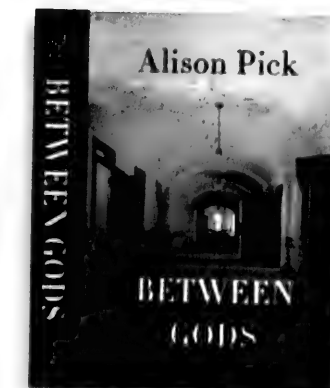
"I remember this moment as if it were in a cartoon: a little light bulb appearing in the air above my head, and the sound effect, the clear ting of a bell," she writes. "My brain was working fast, trying to process this information. Who did they mean by 'our girls'? They meant my cousins. They meant my sister. They meant me."

"I put my half-eaten marzipan back on the plate. I was not Jewish because my mother was not Jewish. But my father, the implication seemed to be..."

In *Far to Go*, Pick empathically re-created the world of Czech Jewry as her grandparents and great-grandparents would have known it. The story focuses on the Bauers, a secular Jewish family who, like most of their counterparts, proudly consider themselves full and assimilated Czech citizens. As the unstoppable Nazi juggernaut progresses, they manage to place their young son onto a kindertransport to England but are unable to save themselves from being deported to a death camp.

Longlisted for the coveted Mann Booker prize, *Far to Go* became Pick's breakthrough book, catapulting her name as far afield as London, Prague, Istanbul and China – all places she has visited on promotional tours. It has also won various awards, including the Canadian Jewish Book Award for fiction, and been translated into a handful of European languages. Film rights have been sold to a Toronto film production company that has reportedly engaged talented Canadian playwright Hannah Moskovitch as one of the screenwriters.

Pick says that during her book-signing tours, people often tell her their own family Holocaust stories. "It's just nice to have people tell me they really loved the book and that it resonated with them," she says. "And the nicest thing is when people say it made them cry. That always makes me feel good. You know you've succeeded as a writ-



Between Gods
Alison Pick

Doubleday Canada

er if they cry."

Meanwhile, Pick has attempted to explain the nuances of her family's Jewishness to her young daughter, now five years old. "One day I tried to explain to her that her Saba was Jewish but her Granny wasn't, and that I chose to be Jewish. She got very impatient with me and said, 'I'm Jewish!' She just experiences it as something that's not complicated. She takes it for granted."

Reading *Between Gods* somehow put me in mind of Robert Frost's famous poem about two roads diverging in a yellow woods, as well as Reb Nachman of Bratslav's famous saying, "All the world is a narrow bridge." How awesome that Pick's fateful treading of a spiritual path to Judaism ultimately has the power to transform future generations and so much more than herself. ■

•The Koffler Gallery joins with the International Festival of Authors to host an event featuring Alison Pick and Shelly Oria, who will discuss their most recent works. Harbourfront Centre, 235 Queens Quay West. \$18, \$15. Oct. 26, 2 p.m. www.ifofo.org



To honour the time of reflection between Rosh Hashanah and Yom Kippur, the Toronto Jewish Film Festival is proud to offer a special screening of an acclaimed Israeli feature that has been called "a masterpiece" (Cinemascopel).

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Half-Canadian, half-Jewish, all talent

MICHAEL FRAMAN
SPECIAL TO THE C.J.N.

Jonathan Keltz has trained at some of North America's finest acting schools. At 13, he enrolled in a college-level acting course at SUNY New College. That summer, he was taught dramatic improv by a pre-Academy Award-winning Alan Arkin. The list of instructors goes on: Dean Armstrong, Armstrong Acting Studios; David Rotenberg, Young People's Theatre; Michelle Lonsdale Smith, Lonsdale Smith Studios.

But none of them compared to Mr. Robert from Toronto's Northern Secondary School's high school drama department.

"He really encouraged me and gave me a lot of support," Keltz recalled over the phone in Toronto. "He just kept telling me to go, to push it, to go further."

His professional American training stood in stark contrast to his time as a Canadian drama student. Unlike professional classes, Northern afforded him the breathing room to write his own plays, direct passion projects like Canadian playwright George F. Walker's *Criminal Genius*, and perform outside the theatre box.

"We had to do three-to-five-minute monologues," he recalled of one Grade 11 project. He chose a lengthy piece from Edward Albee's famously heavy *Zoo Story*—a story about a character and his dog. "And Mr. Robert was like, 'Sure, why not? Let's see what you got'... With some cutting, and with me moving through it at an expedient pace, I think the monologue ended up being about 10 minutes long," Keltz laughed.

His time at Northern was predicated on exploring the non-dramatic world, too. He remembers briefly joining Northern's rugby team, for example, only to face his agent's fury and be forced to quit shortly after. And it wasn't just for worries about a broken nose: "If I had an audition – let alone even having booked something – I'd take the audition over the game," he said.

He had a lot of auditions. That was right around the time when Keltz earned his status as a landed immigrant in Canada, green-lighting his acting career with early roles on *Degrassi: The Next Generation* and *Queer as Folk*, and, eventually, his breakthrough role – Ari Gold's assistant in the final seasons of *Entourage*.

That trajectory landed him a supporting role on The CW's historically inspired teen hit, *Reign*, about the rule of Mary, Queen of Scots over France in the 16th century. Without feigning too much historical accuracy, the show is something of a tween-friendly *Game of Thrones*. In the first season of *Reign*, Keltz played a recurring kitchen boy who enjoyed a flirta-

Jonathan Keltz



“

There are millions of
factors that need to
line up for you to be
the person they want
for something

tious relationship with a woman above his class. The romance proved so popular that Keltz's character, Leith, was upgraded to a starring role for the second season.

"Luck is a tricky word," Keltz said of his current surge in popularity. "I've gone on probably a couple thousand auditions at this point, you know, and I'm so fortunate and lucky to be a part of the 40 or so projects that I've been a part of. I mean, those odds are insane. And I'm someone whose odds and everything are considered to be a success."

"There are millions of factors that need to line up for you to be the person they want for something. It's not always about being the best, it's not always about being the best looking, it's not always about knowing the right people – it's not always about anything... But you've got to put yourself in those rooms and push yourself forward."

Reign shoots in Etobicoke, which has afforded Keltz enough time spent in Canada to apply for dual Canadian citizenship. He feels his career could only have launched because of the time he spent bouncing back and forth between the two countries.

His parents didn't mind the moves, either. Both are products of North American immigration: Keltz's father is a Polish Jew whose family emigrated in 1910, and his German mother was born in Hamburg in 1944. "I am Jewish from my father's side, but am the Aryan poster boy from my mother's side," he said. He's aware this doesn't legally qualify him as a member of the Chosen People, but his heart's in the right place.

"I guess technically I'm not a Jew," he said, "but I am Jew-ish." ■

Eye on Arts

by Bill Gladstone

LAUNCH OF HIDDEN-CHILD MEMOIR BY CLAIRE BAUM SET FOR OCTOBER

Thirty years ago, Torontonians **Claire Baum** received a mailed package of letters and drawings from a stranger in Rotterdam. The stranger explained that she had found the papers in her mother's home, in the very basement where Baum and her sister **Olga** had been hiding with a Christian family for a while during the war.

The package contained remnants of Baum's time in hiding, including letters she had been encouraged to write to her parents. "When I opened it, I immediately was confronted with the past, a time totally suppressed or forgotten until now," she says.

Baum's recently penned memoir, *The Hidden Package: Our Forgotten Past*, is one of four Holocaust memoirs chosen by the Azrieli Foundation to be launched in a Markham theatre this year.

The book "gives the reader insight, from a child's perspective, of what it was like to be a hidden child during the Second World War," Baum says. "It also gives a complete description of the various people who had the courage to stand up and save both my sister and me."

The launch, with book-signing and reception, takes place at the Flavo Markham Theatre, 171 Town Centre Blvd. (Hwy. 7 and Warden), October 28, 7 p.m.

Jewish Road Show & Auction:

Beth Tzedec Congregation presents a Jewish Road Show and Silent Auction with New York Judaica expert **Jonathan Greenstein**, who will deliver appraisals of Jewish personal treasures in front of a live audience. Beth Tzedec, 1700 Bathurst St., Oct. 26, 10 a.m. to 4 p.m. \$10 general admission, \$18 with appraisal. Lunch available for purchase; appraisals must be booked in advance. Dorion Liebgott, 416-781-3514, ext. 232; dliebgott@beth-tzedec.org.

Names in the News:

Toronto-based writer **Jo Roberts** is the author of *Contested Land, Contested Memory: Israel's Jews and Arabs and the Ghosts of Catastrophe*, a book that "examines the impacts of competing historical narratives in the Middle East." Published by Dundurn Press, the book has been short-listed for the Dayton Literary Peace Prize. The winning book is scheduled to be announced this week and honoured at a gala ceremony in Dayton, Ohio on Nov. 9.

Names in the News II:

Winnipeg authors **Carol Matas** and **Per Brask** jointly launch their newest books at a Winnipeg bookstore. Matas's latest book is *Tucson Jo*, an historical novel (for ages 9 to 14) set in 1882 Arizona, dealing



Gilad Sharon at the exhibit about his father, Israeli prime minister Ariel Sharon

with moral issues and Jewish themes. Brask's book is a newly edited translation of *Foundational Thoughts in Judaism* by Jewish-Danish philosopher **Andreas Simonsen** (1923-1991). The publisher is Fictive Press, based on Gabriola Island, BC. McNally Robinson Booksellers Grant Park, Winnipeg, Oct. 1, 7 p.m.

Arts in Brief

- Opera educator **Iain Scott** continues his series on Four "Jewish" Operas with a discussion of "Offenbach: The Tales of Hoffman" on Sept. 29 and of "Saint-Saens: Samson et Dalila" on Oct. 6, both 1:30 p.m. to 3:30 p.m. Miles Nadal JCC, drop-in, \$18.
- Museum curator **Wayne Reeves** presents "Toronto Does Her Bit: The Home Front in the Great War," a talk about life in Toronto from 1914 to 1918, as featured in the St. Lawrence Market Gallery exhibition. Presented by Active 55+ Culture. Miles Nadal JCC, Thursday Oct. 2, 1:30 p.m. (doors open 1 p.m.) \$4 drop-in.
- **David Bezmozgis, Steve Stern, Nora Gold** and **Nomi Eve** are among the contributors to the latest issue of *Jewishfiction.net*, edited by **Nora Gold**. The online journal recently celebrated its fourth birthday. Although it continues to publish about 50 works of fiction each year, in future it will do so in two instead of three issues annually. Gold is the author of the recent novel *Fields of Exile*.

Out of Town:

Late Israeli prime minister **Ariel Sharon** was the focus of a memorial photo exhibition shown last week in Minsk, Belarus, where Sharon's parents lived before immigrating to the Jewish state. Participants included the Government of Belarus, the Embassy of Israel, the local Jewish community, Sharon's son **Gilad** and a close former aide, **Israel Maimon**. "I am very excited to stand here today at the opening of the exhibition on the life of my father," said Gilad. "I hope this beautiful exhibition will be another step in deepening the relationship between Israel and Diaspora Jews, and maybe some of them will go to Israel." The exhibition was held in conjunction with the Limmud FSU Belarus festival of Jewish learning in Vitebsk, which drew more than 600 young Jews.



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ROSH HASHANAH FOOD

Baking challah has a rich tradition

ESTEE KAFRA
SPECIAL TO THE CJN

Challah has been a part of our heritage for thousands of years. It is well known that Sarah, the first of the matriarchs had the special merit of having her challahs remain fresh for the whole week long. There are numerous mentions of

challah in both the Torah and the Talmud. When I first started baking challah, over 15 years ago, the process was daunting, and it sometime took me a whole day to complete. It still takes a few hours to get from raw to finished product, but it has become second nature and I have learnt to incorporate it into the rhythm of my Fridays.

Challah baking has become more than just another item on my to do list for Shabbat. It has become an enjoyable ritual of my Erev Shabbat schedule, and one I share with my children.

Many people make gourmet food and delectable dishes especially for Shabbat or the holidays. I do too. But if you serve "amazing" challah at the start of the

meal, most people don't even notice what comes after. I have experimented with many different methods and recipes over the years, and I love experimenting with various flours and methods that take challah baking to an artisan level. Below is my current favourite recipe

CONTINUED ON NEXT PAGE

Crown Challah With Sweet Streusel

The highlight of Rosh Hashanah (and Sukkot) dinners are the round challahs that I heat in the oven for a few minutes before the meal. The crunchy, thick crust with soft fluffy insides is dipped into honey. Honestly, we wait for this all year long. I have given instructions for a mixer but the same directions can be followed to make the dough by hand.

- ↓ 2 1/2 tbsp. instant yeast
- ↓ 5 lb. bread flour
- ↓ 5 to 5 1/2 cups warm water
- ↓ 1 cup sugar
- ↓ 1 cup oil
- ↓ 3 large eggs
- ↓ 1/4 cup of kosher salt

Egg wash

- ↓ 1 egg
- ↓ 2 tsp. water

Streusel

- ↓ 1 cup flour
- ↓ 1 cup sugar
- ↓ 6 to 7 tbsp. margarine (trans fat free is fine)

Place the yeast, flour and 2 cups of the warm water into the bowl of mixer and cover tightly. Let sit for minimum 2 hours and maximum 6 hours. Add the remaining ingredients into the flour mixture, adding the salt last. Mix on low speed for 8-10 minutes.

Meanwhile, prepare a very large bowl with 2 tsp. of oil in it. Move the dough into the bowl and turn it once or twice until the dough is coated with the oil. Place the

bowl in a large garbage bag, and tie a knot, leaving room for the dough to grow. Let rise for 1 to 2 hours. At this point, remove a piece from the dough while reciting the blessing for separating challah. Set it aside and wrap it in 2 bags and dispose of it.

At this point you can braid the dough how you like it. For round challahs you can simply roll out a large rope and roll it up into a spiral, or, try twisting 2 long strands and then rolling the twisted rope into a spiral. Place in a 9-in. round foil pan. I usually divide the dough into 5, and this creates 5 nice size challahs. Many weeks I make 4 challahs and the fifth portion gets divided between my children who are anxious to be part of this creative and fun activity.

To make the streusel: Place all the in-

gredients in a bowl and crumble between your fingers until it reaches the consistency of crumbs.

Make the egg wash: Mix the egg with the water, beat it slightly and brush it onto the shaped loaves. Sprinkle with the streusel topping and let it sit for about another hour. (adding the streusel while the egg is still wet helps it stick better)

Meanwhile, preheat the oven to 375. Bake for 40 minutes. When done, remove from pans to let the steam escape as they cool. This prevents them from getting soggy at the bottom.

Hint: Whenever I make streusel on the challah I put a cookie sheet on the shelf underneath to catch any possible falling streusel. If it falls in the oven it could start to burn, and the smell can get into the bread itself.

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The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth

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Challah baking hints

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Tip and tricks for challah

A perfect challah dough is one that is quite moist, but dry enough not to stick to the sides of the mixer. If your dough seems too dry, add water, 2-3 tbsp. at a time, until it is a bit sticky to the touch.

If using challah pans, remove the challahs from the pans within two minutes of removing from the oven, and place sideways on a paper towel or a clean dishtowel to prevent the bottoms from getting soft or soggy.

Always make sure your challah is completely cool before packaging it so that the crust will stay crispy. It can stay out for at least six hours after baking.

Fake braid: This little trick only works in a challah pan, but is a great way to create a real looking challah when you're short on time. Make two smaller balls and two larger balls. Place the large ones in the centre of the pan and the smaller ones on either side. Let them rise and bake as per instructions.

Crust: Over the years I have tried making challah crust in many different ways,

and each one has created its own result. I have found that a whole egg beaten will create a lighter-coloured crust. Adding water to the egg helps make the mixture smooth and makes it easier to brush onto the dough.

If you add a bit of sugar to the mixture, it will create a brown, firm, and slightly sweet crust. Currently, my favourite method is one egg mixed with one tablespoon of water. This creates a shiny crust that is not too thick. Lately, I have started brushing this mix onto the loaves as soon as I am done braiding, before they rise. This prevents the risen loaves from deflating from the touch of the brush, and also gives me more flexibility as I know that if I have to go out, someone else can put the challahs into the oven. Any seeds can be added before the rising as well.

Hint: If the loaves look like they'll grow together, simply tear a strip of parchment paper and stick it between the loaves. It won't help the shape, but at least they won't stick together. ■



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Plan a stress-free holiday meal

Here's an easy and pleasing Rosh Hashanah menu

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When the Jewish New Year comes around, many people stress for weeks leading up to the holiday and break out their most complicated recipes to impress guests. But when I entertain around the holidays, I prefer to rely on a few go-to dishes that are simple to prepare, pack a delicious punch and still impress my friends and family despite my lack of stressing.

Forget the chicken soup and start the New Year on a sweet note with this Sweet

and Spicy Sweet Potato Soup

It doesn't require a million ingredients or lots of time, but people will be asking for the recipe as soon as they taste it. Made with dried peppers, coconut milk and roasted sweet potatoes, this soup is one of my favourites to make, serve and eat.

A perfect roasted chicken marinated with citrus and herbs is a wonderful counterpoint to a rich brisket on the table. Marinating for at least several hours will ensure a moist chicken everyone will talk about.

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Camp Solelim Seeks its Next Director

Camp Solelim seeks an extraordinary individual with a passion for Jewish camping to be its next Camp Director starting August 2015 (for the 2016 camp season)



The position requires a year-round commitment (part-time September to mid-June, full-time or site end of June to late-August). Our current Director and Assistant Director will be retiring following the 2015 camp season after fourteen incredibly successful summers.

Camp Solelim (www.campsolelim.ca) is a six-week Jewish leadership camp for 14 and 15-year-old boys and girls. Its unique character stems from a program specifically designed to meet the needs and interests of this age group. Camp Solelim, a non-profit children's summer camp, was established in 1965 as part of the Canadian Young Judaea Jewish youth movement. The camp is located on Clearwater Lake, approximately 12 km southwest of Sudbury in Northern Ontario and the year-round office is located in Toronto. Solelim's mission is to provide campers with two incredibly fun and memorable summers within a pluralistic Jewish and Zionist environment by nurturing Jewish identity and values, fostering a sense of pride and knowledge in Israel, creating a singular sense of community where each camper is accepted and thrives, fostering independence and personal growth, and building leaders.

The Camp Solelim Director is responsible for the operation of Camp including, development, oversight and management of the program, staff, finance and marketing, all in accordance with Solelim's mission and values. The ideal candidate will have Jewish camping experience, demonstrated leadership experience, demonstrated experience as a Jewish educator/teacher (formal or informal) and experience in managing budgets. Formal training/educational is an asset. We seek an individual who has excellent communication and interpersonal skills, the ability to adapt and be flexible and a proactive approach to problem-solving and building positive relationships.

Interested candidates should submit a cover letter and resume in confidence to Rick Penciner, (rick.penciner@utoronto.ca), Chair, Search Committee. Closing date is October 15, 2014.

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Shannon's Perfect Roast Chicken

- ✓ whole chicken, rinsed
- ✓ orange, zested and sliced
- ✓ 1 lemon, zested and sliced
- ✓ 1 tbsp. fresh chopped rosemary
- ✓ 6 cloves garlic
- ✓ 1/2 tbsp. fresh chopped thyme
- ✓ 3 tbsp. olive oil
- ✓ 1/4 cup white wine
- ✓ salt and pepper to taste

In a small mixing bowl, whisk together rosemary, thyme, olive oil, wine, orange zest, lemon zest and the salt and pepper. Add the chicken to a large plastic bag that seals, and pour the wet mixture over the chicken. Add the orange and lemon slices, as well as the whole garlic cloves.

After you seal the bag, make sure the entire chicken is covered with the marinade. Refrigerate for 2 to 24 hours before roasting.

Preheat the oven to 400. If you like, you can stuff some of the garlic cloves and citrus slices under the skin or in the cavity of the chicken. Roast the chicken for 45-55 minutes, or until a meat thermometer reads 165. Yield: 4-6 servings

Sweet and Spicy Sweet Potato Soup

- ✓ 10 medium sweet potatoes
- ✓ 3 tbsp. olive oil plus extra
- ✓ 1 medium onion, diced
- ✓ 2 carrots, diced
- ✓ 2 quarts chicken or vegetable stock
- ✓ 1 14 oz. can coconut milk
- ✓ 1/4 cup brown sugar
- ✓ 1 tsp. cayenne pepper
- ✓ 1 tsp. paprika
- ✓ 2 tsp. coarse sea salt
- ✓ 2-3 dried chili peppers (small; if using medium-sized dried chilis, just use one)
- ✓ creme fraiche (optional)
- ✓ olive oil for finishing (optional)
- ✓ candied pecans or walnuts (optional)

Pre-heat oven to 400.

Mix brown sugar, cayenne pepper, paprika and salt in a small bowl. Cut sweet potatoes in half and place on foil-lined baking sheet. Spread brown sugar spice mixture all over sweet potatoes and drizzle with olive oil. Roast sweet potatoes for 35-45 minutes or until completely soft. Set aside and let cool.

In a medium to large pot, heat 3 tbsp. olive oil and saute onions and carrots until translucent and soft, around 4-6 minutes. Add 2-3 cups of stock and simmer for 5 minutes.

Add sweet potato flesh and using an immersion blender, blend all vegetables until smooth. Add remaining stock and dried chilis.



When the soup is heated through and flavours have blended, around 20-30 minutes, add coconut milk. Remove the dried chilis before serving. Note: the longer you let the chilis sit in the soup, the spicier the soup will be.

If you are making this soup dairy, you can serve with a dollop of creme fraiche or sour cream. If you are serving this soup pareve, drizzle with good quality olive oil and some chopped candied pecans or walnuts. Yield: 6-8 servings. ■



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Break fast

RANDY FINGRUT
SPECIAL TO THE CJN

Let's face it, you are going to feel a bit dizzy, disoriented or maybe a little crazy after fasting for 24 hours. Thoughts of food can become overwhelming, perhaps overpowering the reason for the fast in the first place. So wouldn't it be nice to be able to come home to a sumptuous, mouth-watering break the fast meal without any fuss or bother. All you have to do is put the main course in the oven, as all the preparations are done the day before.

At Yom Kippur the break the fast meal traditionally is a festive time, a family affair. It is usually composed of a combination of easy to digest breakfast foods such as eggs, cheese and bread, usually challah, along with the appropriate accompaniments. My recipe for Stuffed Crème Brûlée French Toast encompasses all of these foods in one easy to prepare dish. With the addition of a salad, fruit and a special dessert, you are on your way to easily breaking the fast in style.

CONTINUED ON NEXT PAGE



Fancy Fruit And Veggie Salad

Dressing

- ▮ 2 tbsp. fresh lemon juice
- ▮ 1/4 cup honey
- ▮ 1/4 cup fruit vinegar, i.e.: raspberry, fig, pomegranate etc.

Salad

- ▮ 1 bunch of Romaine lettuce, washed and torn
- ▮ 1 red pepper, julienned
- ▮ 1 carrot, julienned
- ▮ 2 cups cubed melon, cantaloupe, honeydew or assorted
- ▮ 1 cup cubed pineapple, or pineapple tidbits
- ▮ 1 cup seedless red or black grapes
- ▮ 1 cup toasted sliced almonds
- ▮ 1/3 cup raisins

Combine dressing ingredients. Cover and refrigerate. Combine salad ingredients in a large bowl lined with paper towels. Before serving, remove paper towels and toss salad with dressing.

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Elegant but simple

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Stuffed Creme Brulee French Toast

This easy to prepare dish covers all the "break the fast" basics; eggs, cheese and challah. It is so amazingly delicious that it does not even need syrup.

- 1 cup melted butter
- 2 cups brown sugar
- 1 - 2 loaves challah bread, crusts removed
- 5 eggs
- 3 cups milk (0 per cent milk fat)

- 2 tsp. pure vanilla
- 1 250 g container of Philadelphia Light cream cheese, softened

Garnish

- 2 cups strawberries, washed and sliced
- 1 cup blueberries, washed
- 2-3 bananas sliced

Berries can be prepared the day before. Store in a covered glass bowl lined with paper towels.

Line a Pyrex lasagna dish with parchment paper.

In the microwave melt the butter in a covered Pyrex or glass dish (microwave for approximately one minute.) Stir in brown sugar until combined. Pour mixture evenly into the bottom of the lasagna dish. With a fork, beat together the eggs, milk and vanilla. Place a double layer of the challah in pan over the brown sugar mixture. Spoon 1/2 of the egg mixture over the challah. Spoon cheese evenly over first layer.

Add another double layer of challah. Spoon the remaining egg mixture over the second layer of challah. Cover well

with plastic wrap. Refrigerate overnight.

Before serving: Preheat oven to 350. Remove plastic wrap from dish and replace with foil. Bake for 50 minutes, remove foil and continue baking for 15 minutes more.

Remove from oven and let stand 5 minutes.

Run an offset spatula around the outside and place a platter over the dish. Carefully turn both dishes over so that the sticky bottom of the Baked French Toast lands on the platter and becomes the top. Cut into squares. Serve garnished with fruit. ■

Ganache Tart

Rich and creamy, this delicious tart is easy to prepare and because it is made the day ahead, it saves time when time is at a premium. Why not make two and freeze one for another occasion.

Crust

- 1 3/4 cup very finely chopped pecans
- 2/3 cup granulated sugar
- 4 tablespoon unsalted butter, melted

Filling

- 2 cups 35 per cent whipping cream
- 2 cups dark or semi-sweet chocolate

Heat oven to 350.

Prepare a 9-in. tart pan with a removable bottom or 9-in. spring form pan with a cut circle of parchment paper and then spray lightly with canola oil spray. Stir together all crust ingredients in a medium bowl. Pour into baking pan and press crumbs firmly onto bottom and up the sides. Place the tart pan on a baking sheet. Bake for 15-18 minutes or until lightly browned. Cool completely.

Heat whipping cream in a 2-quart saucepan over medium heat until mixture just comes to a boil (5-8 minutes). Remove from heat and stir in chocolate until completely melted (2-3 minutes). Pour into cooled crust. Refrigerate overnight to set.

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Make the most of zucchini

EILEEN GOLTZ
SPECIAL TO THE CJN

Zucchini With Peppers And Couscous

- 1 cup chicken or vegetable broth
- 3/4 cup couscous
- 2 tbsp. olive oil
- 1 medium onion, chopped
- 1/2 tsp. salt
- 2 tsp. minced garlic
- 2 large zucchini, cut into 1/2-in. cubes
- 1 red bell pepper, cut into small pieces
- 1 can, sliced water chestnuts, drained
- 1/2 tsp. chili powder
- 1/4 tsp. ground cumin
- 1/4 tsp. black pepper
- 1/4 cup chopped fresh parsley
- 1 tbsp. fresh lemon juice

Bring broth to a boil in a small saucepan; add the couscous, stir, cover and remove from heat. Let stand for 10 minutes.

In a skillet heat the oil and saute the onion stirring occasionally, until golden, about 6 minutes. Add the garlic and saute for about 1 minute. Add the zucchini and red pepper and remaining 1/2 tsp. salt. Stir occasionally, until just tender, about 5 minutes. Stir in the water chestnuts, chili powder, cumin, and pepper and cook stirring constantly for 2 to 3 minutes. Stir the zucchini mixture into couscous and then let cool to room temperature. Just before serving, stir in the parsley and lemon juice. Serves 4 to 6.



Lemon And Poppy Zucchini Muffins

- 1/2 cup butter or margarine, softened
- 1 1/3 cups sugar
- 3 large eggs
- 1 1/2 cups flour
- 1/2 tsp. salt
- 1/8 tsp. baking soda
- 1/2 cup sour cream
- 1 cup shredded zucchini
- 2 tbsp. lemon zest, divided
- 1 tbsp. poppy seeds
- 1 tbsp. fresh lemon juice
- 1/3 to 1/2 cup powdered sugar

Preheat oven to 325. Grease a 12 muffin tin. In the bowl of an electric mixer combine the butter and sugar until creamy, for at least 2 minutes. Add the eggs, 1 at a time, beating just until blended. In a bowl combine the flour, salt, and baking soda.

Add the flour mixture to the butter mixture alternately with sour cream, beat just until blended. By hand, stir in the zucchini, 1 tbsp. lemon zest and the poppy seeds.

Spoon batter into the prepared muffin pan. Bake for 25 to 30 or until a wooden pick inserted in centre comes out clean. Cool in the pan for at least 15 minutes before removing to a cooling rack and cool. In a bowl combine the lemon juice, lemon zest and powdered sugar. Mix to combine and drizzle over the top of the muffins. You may need to add more powdered sugar or lemon juice to get the consistency you want for the drizzle. Makes 12. ■

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MARRIED WITH KIDS

Grow Up!



Lauren Kramer

My son, 14, is charismatic, handsome and smart. But put him in a room with his twin sisters, three years his junior, and his evil side emerges rapidly. One-upmanship is the name of his game and that means denigrating anything his sisters say or do and claiming loudly that he can do it better, faster or more efficiently. Some of the time he's right, but more often he's just blowing hot air.

The tirades he lobs against the girls are hurtful, spiteful and vindictive - extremely hard to listen to. If they won't play the game he wants to play, he calls them fat (they're skinny), dumb (not true), screen addicts (partially true) and lazy (emphatically not true).

Inevitably my spouse and I get in-

volved. "Stop talking to them like that!" we insist. "Why would anyone want to spend time with you when you talk to them like that?" Within seconds we're accused of taking sides and the exchange becomes just another fatiguing, no-win battle in the house that leaves everyone angry, upset and heading to a different room to nurse their hurt feelings.

I expect it's no different in any family, but nonetheless, it's deeply disturbing.

As the oldest child, I expect my son to look out for and protect his sisters. Instead, when in their company he frequently buries his charisma and intelligence deep underground, allowing his worst behaviours to surface. Jealousy, (non-)righteous indignation and pettiness emerge as he hurls insults at his siblings. I admit, the girls are seldom guilt-free, but that's not the point.

"Be a mensch," I gently urge him as he seethes at some or other perceived injustice. "Rise above this situation, put it in perspective and act your age!"

The girls look up to him with admira-

tion, trying their utmost to impress him and win his praise. But their brother can't see it. If they want what he wants, it's "copying," another crime in the *Sibling Compendium of Unfairness*.

Perhaps my expectations are unrealistic and siblings are supposed to be this mean to each other. Maybe this battleground of egos helps prepare kids for the world at large, giving them the words and techniques they'll need to defend themselves outside our home. The famed Kielburger brothers suggest parents stay out of their kids' conflicts (unless those conflicts become violent), to allow their kids to learn conflict resolution. But there's a bold line between conflict and outright sibling bullying.

Whether to intervene and how to do so depends on the context, warns Diane Marshall, a Toronto family therapist for 40 years. "You're not dealing with an equal playing field here, and sometimes it's more complex than it appears. A child with anger issues might be taking it out on a younger

sibling, and how parents handle that is really important."

How do we handle it? Well, we bumble along. Sadly, there's no reliable "how-to" guide when it comes to parenting, so we trust our gut, try to stay calm, neutral and composed, and to recover such composure rapidly when the fighting gets too much and, in colloquial terms, we "lose it."

But for one of those occasions, I'm planning a little speech in my head, something I want my son to know, even though the idea will frighten him.

"One day, dad and I will die, and so will many of your friends, relatives and mentors. There will come a time when no one but you and your siblings will remember what life was like when you were kids. If you're lucky, you'll turn to each other for those golden memories of Rosh Hashanah dinners, neighbourhood block parties, beloved teachers from Grade 1 and glorious family vacations. So you'd better love each other dearly, because some day, those memories will be priceless." ■

Family Moments



Flori Spector & Eric Schapira welcome Tyler Frank Schapira born on June 5 in Vancouver. Proud grandparents are Shirley & Reuben Spector and Sandi Schapira.



Montreal native Jessica Schaffer received the Samuel A. Goldsmith Award at the Jewish Federation of Metropolitan Chicago's 114th annual meeting on Sept. 11.



Mazel tov to Emese & Martin Oseni on their third wedding anniversary. Love from the Mirny and Oseni family, and your five grandchildren.



Mazel tov to Jennifer & Ilana on their recent engagement. Delighted parents are Barbara & Jeff Goldenberg and Shelley & Elliott Awronski.



Happy 90th birthday to Oscar Adler. Love from your wife Marcia and children Howard & Maria, Sharon & Norm and grandchildren Evan, Jennifer and Noah!

Email your digital photos along with a description of 25 words or less to cbblackman@thecjn.ca or go online to www.CJNews.com and click on "Family Moments"

Mazel Tov!

מזל טוב



Mazel tov Bernie & Vera Waldman on your 65th anniversary. Much love from your children, Rosanne and David.



What's New

SEPT. 24 - OCT. 2

by Lila Sarick

Thursday

Rosh Hashanah 5775
Shanah Tovah

Saturday

Sunday

Royal Canadian Legion
General Wingate Branch
meets today

Monday

Tuesday

Wednesday

Wednesday, Sept. 24

SERVICE UNDER THE STARS

Congregation Darchei Noam holds a musical Erev Rosh Hashanah service under the stars, 6:30 p.m., Barry Zukerman Amphitheatre, Earl Bales Park. Bring a picnic. Free

Sunday, Sept. 28

HOLOCAUST REMEMBRANCE

The Lublin and Vicinity Society of Toronto holds its annual *Haskara* at Dawes Road Cemetery, Section 2N, noon.

LEGION MEETING

General Wingate 256 Canadian Royal Legion meets today, 788 Marlee Ave. Breakfast, 9 a.m., meeting at 10 a.m.

Tuesday, Sept. 30

AUDITION

Medina Theatre Ensemble holds an audition for a staged reading of *Sun in My Eyes*, 7 p.m. 2 Neptune Dr. RSVP Fran 416-638-2716.

Thursday, Oct. 2

YIDDISH THEATRE WORKSHOP

The Committee for Yiddish of UJA Federation holds a 10-session class on the dramatic presentation of Yiddish stories, songs and jokes. No performance experience needed and all levels of Yiddish welcome. To register, email committee-foryiddish@ujafed.org or call 416-635-2883, ext. 5189.

Deadline Reminder:

Deadlines will change because of the holidays. The deadline for the issue of Oct. 9 is Sept. 29. The deadline for the issue of Oct. 16 is Sept. 30. All deadlines are at noon. Phone 416-391-1836, ext. 269; email whatsnewcjr@gmail.com



A little learning

Rabbi Paysach Krohn was the guest speaker at the Sam and Sarah Kerzner memorial lecture, held Sept. 8. About 800 people came to hear Rabbi Krohn deliver a message about the upcoming High Holidays. From left, Rabbi Krohn, Joseph Kerzner, Michael Kerzner and Aaron Kerzner.

COMING EVENTS

VOLUNTEERS NEEDED

Circle of Care is looking for volunteers to visit isolated seniors in their homes. Call Lysa Springer 416-635-2900, ext. 496 or email lspringer@circleofcare.com
Volunteers needed to provide child-care relief to mothers with cancer. Must have one year of professional child-care experience. Email info@nannyangelnetwork.ca.

EMPLOYMENT WORKSHOP

JVS holds employment workshops every Thursday at 10 a.m. Call 416-649-1688.

ADULT CHILDREN OF SURVIVORS

Baycrest is offering support groups for adult children of Holocaust survivors. Call Shoshana Yaakobi, 416-785-2500, ext. 2271, or Judi Cohen, ext. 2322, or email syaakobi@baycrest.org.

SUPPORT FOR ABUSED WOMEN

The Legal Information Service of Act to End Violence Against Women offers

legal support and guidance to Jewish women who have experienced abuse. Free. Call 905-695-5374 or email info@acttoendvaw.org.

MORASHA CLASSES

Seymour Epstein teaches a course on "Human sexuality in the biblical narrative," Oct. 22, 29, 11:15 a.m. Shayna Kravetz teaches "Six poems for modern Jews," Nov. 5- Dec. 10, 11:15 a.m. Classes at Beth Emeth Synagogue. Call Loretta, 416-789-7400.

HEBREW CLASSES

Conversational Hebrew, ulpan method with Yael Lev, intermediates, Tuesdays 7:30 p.m., advanced, Thursdays, 1:30 p.m. Beginners Hebrew with Levana Krieger, Tuesdays, 7:30 p.m. Pride of Israel Synagogue, 416-226-0111, ext. 10.

HUMAN TRAFFICKING

National Council of Jewish Women shows the film *The Whistleblower* about human trafficking, Oct. 22, 6:30 p.m.,

North York Library, 5120 Yonge St
RSVP 416-633-5100

LUNCH AND LEARN

Dr. Jack Langer discusses "The ethics of separating conjoined twins from a Jewish perspective," as part of Beth Tikvah Synagogue's Lunch and Learn program, Oct. 7. RSVP 416-221-3433, ext. 352 or email mandy@bethtikvahtoronto.org

SUKKAH CELEBRATION

Celebrate Sukkot with Morris Winchevsky secular Jewish community school, Oct. 5, 11 a.m.-1 p.m. at Dufferin Grove Park. Decorate the sukkah, games and stories. In case of rain, call 416-789-5502.

RUSSIAN-UKRAINIAN RELATIONS

Donald Schwartz, professor emeritus University of Toronto, discusses "Russian-Ukrainian Relations," Oct. 7. Temple Har Zion. Bring your lunch at noon, program starts at 12:30 p.m.

BOOK REVIEW

Cynthia Good reviews *The Marrying of Chani Kaufman*, Oct. 6, 1 p.m., Beth Tzedec Congregation. \$20. RSVP 416-781-3511.

NETWORK FOR GOOD

Canadian Shaare Zedek Hospital Foundation offers a one-day professional development and mentoring experience for young professionals and entrepreneurs with top CEOs while raising funds for neonatal care, Oct. 14. Register at www.youngheartscdeoday.com.

BRUNCH WITH THERESA TOVA

Enjoy brunch with Theresa Tova and Mark Herskowitz, creators of *Bella: The Colour of Love*. Beth Emeth Synagogue, Oct. 5, 9:30 a.m. RSVP 416-633-3838.

THE ART & LIFE OF MARC CHAGALL

Cantor Katie Oringel presents an abridged version of her show, *A polyphonic canvas: Jewish music and the art*

CONTINUED ON NEXT PAGE

of Marc Chagall and an inside peak into *Bella: The Colour of Love*, Oct. 5, 10:15 a.m., Temple Sinai. Free

MAH-JONG MADNESS

Canadian Hadassah-Chaverot chapter is holding a mah-jong fundraiser, Oct. 26, 1-4:30 p.m. Earl Bales Community Centre, \$40. Call 416-630-8373 to reserve, singles or groups

MOMMY AND ME SHABBAT

Chabad of Markham is holding a Shabbat program for parents and children, up to 18 months, starting Oct. 31, 9:30 a.m. Free but call 905-886-0420, ext. 227 to register

JF&CS Groups

GROUPS AND WORKSHOPS

Registration is required for all programs. Classes are open to all members of the community. Fee reductions available. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or visit www.jfandcs.com.
Effective Parenting: A 4-session group to help parents with children aged 2-10. Starts Sept. 30, 7-9 p.m.

BEREAVED JEWISH FAMILIES

Bereaved Jewish Families of Ontario provides 8-week self-help groups to bereaved parents. Call **Beth Feffer**, 416-638-7800, ext. 6244, or email bfeffer@jfandcs.com

For Seniors

Spousal Caregiver Group for adults over 55 caring for a spouse with dementia or physical illness meets for 6 weeks starting Oct. 20 at Bathurst-Finch Hub. Sponsored by Circle of Care and Family Caregivers Connections. Call **Tessa Wassing**, 905-738-1128, ext. 323.

Bereavement Group offered for people over 65. A 6-session group offered by Jewish Family and Child starts Oct. 21, 11 a.m., Beth Tzedec Synagogue. RSVP 416-781-3511.

Association of Jewish Seniors. Sukkot lunch, Oct. 14, Shaarei Shomayim Synagogue, 470 Glencairn Ave. Members, \$20, non-members \$25. RSVP required. **Arnold Foss**, 416-635-2900, ext. 458.

Earl Bales Seniors Club in the Park (60+). **Valerie**, 416-395-7881. Barber/hairdresser, Oct. 2, 10 a.m. Couples dance, Sept. 28. Trip to Niagara-on-the-Lake, Oct. 30. Tuesdays balance and co-ordination class, 10 a.m.; Thursdays, social bridge, 12:30 p.m.

Seniors gentle fitness is offered at Edithvale Community Centre, 131 Finch Ave. W., Mondays at 10 a.m. Feldenkrais awareness through movement. 4/4 classes. 416-665-9050.

Adult 55+ Miles Nadal JCC. Curator **Wayne Reeves** discusses "Toronto in the First World War," Oct. 2. Doors open 1 p.m.; program starts 1:30 p.m. \$4. Email lisar@mnjcc.org or call 416-924-6211, ext. 155.

Active 55 Fitness. Learn to play pickleball at drop-in Thursdays, 9:30 a.m.-11:30 a.m. Specialty fitness classes in osteofit, posture perfect and more, offered days and evenings. Email colinb@mnjcc.org or call 416-924-6211, ext. 526.

Bernard Betel Centre. 416-225-2112. Sept. 30, **Osna Lippa** discusses "The genius of art: Picasso and Matisse," 10 a.m.; Oct. 2, **Rochelle Reichart** discusses "Food fads: separating fact from fiction," 1:30 p.m.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub, 12:30 p.m. Call Sheila, 416-665-3333.

Shaar Shalom. Play duplicate bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

Beth Emeth. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. 416-633-3838.

Temple Har Zion. Play mah-jong Wednesday afternoons. Email beymichaels1@gmail.com

Beth Tzedec Synagogue. Play bridge Thursdays 1:30-4, mah-jong, 2-4 p.m. Call Maureen, 416-781-3514.

Chabad of Markham offers lunch and learn classes for seniors with Rabbi Meir Gitlin, Wednesdays at 10:30 a.m. for women; Fridays at 10 a.m. for men. Call 905-886-0420 or email Rabbig@chabadmarkham.org

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com. To register for programs call ext. 4235. Join this month and receive one month free.

Osna Lippa presents "The art of Colville-Hopper," Oct. 7, 14 at 1 p.m.

Enjoy Yiddish conversation. Oct. 6- Dec. 15, 1:30 p.m.

Galya Sarner presents a culinary workshop influenced by Bagdad, Israel and Paris, Oct. 30, 6:30 p.m.

Bill Gladstone hosts a virtual tour of Toronto's Jewish community, Nov. 13, 7 p.m.

Suzanne Metz presents Mix it Up with Media Nov. 20- Dec. 18, 1-4 p.m.

See Cabaret at the Shaw Festival, Oct. 26.

Kevin Courrier presents "What is a Jewish film?" Nov. 5-26, 1-3 p.m.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org

Unusual Occurrences in the Diaspora. art by **David Borochovitz**, is on display in the gallery until Sept. 28

Iain Scott discusses how Jewish culture has been portrayed in opera, Sept. 29, Oct. 6, 1:30 p.m. \$18

Sukkah decorating day Oct. 5, Miles Nadal JCC, 12:15-1:15 p.m.; Wolfond Centre 11 a.m.- 1:15 p.m.; Kiever Synagogue, 2-4 p.m.

Sukkot after dark. Enjoy a musical rooftop Havdalah and art party, Oct. 11, 8:15-10:30 p.m.

Spadina synagogue walk. Tour old Jewish Toronto, Oct. 5, 9:30-11:30 a.m. RSVP to Principal@djes.org.

Daytime choir meets with **Gillian Stecyk**, Tuesdays, 1 p.m.; Open community choir meets Mondays, 7:30 p.m. Email music@mnjcc.org.

Harmonia: Downtown Jewish Youth Choir meets Sundays 4-6 p.m. starting Oct. 19. Conducted by **Yonah Sienna**. harmonia@mnjcc.org.

JCC Fitness: MELT and Pilates - Sept. 30-Oct. 28, 5:30 p.m.; MELT Method - Full body for joint pain and injury management, Sept. 30-Oct. 28, 7 p.m.

Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays

at 8 a.m. Call **Coleman Bernstein**, 416-968-0200.

Schwartz/Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821 To register for programs, call ext. 3025

All levels invited to join a ceramics course, Oct. 6- Dec. 15, noon-3 p.m.

Beginner mah-jong is offered Oct. 7- Nov. 11, 1-3 p.m.

Melysa Gorlicky teaches a course for adults age 25-45, "Accessing and Encouraging your Creative Voice," Oct. 6- Dec. 15, 8 p.m.

Steve Rose teaches an art course, "What would Kandinsky do?" Oct. 23- Dec. 18, 1 p.m.
See Cabaret at the Shaw Festival, Oct. 26

Joan Lowenstein teaches watercolour printmaking, for adults and children, Oct. 21-Nov. 11.

PI Plus, a program of active Jewish learning for parents and children runs Oct. 19- Dec. 21.

Beginner bridge runs Oct. 7- Nov. 25, 7-9 p.m. ■

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Parshah

Ha'azinu | Deuteronomy 32:1 - 32:52

Maharat Abby Brown Scheier searches for a biblical mantra to pass on
Rabbi Denise Handlarski says we should look backward and forward, inward and out
Rabbi Yirmi Cohen explains how the sound of the shofar elicits God's mercy for a sweet new year



Maharat Abby Brown Scheier

One of my teachers in high school insisted that we learn one verse from the Torah off by heart. The teacher claimed that this verse – which appears in this week's parshah – would be the only verse we would ever need to know: "The Rock. His work is perfect; for all His ways are justice; a God of faithfulness and without iniquity, just and right is He." (Deut. 32:4)

Like a pledge of allegiance to the Torah and to God, this line was to be regularly recited. At a certain point, it occurred to me that this was a rather dogmatic line. Are God's ways always just or perfect? Would this verse be an appropriate response to the most recent tragedies in Israel?

The great commentator Rashi shares this discomfort. He explains that righteous people are indeed rewarded, albeit in the world to come.

When bad things happen, we do often try to find solace. Even if good emerges from the depths of suffering, it remains hard to justify that suffering of any kind is either deserved by people or desired by God.

Now that I have evolved from student to teacher (while, at the same time, always remaining a student), I wonder what biblical mantra I would choose for my students. Were I to pick one from this week's Torah portion, it would be from the moment that Moses encourages the people to take the Torah with them. He says, "For it is not an empty thing for you, for it is your life." (32:47)

In other words, instead of justifying the ways of the world and the seeming injustices we observe around us, we focus on that which we can understand and implement. "For it is your life" – we strive to lead a life of meaning, filled with Jewish learning and engagement. ■

Maharat Abby Brown Scheier is a Judaic Studies teacher in Montreal, where she lives with her husband and four daughters.



Rabbi Denise Handlarski

This parshah contains the beautiful and haunting Song of Moses.

It is a poetic break from the prose of the book of Deuteronomy. It is in some ways a summation of what has happened to the Israelites – a looking back and it is also a preparatory lecture for the nation that is about to enter its own land – a looking forward.

Moses compares his words to rain: "May my discourse come down as the rain, my speech distil as the dew, like showers on young growth, like droplets on the grass" (Deut. 32:2).

The imagery of the rain suggests many things simultaneously: Moses hopes his words are pure. He also hopes that they provide nurturing sustenance to those that receive them.

He is, therefore, not only looking backward at the past and forward toward Israel's future, but also within himself and outward to the people.

Perhaps we can be inspired to do the same.

The time leading up to the High Holidays is a time for contemplation. We, too, can look back on our past and, like Moses does, consider our mistakes as well as our successes.

We can look ahead to the year to come and ask ourselves if we are happy with the direction we are going.

We can look inward to assess how pure, or, if we prefer, how full of integrity and honesty our own thoughts, hearts and words are.

And we can look to our people for the precious gift of community that we offer one another as we head into the Yamim Nora'im. ■

Rabbi Denise Handlarski is assistant rabbi with Oraynu Congregation for Humanistic Judaism in Toronto.



Rabbi Yirmi Cohen

The main mitzvah of Rosh Hashanah is to hear the shofar.

More than apples dipped in honey, more than the beautiful prayers and the festive meal, we must hear the shofar.

A parable of the Ba'al Shem Tov reminds me of why we blow a simple ram's horn and not a more musical instrument.

A king had an only son, who was well educated. The king wanted his son to master different fields of knowledge, so he sent him to a far-off country, with gold and silver. Far away from home, the son squandered all the money. In distress, he resolved to return to his father's house, and after much difficulty, he arrived at the gates of the palace. Over time, he had forgotten his native language and couldn't identify himself to the guards. In despair, he began to cry out in a loud voice, and the king, who recognized the voice of his son, brought him in and hugged him.

The king is God. The son is the Jewish People. The king sends a soul to this world to fulfil Torah and mitzvot. But the soul becomes distant and forgets even its language, so it lets out a simple cry to its Father in heaven. This is the shofar, a cry from within, regretting the past, and a resolve to be better. This cry elicits God's mercy to give us all a sweet year.

It's customary to accept a mitzvah at the time of the shofar. We all have a shopping list of what we ask God for on Rosh Hashanah. But what about His shopping list? Let's respect each other more. Let's be more careful in performing mitzvot and attend Torah classes.

Why is it called "Rosh" Hashanah, with "rosh" meaning "head," and not the "beginning" of the year? Because just as a head controls the body, so, too, does Rosh Hashanah affect the whole year. ■

Rabbi Yirmi Cohen is rabbi of Ohalei Yoseph Yitzchak Congregation in Toronto.



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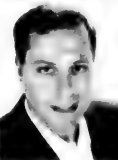
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Ted Sokolsky: Former UJA Federation CEO looks back

PAUL LUNGEN
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After 28 years with UJA Federation of Greater Toronto, the last 11 of them as its CEO, Ted Sokolsky has stepped down. From his office at the Joseph & Wolf Lebovic Jewish Community Campus in Vaughan north of Toronto, Sokolsky still dispenses advice on issues of concern to the community. He spoke to *The CJN* about his tenure at the federation.



Ted Sokolsky

What were the challenges you faced when you came on the job 11 years ago?

The big challenge was to have a healthy organized Jewish community [that would] grow to the same extent that we had grown population-wise. In many ways, we were a community that rested on its laurels. At that time, we were 160,000 Jews. We didn't have the annual campaign nor the [Jewish] Foundation nor the community infrastructure that reflected a much larger federation.

What were the numbers for the annual campaign when you took over?

Since I became head of fundraising, the campaign has gone from \$33 million to around \$60 million. Over a period of 10 years, we almost doubled the campaign.

How did you do convince people to give to the campaign?

The real growth happened at the major donor level. That was about giving people a greater sense of pride and ownership in building the community.

We also pointed out very strongly that unlike many Jewish communities around the world, we were growing, and this is more than likely a place their children and grandchildren would end up living.

Is there a trend that big donors want to direct the funds, rather than let the federation determine how the money is spent?

Yes. People want to direct their gift because they want they make a difference, have an impact.

Is there a danger of relying too much on a few big donors, who could pull their contributions and leave the federation with a shortfall?

Yes, we're vulnerable. But I feel pretty good that the next generation of those families are actively engaged as well.

Some of those families have made major steps to ensure their gifts go on into the future through a legacy plan to the foundation.

Is there more the federation can do to make Jewish education affordable?

The \$12 million we put into Jewish education is far more than any other federation in North America.

In terms of the federation's ability to put more than the \$10 million that goes for subsidies, we're up against the wall.

But even with a growing campaign, what would it take? Would another \$1 million, \$2 million, \$4 million make a difference? There's only one thing that will ever break the back of higher education costs – government money.

How has the allocation of funds changed with respect to domestic spending versus sending it overseas?

Over the course of the last 10 years, the proportion of dollars going overseas has

declined versus the proportion that stayed domestically. Today, 15 to 20 per cent goes overseas.

The biggest paradigm shift is that our relationship with Israel is much more of a partnership.

The government of Israel realizes its future can be enhanced by investing in the Jewish identity of young people in the Diaspora.

The future of the Jewish community in Toronto is very much an Israel-centric community. Our connection to Israel pumps a huge amount of vibrancy into our community.

How important has the opening of the Lebovic Centre been to the life of the Jewish community?

Right now, 40 per cent of the Jewish community is north of Steeles. Over half the young people are north of Steeles.

There are a lot of exciting things going on up here, particularly our engagement of the Israeli Canadian community. That's one of the things I feel great about. It's a huge change that's happening. A huge percentage of the membership here is Israeli and Russian-speaking Jews. They are full and active members of this place.

How would you describe the relationship between the federation and *The CJN* over time, including the ending of subscriptions for your supporters?

It's not unusual for the major Jewish paper to have a wrestling-like relationship with the local federation. Overall, we were treated fairly. I think we all have the same goal in mind, building a strong community here in Toronto.

Why hasn't anything been built on the former site of the Bathurst Jewish Centre?

Just when we were ready to move ahead, the recession hit and slowed down our fundraising. One of my biggest regrets is

that we couldn't keep to the time lines for which we were hoping.

I feel confident that new leadership at the federation and a new committee will see it come through.

Interestingly, the Sherman Campus is busier than ever. It doesn't have the large physical fitness plant, but between the expanded Lipa Green Centre and the Prosserman JCC it has more meetings and more people involved than even in the old building.

There are still seniors programs there. There are still a huge amount of community meetings happening there.

So, yes, the building is not up, and the Prosserman JCC hasn't reached its full potential. But in terms of serving the community, it's doing it.

Having said that, I think it's really important... to strengthen the infrastructure at Bathurst and Sheppard to maintain that anchor for the Jewish community there.

Looking back, are you satisfied with what you've achieved?

Yeah, I feel great about what federation has achieved. Of course, we always wanted to do more. We wanted to reach our goals sooner. Overall, I think our community can point to recent history and feel a great deal of pride.

I feel a lot of personal pride about the Tomorrow Campaign, the capital campaign. Most importantly, I feel the pride of working with some incredible lay leaders to help make it happen.

In the long run, the work on the foundation may be the biggest dividend. We're not reaping the benefits right now, but finally creating a culture of legacy giving may be the most important thing.

We had a foundation with \$23 million. It was way too small for a community this size. The foundation now has \$500 million in gifts.

It will take a long time to catch up to foundations in the U.S. Some major federations have \$1 billion in assets. ■

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THOMAS (MINUK) ALI

Shaul Mofaz: Ex-defence minister reflects on Gaza war

PAUL LUNGEN

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Israeli Knesset member Shaul Mofaz, who is chair of the Kadima Party, helped kick off the Toronto Jewish National Fund (JNF) Negev Campaign at an event Sept. 15 at Beth David Synagogue. Mofaz, former chief of staff of the Israel Defence Forces (IDF) and former minister of defence, discussed the aftermath of Operation Protective Edge, Israel's recent military campaign in Gaza. He answered *The CJN's* questions via email.

Given how prosperous Israel has become, why is Diaspora support for the JNF still necessary?

There was always a strong bond between the State of Israel and Jews all over the world. This bond is derived from a strong emotional connection which is timeless. And indeed, we see a long-lasting partnership between Israel and the Diaspora. It is true that Israel is not merely a developing country as it used to be, but people give because they want to see a stronger, continuously developing Israel, and they do understand the importance of Israel to Jewish life all over the world.

How would you say the IDF performed in the recent conflict with Hamas?

The IDF, including all its soldiers and commanders, is an excellent, advanced, professional and very strong army. During Protective Edge, IDF soldiers, officers and commanders were shown in all their bravery, courage and determination. I met with them in the field, as well as with wounded soldiers in the hospitals, and I was deeply impressed by their fighting spirit, their desire to engage the enemy in battle, their comradeship and their faith in the justice of their cause.

How well, militarily, did Hamas perform? Does it pose a strategic

threat to Israel?

The Hamas fighters are not great heroes. Wherever the IDF engaged them in confrontation, they fled. Their approach is a defeatist and cruel one. From within the premises of kindergartens and hospitals in Gaza, they shoot missiles indiscriminately, at innocent civilians, children, women, and the elderly.

No country in the world would allow a terror organization, located on its border, to wreak havoc with the daily routine of its citizens, endangering the lives of millions.

The threat of the tunnels is a strategic threat. Hamas dug tunnels under communities, kindergartens and playing fields with the aim of kidnapping and murdering Israeli citizens. Protective Edge destroyed this system of attack tunnels, but we must remain on alert to ensure that residents of the south can live in security.

How did the Iron Dome missile defence system change Israel's strategy and tactics in this war?

The Iron Dome and other active defence systems provide Israel with breathing space and greater room for manoeuvring in its decision-making.

Defence Minister Moshe Ya'alon has said that if Israel withdraws from the West Bank, Ben-Gurion airport would come under rocket fire. Do you agree? And if so, can there ever be an agreement with the Palestinians that meets Israel's security needs?

A political settlement is Israel's supreme security interest. First and foremost, this will ensure that Israel will have a Jewish majority. It will improve the security situation; it will improve the economic situation; it will free up more resources for education and welfare; and it will increase Israel's legitimacy around the world. In 2009, I drew up a political program addressing this issue, and it received wide support, both in Israel and abroad.



Shaul Mofaz is a former IDF chief of staff.

How would you assess Iran's nuclear ambitions? Has the world responded to this adequately? Should Israel act militarily to address it?

Iran has not given up its aspiration to become a nuclear power. It has no need for enrichment. It seeks to maintain that capability for military purposes. This is an existential threat to the State of Israel and the entire region. The military option is on the table, it's ready, and it's constantly being improved, but this must remain our last option. The diplomatic horizon is essential, and we must move mountains to bring about a final-status agreement that will protect Israel's national security. If there's no choice and the situation is truly one of life or death, we'll exercise our right to protect ourselves in any way necessary. Until then, there is time and we are able to exert influence. This must be done wisely.

This summer, you advanced a proposal to demilitarize Gaza. Can you explain your thinking behind that? How likely is Hamas to agree to that? How will it be enforced?

Demilitarization of the Gaza Strip is right for a number of reasons. The precedent

of the demilitarization of Syria of chemical weapons, led by the United States, can and must be duplicated in Gaza with the support of the United States, Egypt, Jordan, Saudi Arabia and other moderate Arab states. Any future accord with the Palestinians must contain the principle of demilitarization as a cornerstone.

The collaborative effort of the United States, the Palestinian Authority, Egypt, Jordan, Saudi Arabia and other moderate Arab states will constitute a basis for a regional concord in the future. The Palestinian Authority, headed by Mahmoud Abbas, must be positioned at the forefront of the idea of the demilitarization of Gaza, for purpose of reinforcing Abbas' status and for renewing peace talks with him.

Hamas is a part of the extremist Islamic movement, and together with Al Qaeda, Islamic Jihad and ISIS threaten the moderate Sunni Arab countries and regional stability. Everyone has a joint interest confronting these terror organizations.

Demilitarization fixes the Israeli position vis-à-vis the Palestinian population. It will contribute to the elimination of the threat of rockets, missiles and assault tunnels. Demilitarization will lead to a significant increase of the legitimization of the State of Israel, should it be breached by the Palestinian side. It will lead to security stability and a long-term accord.

In return for demilitarization, Palestinians in Gaza will get an economic and strategic package that will include a budget of about \$50 billion over five years, designated for infrastructure, welfare, health, education and creating jobs (this sum is based on the Canadian initiative to rehabilitate refugee camps). This proposal will constitute the basis for a regional accord with Abbas and moderate Arab states.

It's clear that Hamas will oppose demilitarization, and Israel must not give in. The international community is currently positively responding to this proposal, but must be harnessed to take action. ■



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The story of the festive haircut

Backstory

RABBI YIRMIYA MILEVSKY

Hair style and length occupies a fair amount of time, energy and money. Often it even becomes an identity mark for a person. Even in the "old days," when people weren't snapping pictures with cellphones every minute, the first haircut was indeed a Kodak moment.

Among some members of the Jewish community there is a custom in which boys do not get their haircut until the age of three. At that time, family members and friends convene for a special event known as the *upsherin* – literally, to shear off. At the ceremony, all those gathered for the occasion are handed a scissors and cut a snippet of the child's hair. After a professional barber completes the job, food is served, and the traditional *mazal tov* is offered to the child and his parents.

In general, our customs find their roots in the fifth century Babylonian Talmud, the principal text of Jewish tradition. The *upsherin* however, is a latecomer to the

canon of rituals.

The first reference to the practice appears in a responsum recorded in the second half of the 16th century by Rabbi David ben Solomon ibn Zimra, known as the Radvaz.

The Radvaz was exiled from Spain, with the rest of the Jewish community, at a young age. He landed in Cairo and, after several years of studies and practising in the rabbinate, was appointed chief rabbi of Egypt. Even in an era of great rabbinic personalities, he was renowned for his scholarship and knowledge of Jewish tradition.

The Radvaz was asked about a situation of a person who vowed to cut his child's hair at the tomb of the prophet Samuel near Jerusalem. However, by the time he actually brought his son to the location, Jews had been barred from entering. The individual was quite concerned about not being able to fulfil his vow. In his reply, the Radvaz notes that it is indeed a prevalent custom to bring the child for the ceremony. However the main idea behind the tradition is not just the removal of hair, but rather to donate to charity the weight of the hair sheared off, as an expression of gratitude to God for the child's growth and development.

What is clear from the responsum is that despite the importance, in the eyes of the masses, of cutting the hair at the grave of the prophet, Radvaz himself saw no significance in enacting the ritual specifically there. Recognition of the God's kindness through charity does not need a tomb to be achieved.

Over time, what began as a fine practice to show appreciation evolved into a significant act of its own. As the custom spread, rabbis tried to find reasons for the practice.

One common explanation is that tradition teaches that man is like a tree (this is based on a variant reading of Deut. 20:19). According to the Torah, one is not allowed to benefit from a tree's fruit for the first three years of its life. Thus a child should not get his haircut until age three. This explanation, like many others, was given to account for the existing custom and is not to be viewed as the original intention of the practice.

Historians note that after the Jewish community lost its right of entry to the burial site of the prophet Samuel, a new location was used for the *upsherin* ceremony, in a small village not far from Safed in the Upper Galilee by the name of Meron.

A well-known old tradition says that the great first-century rabbi Shimon bar Yochai

is buried in Meron. The Zohar, the fundamental work of Jewish mystical thought known as Kabbalah, which appeared for the first time in the 13th century, is attributed to Rabbi Shimon bar Yochai. Interest in mysticism and kabbalistic literature grew significantly throughout the 16th century with the city of Safed as its centre. Consequently, the book of the Zohar and nearby Meron gained great popularity. Thus, the *upsherin* and its esoteric character found a new home in Meron.

With its new home came a new holiday for it as well. Lag b'Omer, the 33rd day of the Omer period, which begins on the second day of Passover, was always considered a significant day. Why it was important was unclear. The great mystic of Safed and founder of Lurianic Kabbalah, Rabbi Isaac Luria (1534-1572), was the first to link Lag b'Omer to Rabbi Shimon bar Yochai. He noted to his followers that on one of his visits to Meron on Lag b'Omer the great rabbi of the first century revealed to him (Rabbi Luria) that "today is my day of happiness."

As the teachings of Rabbi Luria spread and as Kabbalah joined the mainstream of Jewish thought, thousands began to make their way to Meron on Lag b'Omer to perform the *upsherin*. ■

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FISHER, Clara — On Monday, September 15, 2014 at Post Inn Village Nursing Home, Oakville.

"Bubbie" Clara, beloved wife of the late Harry. Loving mother and mother-in-law of Stan and Linda Fisher, and Lynda and David Stefelmeier. Dear sister of Gertrude (Gail) Korn, and the late Irving, Jack, and Sam Israel. Devoted grandmother of Amy and Tom Bewley, Matthew Fisher, Melinda Ramsay, Dana Ramsay, Michael Silverberg and Ariel Benboui, David and Karine Silverberg, Hayley and Jeremy Rosner, and Lindsay Silverberg and great-grandmother (GG) of Oliver, William, Hayden, Adeleine, Caleb, Madison, and Ethan.

A graveside service will be held on Friday, September 19, 2014 at 11:30 a.m. in the Independent Order of Foresters Section of The Dawes Road Cemeteries, 3169 St. Clair Avenue East. Memorial donations may be made to Bernard Betel Centre, 416-225-2112.

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The unveiling of a monument
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THE CANADIAN JEWISH NEWS

CJN

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SEPTEMBER 24, 2014 • 29 ELUL 5774

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The past and the future are inextricably linked.

History informs where we are headed, the future builds upon what has come before. Rosh Hashanah is an appropriate time to reflect on the year we just completed and, equally, to look forward to what lies ahead in the new year. With that in mind, *The CJN* asked Canadian Jewish writers, thinkers and academics from across the political and religious spectrums to examine Jewish history as a means to predict what the future holds for Judaism and Israel. The result is a diverse, insightful, and at times controversial collection of essays that sheds light on what we might expect to find 5, 10, 20 years down the road, and how Judaism will get there. Contribute your own forecast at cjninfo@gmail.com.

PAPA JO PHOTO



Israel and the Diaspora: What does the future hold?



JEAN M. GERBER

This column is a personal one. It is not prescriptive; it does not offer solutions. It comes from my own, painful thoughts about the relationship between Israel and the Diaspora.

It is heartbreaking to see pictures of funerals for Israeli soldiers killed in this recent conflict. While here at home, we see only the tip of a seething anger between Jew and Palestinian: in the small – graffiti, in the large – physical attack and lingering bitterness on both sides.

While we show our support of Israel through rallies and demonstrations, we

are far from the seat of the action, far from the tables around which disengagement will be hammered out. There will be an after-time, difficult to imagine during a war, but coming, nevertheless. Gaza will not disappear. The West Bank will remain.

Meanwhile, what can be the possibilities for a fruitful relationship between Israel and Diaspora? Living outside the land, whether you are an Israeli citizen or not, immediately puts you in the Diaspora. Diaspora: the word itself has a demeaning implication. Behind it lurks the attitude – live there, if you will, but you live in exile, not in your rightful homeland.

So do we have a right to any opinion about Israel, its policies, its trajectory, its challenges and notable successes? Do we have a right to express those opinions, especially if they pose uncomfortable questions about state policy? Can we pontificate about the religious/secular divisions, if we at home live in uneasy peace with our own divides?

More strikingly, can we, may we, have an opinion about Israeli state policy with regard to the Palestinians, either in the West Bank or in Gaza? May we even say the words, "occupied territories" without being struck smartly across the mouth

(figuratively, of course) by supporters of every new settlement, every new stalemate? May we ever be critical of the Israeli government of the day?

May we comment on the money devoted to settlements, the neglect of Holocaust survivors aging in poverty? Dare we say that there should be support for a Palestinian state alongside Israel?

Can Israel not, in turn, criticize Canadian foreign policy, social neglect, environmental policies or lack thereof? Of our own neglect of the widow and orphan? Could Israel not, in return for our criticisms of their West Bank policies say, 'look to your own house, Canada, your treatment of First Nations'?

Of course we remain anxiously glued to news reports of the recent fighting, of the seemingly endless attacks on Israel from Gaza. We should be concerned about the loss of life, however much Israel tries to lessen effects on civilians. Of course we are horrified when we see that a billion dollars went into tunnels aimed at Israel's own civilians, rather than attempting a build-up of its own civilian infrastructure in Gaza itself – not even shelters for those same civilians. How can Hamas place civilians under fire by embedding rockets

in schools and hospitals, we ask.

Of course we are frustrated that Israel's critics seem blind to these facts. But let us look to ourselves, not our critics, to assess this tangled relationship of Israel and Diaspora.

What harms our mutual relationship?

For one thing, shlichim who come to our communities and assure us that, as one recently put it here in Vancouver, Jews came to an empty land except for a few wandering Bedouin, it being "a land without a people for a people without a land." That is manifestly untrue, and is a slogan that has done so much harm to the Zionist enterprise.

And yet, at the risk of appearing indifferent to Israel – and indeed I am not – I pose some thoughts about ways that Israel and those of us outside her borders can have a fruitful and meaningful relationship. Like lovers, separate but always in each other's hearts, we must remain close.

Israel, after all, is a place lived in by real people with real anxieties, dangers, challenges and rewards. But we have no inherent rights there. As Canadians, we have as our primary responsibility to make this country the best we can.

CONTINUED ON PAGE B3



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Logistics Made Simple

Jewish community must overcome apathy

CONTINUED FROM PAGE B2

As Jews outside the land of Israel, we can pull ourselves up short of making the land itself a holy artifact. "Earth," says a character in Ellis Peters' *Cadfael* series, "is innocent. Only the use we make of it can mar it." The land is only soil; we humans make or mar it.

I believe we do have a responsibility to point out publicly at every turn that the real sponsors of this most recent blood-letting are outside regimes like Iran and Qatar, who happily sacrifice the children of Gaza to further their own aims. Let others do the bleeding for them, in essence. Sadly, Hamas is cruelly ready to accept this burden. This message, I believe, we have every right to proclaim.

In turn, Israel – the State of Israel – should expect from us the love and support we can give it, but not expect unqualified assent to every government decision. I am wary of an organized community (full disclosure: I worked for years as a civil servant of that community) that cheers on

every Israeli government decision. Especially when in our minds we might choose otherwise.

What is distressing is that, increasingly, I feel that, never mind being publicly critical of Israeli policies, I cannot even say these things to my friends without being accused of abandoning the country to its enemies.

We can comfort the bereaved of Israel in their sorrow, pray for the Israel Defence Forces that its soldiers come safely home from battle. We can hope, every time, that this is the *milchamah acharona*, the last war. But we should be listening to the sufferings of others, and encourage at every possible moment a solution that will see an end to this endless night.

I have a confidence in our people, that they will come to harbour safely.

But having said all this, I have one overriding fear – that the next generation of Jews may, overwhelmed by the constant indecision and bloodshed, become indifferent to Israel's plight. Not passion, but apathy, may undo all. ■



The year in pictures | Gilad Schalit says thank you

Gilad Schalit, the Israeli soldier who was kidnapped in a 2006 cross-border raid by Hamas, visited Toronto, and other parts of Canada, last September to thank the Jewish community for their support and prayer during his six-year captivity. Pictured, from left, Rabbi Baruch Frydman-Kohl; Josh Cooper, Schalit, Jerry Werger and Nathan Disenhouse.

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Who will live and who will die?

DASEE BERKOWITZ
JERUSALEM (JTA)

My kids are the first to tell me that God does not have a body. "But how can He write us in a book of life? God isn't like a person, Ema!" Indeed.

The image of an anthropomorphic God is rife, however, throughout the High Holidays prayer book. God sits in judgment, counts our deeds and records them in a grand book that captures the narrative of our past year.

Particularly poignant is the *Unataneh Tokef* prayer, which we first see in the Rosh Hashanah liturgy and then again on Yom Kippur. Allegedly written by the 11th-century sage Rabbi Amnon of Mainz, it begins, "on Rosh Hashanah it is inscribed, and on Yom Kippur it is sealed."

Next come the dreadful musings of the author: "Who will live and who will die? Who will rest and who will wander? Who by fire and who by water?"

The poem evokes a particular feeling of angst for synagogue-goers the world over, putting us in direct confrontation with our own mortality. And while we may find the

poem theologically problematic – the tension between our free will and God's providence – it remains a focal point of our High Holidays experience.

In that moment, the curtain falls away and we are alone as we face ultimate meaning. Will we actually die this year? Will we become infirm or impoverished, or have our lives degraded in another way? Will we lose those we love?

Could we have imagined that one year ago, when we were last confronted with this prayer, that we or our loved ones would have encountered difficult trials? With the benefit of hindsight, would we have acted any differently?

Since moving to Israel this summer with my family, I feel like a confrontation with ultimate meaning is not limited to the High Holidays – especially when you move with your husband and three kids during a war.

When I had made aliyah 20 years earlier I was single. I lived through the hope of peace with the Palestinians and the Oslo Accords, which too soon gave way to despair when Yitzhak Rabin was assassinated.

There were other painful interruptions to an otherwise carefree life of a young woman

in her 20s – the second intifadah, bus bombings, death of friends. While it was dangerous living here, uncertainty was something we faced daily and learned how to cope with. Friendships were stronger and plans to go, to do, to experience and to love were a part of a daily calling to make meaning.

With a family, especially during the most recent bout with Hamas, we face ultimate meaning by realizing how little is in our control. While we build a secure framework for our children, ultimately the future is uncertain. No Israeli will tell you otherwise. I might think that as a parent I have a godlike ability to protect my children, but I know in my heart that I am like a giant in their eyes only.

The encounter with death makes our own lives so much more vivid. Ernest Becker knew this well when he wrote *Denial of Death* back in 1973. We put up so many defences in our day-to-day lives to feel safe and secure, to think it will all last forever and we deny the fact that at the end of the day, we are all ultimately very fancy worm feed.

Becker wrote, "Man cuts out for himself a manageable world ... he doesn't bite the world off in one piece as a giant would, but in small manageable pieces, as a beaver

does ... he learns not to expose himself, not to stand out ... the result is that he comes to exist in the imagined infallibility of the world around him."

This is how so many of us behave during 11 months of the year. But in the month of Tishrei, as we prepare for Rosh Hashanah and Yom Kippur, we have an opportunity to take away the artifice of our manageable and prescribed lives and face our mortality directly. Like with the *Unataneh Tokef* poem, the answer to the question of "who will live and who will die," as Rabbi Edward Feinstein notes, is "me."

Having a death consciousness makes us healthier, more real, more daring. We stand up for what we believe in, we repair broken relationships, and we take risks – by caring about people and causes that need us.

Your life is happening right now. The metaphor of God counting our deeds in the book of life during the High Holidays enables us to make our lives count. ■

Dasee Berkowitz is a Jewish educational consultant and writer living in Jerusalem. She is a frequent contributor to JTA, the Forward and Kveller.com.

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Acceptance and tolerance key in the 21st century



RABBI ILAN ACOCA

More than two decades ago, when I started attending yeshiva, there was a wonderful teacher who was teaching the Sephardi students and assisting them to integrate into the yeshiva system. His teachings were inspiring, and I often think about them. One teaching that stuck with me was about the uniqueness of the Sephardi Jews.

In the Sephardi countries, he said, every Jew felt part of the community. He was not

judged about his observance or his appearance. The leaders of the community treated each person equally, thus creating a sense of camaraderie. The focus was on what unites us rather than what divides us. This philosophy kept the community together, it brought people closer to their roots and no one felt threatened. People were content with their sort and made due with the little that they had.

At certain periods, Jews had a close relationship with their Muslim neighbours. Jews benefited from the magnificent cuisine, music and culture of their Muslim neighbours. My mother often relates to me her childhood memories of how Muslim merchants looked forward for Friday to come, in order to sell food to their Jewish neighbours, and how at the end of Pesach, Muslims would come to the melah with flour that they would sell for the Mimouna. Life was much more simple.

Since the establishment of the State of Israel, things have changed dramatically. The close relationship that Jews and Muslims developed have dissipated. Sephardi Jews started to leave their countries, leaving behind their belongings, their

“

In the Sephardi countries, every Jew felt part of the community

home and culture. Moving to a new country brought many opportunities but many challenges as well. Life was not as simple as it once was. Sephardi Jews had to integrate to a new culture that they were not used to. The openness that once existed was slowly disappearing.

I truly believe that reinstating the philosophy of acceptance and tolerance is the key solution to the issues that the Jewish world is facing in the 21st century. Wheth-

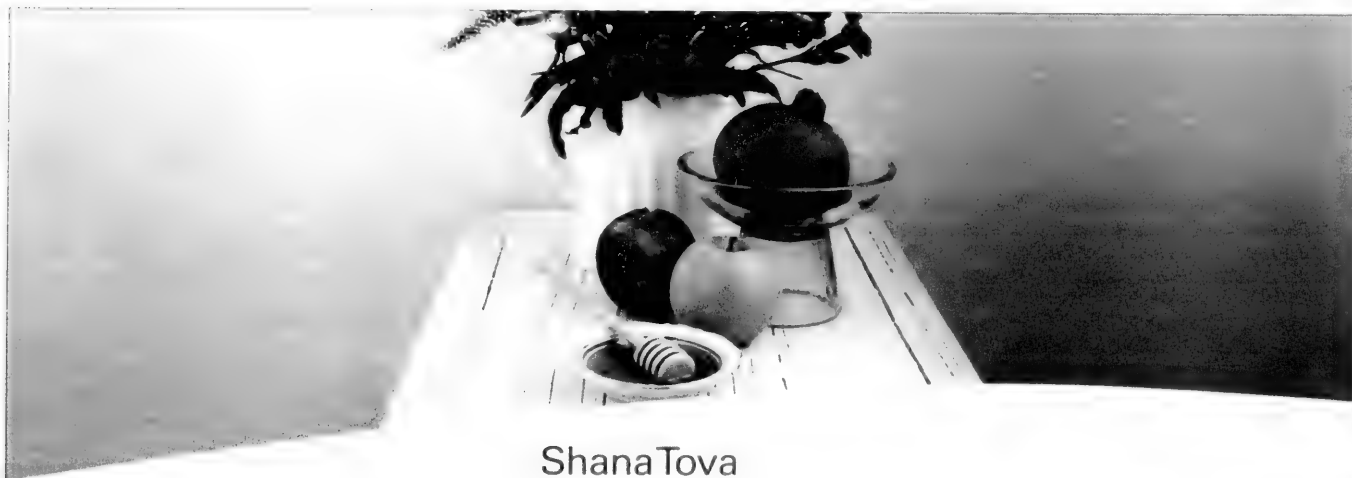
er it is intermarriage, the high cost of Jewish education, anti-Semitism, the war in Israel or the many other challenges that we are facing.

By doing so, we will build bridges between people and understand each other better. We will be able to communicate and work out our differences.

The famous English saying is that "Rome was not built in a day". I have no doubt that it will be a long journey before we get to this ideal scenario but I think that if each of us takes a small step and implements the simplicity and integrity that our ancestors had, the world will become a better place and many of the challenges we are dealing with, will disappear.

By nature I am someone who is a dreamer but as Harriet Tubman once said "Every great dream begins with a dreamer. Always remember, you have within you the strength, the patience, and the passion to reach for the stars to change the world". Let us all make this dream a reality! Shanah Tovah. ■

Rabbi Ilan Acoca is rabbi at Congregation Beth Hamidrash in Vancouver.



Shana Tova

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Being Jewish on campus a big challenge



JOSH COOPER

My university days didn't start out as imagined. A few months into my final year of high school, a tragic car accident took the lives of two friends who were pledging a fraternity in their freshman year. This caused a group of us to uniformly decide to stay in Toronto for university, a decision that I have grown to regret.

As the eldest of my children entered his final year of high school last fall, the best life lesson I could offer was to encourage him to work hard, as these marks mattered. The goal was to have grades that were good enough that he would be able to choose which university he would attend, as opposed to being shut out by an arbitrary number from a computer system. It was also understood that he would not be attending my alma mater as sadly, at the university I attended, student life is now dominated by unsavoury Middle East politics. Furthermore, we both recognize the value of going out of town for university.

As acceptance letters started arriving, it became obvious that he would have a decision to make, an enviable position. We toured several campuses, researched different programs, asked lots of questions, and in the end he made an informed decision. Throughout the process, so many concerns kept me awake at night. One very basic question, what will he do for Shabbat dinner? I was raised with a traditional Shabbat dinner and so were my children. Will this continue? Is there a strong Hillel organization on campus? Will he go to the Hillel office? Is there a rabbi who will invite him and his friends for Shabbat dinner? What about his non-Jewish friends? This is the tip of

the Jewish iceberg.

While the school he will be attending doesn't have a history of Middle East politics dominating campus life, this epidemic is spreading. Have I given my son the tools to properly defend Israel on campus? Is this an issue that will consume some of his free time or even take away from his study time? I am constantly meeting brilliant young university students who talk about the amount of time they dedicate to Israel and Jewish issues on campus. Do they still have time to focus on their studies?

When the time came to pick classes, I was canvassed for input. As he read the description of certain elective courses, I couldn't help but twist the curriculum in my head. Somehow, almost every course description created the forum for a professor to abuse the podium and speak out again Israel. How would he deal with this? Who will he turn to? Will his actions impact his grades and thus his chances of a graduate program?

Due to the tragic car accident that killed two of my friends, I never joined a fraternity. In August of this year, that all changed. I accepted an invitation to become an honorary brother of AEPi, the largest Jewish fraternity. I know he will benefit from joining a fraternity, and hopefully he will consider AEPi, but this is one of many choices he will make.

Twenty-five years have passed since my university days. While most

of my concerns are probably the same as my parents had for me, the largest change is the challenge of being Jewish on campus. I don't recall being concerned about how Israel was portrayed in lecture halls and at student council. We didn't have anti-Israel demonstrations and BDS (boycott, divestment and sanctions) campaigns on campus. Sadly, when seeking higher education, these concerns have become part of the reality for Jewish students and their parents.

When I see what has transpired over the past 25 years, I am concerned for the future. In addition to the demographic and social challenges facing the Jewish community, there are other issues that will inflame the current situation. Schools now offer courses entirely online. As we have learned, one problem with the rise of social media is the ability for people to hide behind their computers. It is easier to spew hatred from a desk then having to confront your victim in person. Hopefully, Jewish organizations across Canada will increase their outreach to our students and help guide them through some of these challenges. There are bright spots on the horizon. These issues may increase Canadian students' desire to spend time studying in Israel. Unquestionably, they will create a new generation of Zionists. ■

Josh Cooper is the CEO of JNF Canada.

The year in pictures | Scarlett promotes SodaStream



Last March, popular actor Scarlett Johansson offered her most robust defence to date of her role as a spokesperson for SodaStream and slammed the British charity Oxfam from which she stepped down as an ambassador. Speaking to Britain's *Observer* newspaper, Johansson said of SodaStream's factory at the settlement of Mishor Adumin in the West Bank, which employs Palestinians, Israeli Arabs and Israeli Jews, "I'm coming into this as someone who sees that factory as a model for some sort of movement forward in a seemingly impossible situation."



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Combined approach to philanthropy needed



LINDA KISLOWICZ

I often look at our Jewish community as a series of concentric circles. At the centre is the individual, followed by family, the local community, the national and finally the global/international.

There is a dynamic interaction among all of the circles based on the notion that every

additional circle adds strength and value. Another formulation might place Israel at the centre, based on a belief that Israel is at the core of our Jewish world, and that other Jewish communal and individual relationships are influenced from the centre and beyond.

Here, too, is the notion that all circles provide strength and support to the others. Whatever the formulation, the interconnectedness among all of our communal relationships is fundamental and foundational.

However, a new generation of Jews and community leaders, brought up in social media and attracted to do-it-yourself Judaism, may have a different understanding of community. If we think about our history, the North American federation system developed a united/combined approach to philanthropy as a recognition of our commitment to not only support the needs of our local communities in such important areas as poverty, Jewish education and eldercare,

but also in recognition of our understanding that our obligation and responsibility went further than our immediate neighbourhoods.

It was understood that we needed to take care of Jews in Israel, in Canada and around the world. And that the best way to fulfil this obligation was in an integrated and collective approach.

This integrated model resonated during a time when Israel was a developing country, when aliyah was extensive, and the cost of resettlement and absorption was too large to be undertaken without the support of Diaspora Jewry.

It resonated when a young, developing Israel was not yet capable of fully providing an adequate social safety net for its citizens while simultaneously building a state and fighting periodic and continuous battles with its neighbours. It resonated during a time when there were few wealthy Israelis who could be counted on to step up and contribute. It resonated during the post-Holocaust era,

when it was understood that we could not survive in a world without a strong Israel. It resonated for a generation born before 1967, for whom the continued existence of the State of Israel, may have been a moral imperative, but was not a certainty.

And finally, it resonated in a time when there was the political will to take a tacit leap of faith in a process that was entrusted to a group of people who evaluated and determined priorities and allocations and who did so for all areas of communal responsibility.

Over the last few decades, we have seen the needle move from an even split of dollars between local needs and Israel, to a model that overwhelmingly funds local needs. There is no doubt that there is a case to be made for the primacy of local needs, whether it be supporting the vulnerable, or providing our children and youth with a strong Jewish identity. I made that argument for many years as a local agency director.

CONTINUED ON PAGE B9

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New initiative based on three-way relationship

CONTINUED FROM PAGE B8

At the same time, there is a growing desire to support individual causes and single-mission organizations that offer more opportunity for hands-on involvement. This desire, expressed particularly by the younger demographic, challenges current collective methodology and multi-purpose organizations.

Today I offer a different perspective. I believe that single focused organizations and exclusive local preoccupations are at the end of the day, a risky business. A local community is strengthened when it undertakes and fulfils its united/ combined responsibilities. A local community is strengthened when it strengthens others outside its city limits. A local community is strengthened when it is part of something bigger than itself and when it joins with others to act collectively and in co-operation with others for a greater and common good. And a local community is strengthened when it is actively pursuing and contributing to a strong Israel.

Furthermore, now more than ever, the line between local needs and Israel has become blurred as a different paradigm is poised to take the Israel-Diaspora

relationship to a new and exciting level.

The most significant demonstration of the new approach is characterized by the World Jewry Government of Israel Initiative. This new initiative will be based on a newly defined funding relationship. It will involve the three-way partnership – specifically the Government of Israel together with Diaspora communities, philanthropists and program participants.

In other words, the Israeli government will be contributing significant funds to strengthen communities right here in Canada.

The program areas that are under consideration are all aimed at strengthening the Jewish identity and sense of connectedness of young adults to Israel. This cohort of young adults will be our future community leaders and this new partnership will play a very significant part in ensuring that they have both the desire and the capacity to step up.

This strength of this new paradigm is actually quite simple.

It is the very essence of Jewish peoplehood – we are all part of the same enterprise with a shared responsibility

“

A local community is strengthened when it undertakes and fulfils its united/combined responsibilities

for a strong Jewish future. Israel understands how it needs to engage with the Diaspora and the Diaspora understands the centrality of Israel in its future.

It is no longer a case of either/or. It probably never was. It must be a mutual, reciprocal and inclusive model that distinguishes roles and responsibilities in a clear and distinct way. In all of this, what is most exciting is the

recognition by the Government of Israel that it has a responsibility beyond its geographic borders to ensure a strong Jewish future.

As I wrote in the beginning, the Jewish community is composed of a series of concentric circles, and Israel has added a new circle of responsibility – Jewish peoplehood. Israel and the Diaspora are now engaged in a partnership of equals, each playing an important role in providing strength to the other.

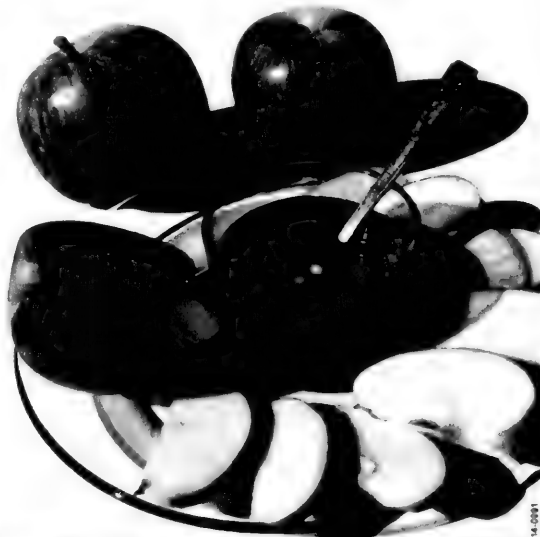
This strength comes in many forms – funding, talent and innovation. So the wisdom of our combined/ united campaigns, based on the important Jewish value, *kol yisrael arevim zeh b'zeh*, stands the test of time. It is as valid a principle today as it was years ago. What differs is how and with whom we work to meet our objectives. And so while our models must evolve, our strategies must adapt, our commitment to all of our concentric communities – local, national and global – must remain at the core of our belief system. ■

Linda Kislowitz is CEO, Jewish Federations of Canada – UJA

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The future is brighter for Jews with special needs



JUDAH KOLLER

In thinking of what the future holds for Judaism, I'd like to focus on our attitudes towards groups traditionally marginalized in Jewish communities, specifically, individuals and families with special needs.

I once had the privilege of facilitating a support group for fathers of children with special needs in a North American Orthodox Jewish community. I was a young graduate student at the time and probably

gained more from those fathers than I did from most of my courses that year.

Among the dominant themes discussed by the fathers in this group was the place of families with special needs within the Jewish community. Looking in from the outside, one might assume that a synagogue and, indeed, a Jewish community in general, would provide a supportive framework for families coping with a range of challenges. One might even argue that this is the point of any community – to provide a network to strengthen and support those in need.

The fathers in this group, however, told a different story. They spoke of synagogues where their children were unwelcome, explicitly or implicitly. They spoke of communities designed for "typical" families, of youth programs their children could not attend and of how, with time, many of them forfeited much of their religious communal life as a direct result of their child's needs.

The above challenge regarding attitudes toward families with special needs represents a larger issue. How do we deal with the "other" – an alien entity that is not fully understood and is therefore feared?

In 1954, Gordon Allport posited in his

classic work, *The Nature of Prejudice*, that prejudice is typically seen between groups that have little interaction between them. Allport put forth what is known as the contact hypothesis. He explained that, under certain circumstances, the more contact one has with a foreign group, the less one is able to be prejudiced toward that group.

Thinking ahead to the next 10 to 20 years, I am optimistic that Judaism, and society as a whole, is moving in the right direction in this regard. I am encouraged by various reports that we are finding ways to include individuals with special needs in places they've been excluded from in the past.

For instance, a recent article described a unit in the Israel Defence Forces that is designed for soldiers with autism spectrum disorder (ASD). These soldiers serve in the Israeli Satellite Intelligence Unit, in which they monitor electronic maps for hours. This effort represents a growing movement committed to focusing on individual's abilities, as opposed to disabilities.

This notion has gained traction in academia, and in the corporate world. In one example of the latter, a Danish father to a child with autism founded a company designed to succeed based on the hiring of individuals who possess characteristics

associated with ASD. The company now has offices all over Europe.

This movement, along with the work of organizations like Yachad/National Jewish Council for Disabilities, is increasing the opportunities for contact with people with special needs and, in turn, decreasing prejudice. There is already some hard data to indicate that, on a societal level, we are moving in the right direction. Just this past August, the U.S. Department of Labor reported that an increasing number of individuals with special needs are finding employment.

While these signs are encouraging, it is important to remember that changes in society are necessarily based on changes within individuals. I view it as a priority that we continue to not shy away from our "others".

The act of engaging with a member of a group we don't understand will contribute to a sense of familiarity and to decreased levels of prejudice. ■

Judah Koller is a clinical psychologist in the faculty of graduate programs in clinical-child/school psychology and special education at the Hebrew University of Jerusalem.

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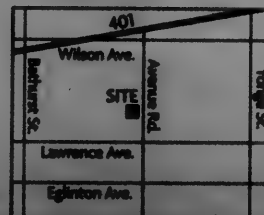
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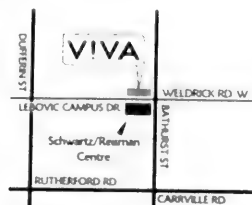
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A realistic approach to anti-Semitism



PAUL SOCKEN

I wish they would stop writing about the causes of anti-Semitism. It seems that every week brings another learned volume or article on what someone called the "unfilterable virus" - lengthy, scholarly tomes that span the historical record from ancient Egypt to the present period.

The simple truth is that anti-Semitism isn't the Jews' problem, it's "theirs," the anti-Semites. Jews didn't create it and Jews can't rid the world of it. The cause of anti-Semitism is the hatred in the heart of the anti-Semite. It's as simple and as frightening as that. Why does he hate? It could be jealousy, or his need to explain why things haven't worked out in his life, or an attempt to make sense of a crazy world, or repressed anger over failed relationships or fear of the Other.

In any event, it's about him, not about anyone else. If he reads a book on conspiracy theory, or sees a video that "explains it all" so that now "it all makes sense," that's him finding a solution to his inner problems with someone "out there." It's neat and easy and wrong, but Jews have no power to correct it or change it or even respond to it because he needs it. It's a drug that soothes the mind and reassures the conscience. It heals and absolves and reassures. Debating the anti-Semite in order to convince him is futile because this kind of hatred is immune to reason and resists common sense.

Most Jews in Canada today have close friendships with non-Jews so the world of the hater seems distant and alien. Friends of Jews exhibit none of the symptoms of the "virus" because their thinking is clear and their lives unencumbered by hate. They have no need to blame others for whatever dissatisfaction or problems they may have. They are as bewildered and saddened by the anti-Semite as Jews are. The world has come a long way since the days when the mainstream churches and governments in the Europe actively promoted anti-Semitism. There are very

grave threats now but they emanate from elsewhere in the world. The anti-Semite, especially in North America, is marginalized even though he still does exist.

The two most common responses to anti-Semitism - "Let's reach out and make them understand" and the opposite, "They all hate us anyway" - are simplistic and dangerous. Naiveté and fatalism are equally perilous. One cannot reason hate away. However, it is equally dangerous to assume the worst in everyone and not to appreciate friends and solicit their assistance.

Writing about the causes of anti-Semitism may well satisfy some intellectual curiosity as we would all like to understand why things are as they are. I think that it would be a more productive use of people's time and resources, however, if they focused instead on cultivating allies, working toward worthwhile goals within our society and nurturing tolerance and open-mindedness. We can't eradicate anti-Semitism but we can create conditions that render it less dangerous and universally contemptible.

We all know that Israel has become the "Jew among the nations." Every evil attributed to the Jew in the past is now attributed to the state of the Jews. *Plus ça change, plus c'est la même chose*. Yet there is a difference. A state has the right and the responsibility to explain its actions to other states and to enter into a rational and fair dialogue with friends and reasonable critics. Israel has neglected this important aspect of its role and is only now turning its attention to the vitally important function of *hasbarah* (advocacy).

We note, though, that the irrational hatred that attended the Jew applies to countries in many cases. I would argue that the same attitude must be taken toward those states as toward individual haters. One cannot reason with haters whether they are leaders of states or individuals on the street. One need only defend against them. Whether genocide is national policy or personal conviction, take the hater at his word and defend yourself.

That should ultimately be more comforting and productive than pursuing the illusion of understanding the hater. Some day, the world may realise that the simple dictum "Live and let live" is truly best for everyone. Until then, we would do well to remember the words of Winston Churchill: "It is no use saying we are doing our best. We must succeed in doing what is necessary." ■

Dr. Paul Socken is distinguished professor emeritus University of Waterloo.



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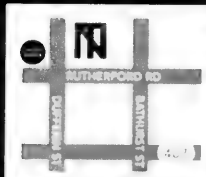
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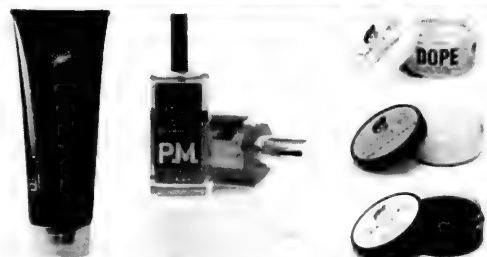
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The emergence of new religious streams in Judaism - relevant or not?



RABBI HOWARD MORRISON

As a child growing up just outside of Boston, Mass. I was raised by two wonderful and very interesting parents.

My father, of blessed memory, was himself raised in a poor foster family that provided minimal Jewish education and practiced what I would call Orthopraxic Judaism. My mother, of blessed memory, was raised in a suburban Jewish family that was not very observant, but she attended Hebrew school four hours on Sunday and two hours each day on Monday through Thursday.

Growing up, my family was amongst the most liberal Orthodox families in our community. We davened at a Young Israel synagogue, which would be called today modern-centrist Orthodox, and I attended the Maimonides Day School, which was founded by Rabbi Joseph Soloveitchik, of righteous blessed memory. For most of my childhood, there was one valid form of Judaism, the kind in which I was raised. I often heard rabbis, teachers and other adults referring to non-Orthodox forms of Judaism as being less than authentic.

When I was in my late teenage years, I began to question the judgments made toward other expressions of Judaism. In addition, I struggled to have my own ideological questions answered for me in class, where I wanted the texts we were studying, especially in Talmud, to be placed in a historical and societal context.

These kinds of questions were considered off limits at least in my classroom and during my time in yeshiva high school. And so began my own philo-

sophical journey. Fortunately, I lived in walking distance of many synagogues representing the full gamut of Jewish denominational life as it was in the late 1970's and early 1980's.

I began to attend all the different shuls and set times to meet with the rabbis. I was referred to the writings of people I had never heard of before, such as, Martin Buber, Franz Rosenzweig, Mordecai Kaplan, Zacharias Frankel, Solomon Schechter, Abraham Joshua Heschel, Eugene Borowitz, and many others. Little did I know that I started reading the works of great thinkers who were instrumental in the development of the Conservative, Reform, and Reconstructionist movements.

In addition, while studying business management at Boston University, I took Judaic studies electives at the university, as well as at the Boston Hebrew College.

One class was taught by Prof. Nachum Glatzer and was called Modern Jewish Thought, in which we studied the writings of many different ideologues of Judaism on many different topics.

This personal religious quest was both challenging and exhilarating. Suddenly, a Soloveitchik student was trying to integrate his Jewish convictions with the thinking of so many others. Given that I always found Halachah binding and also interpretive, and given that I sought to study sacred texts openly, historically, and critically, my journey took me to the Jewish Theological Seminary in New York.

While my religious practice remained consistent over the years, I was now being labelled Conservative instead of Orthodox. I saw the Conservative movement as a coalition of overlapping and contradictory ideas, which challenged the mind of this inquiring student. I would go from a class with Rabbi Neil Gillman, who viewed Halachah as a handmaiden to theology, to Rabbi Joel Roth, who viewed theology as a handmaiden to Halachah.

I quickly learned how positive historical Judaism could lead to progressive and traditionalist ideas in terms of philosophy and ritual practices. I affirmed the notion of halachic pluralism, a concept taught to me by Rabbi Roth, who maintained that fidelity to the same rules and principles of Jewish law could yield vastly different conclusions.

CONTINUED ON PAGE B36

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Will we be one Jewish People in the future?

CONTINUED FROM PAGE B15

In reality, I struggled with the concept because I was not convinced that the scholars of the Conservative movement all agreed on the foundational principles of the halachic process. During my rabbinical school years from 1982 to 1987, a modern Orthodox rabbi named Yitz Greenberg, raised the question, "Will we be one Jewish people by the year 2000?" He started an organization called CLAL, the Center for Learning and Leadership, which was an effort to bring together rabbis and rabbinical students from the different denominations.

I was a member of the student chapter in its first year. I remember many students meeting at his home one evening. When the time for davening came, we were challenged as to what to do. Rabbi Greenberg had the Orthodox students from Yeshiva University assemble in one room.

I stood in the middle to serve as the *shaliach tzibbur*, leader of the congregation, and the mixture of male and female rabbinical students from the vari-

ous non-Orthodox seminaries assembled behind me in the next room. While we davened the evening service as a group, no one was happy with this arrangement.

I have seen in subsequent years that gatherings of this sort stay away from davening as a group because the disagreement over a number of ritual and liturgical matters is too complex. Growing up as a child, Orthodox meant religious, Conservative meant somewhat religious, and Reform meant not religious at all. Even as a teenager, I saw this stereotype as being simplistic and wrong.

When I met with rabbis from the different movements and starting reading new, diverse ideas, I realized that all the rabbis I met were equally sincere in their piety and their commitment to Judaism.

In part, I became a rabbi so that I could join the conversations of the ages. Now in 2014, I question the relevance of the denominational divisions for many reasons.

While the Reform, Reconstructionist, and Conservative movements are all structured with synagogue umbrella

“

The diversity within the movements and between the movements is daunting to comprehend

organizations, seminaries, camps and schools, I see each movement as its own coalition with its own broad spectrum of ideology and practice. Orthodoxy is not even a movement. There are multiple Orthodoxies out there, each with its own

synagogue, rabbinical, and yeshiva organizations.

Today's rhetoric of open Orthodoxy, modern Orthodoxy, centrist Orthodoxy, haredi Orthodoxy, Chabad, Aish HaTorah and more, show the same complexity and diversity as do the coalition forces in the non-Orthodox movements. The diversity within the movements and between the movements is daunting to comprehend.

From one location to another, there may be stark differences of thought and practice between a synagogue of the same denomination. I have heard it said to me that a particular denominational synagogue in one location resembles a synagogue of a different denomination in another location.

Now, in addition to the denominations mentioned, Renewal Judaism has entered the scene, founded by the late Rabbi Zalman Schachter-Shalomi. Also, in the United States, a number of non-denominational rabbinical seminaries have opened up in recent years.

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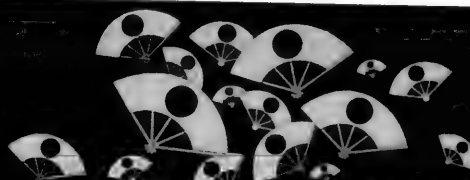
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Living post-denomination

CONTINUED FROM PAGE B16

Are the denominations relevant today? Perhaps are we now living in a trans-denominational or post-denominational era? Paradoxically, I say 'yes' to both questions. On the one hand, it is important to understand the ideas and realities which gave birth to the different movements and ideologies and to their developments over the decades. At the same time, I fear losing what all Jews share in common, and that is being called a Jew first and foremost over the label of Reform, Reconstructionist, Renewal, Conservative, Orthodox, etc.

As I get a little older, I focus on the notion that our tradition has many different names for God, "70 faces to the Torah," and multiple meanings of what belonging to Israel entails. As long as each stream of Judaism challenges itself to integrate God, Torah, and Israel into its lexicon, all share a level of authenticity. When I am asked what kind of rabbi I am, I answer that I am a Jewish rabbi. Thanks for asking.

Perhaps I might be a bit nostalgic, but I find that many of the great thinkers like

rabbis Kaplan and Heschel, like rabbis Gillman and Roth, while they disagreed on many fundamental ideas, they showed great admiration and respect for each other. I find admiration and respect for those with whom one disagrees lacking nowadays. A generation ago, one might have asked, "What kind of synagogue do you go to - Reform, Conservative, or Orthodox?"

Now, sadly the joke has changed into, "Do you go to any kind of synagogue?" The greatest challenge is not about those who profess a particular ideology about Judaism, but about those who do not care at all. I tend less to be concerned today about denominational labels.

The form of Judaism that I believe we should espouse today is to be relational, ideational, and transformational, meaning that we need to build relationships between Jews, willingly be challenged by all kinds of ideas with an open mind, and to develop paradigms of Jewish experience which will transform the heart, mind, hand, and soul. ■

Rabbi Howard Morrison is spiritual leader of Beth Emeth Bais Yehuda Synagogue.



ISRAEL SUN PHOTO

The year in pictures | Sharon State Funeral

Israeli Prime Minister Benjamin Netanyahu pays his respects at Ariel Sharon's grave at Sycamore Ranch. Sharon, the former Israeli prime minister and defence minister, died on Jan. 11, 2014.

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Jewish pluralism began at Mount Sinai



RACHAEL TURKIENICZ

Jewish pride is certainly bolstered by all of the groundbreaking contributions Israel has given to the fields of technology and medicine. Judaism continues to have a strong emphasis on education, acts of loving kindness and

humanitarian values that transmit from generation to generation.

And yet, the question of bridging between our own communities internally is a challenge that seems ongoing. We stand as proud Jews to the world, but often remain confused as to why we cannot seem to resolve the issue of gathering different Jews together in a room for prayer or for a common meal. Perhaps the answer lies in moving toward a future that relies on an ancient Jewish value: pluralism.

Looking through Jewish text at our national beginnings, we stand as a nation at the bottom of Mount Sinai, ready to commit ourselves to Covenant. Six hundred thousand Israelites experience revelation from God and hear the offer of Torah and its contents. According to the sages, 600,000 of us were present and within those people lie all future Jews. In that way, all Jews who will ever be are standing at Sinai.

These same sages state that every person present is hearing their own unique message. In other words, 600,000 people

hear 600,000 different revelations at Sinai. Each unique, equally true and valid, since each is sourced from God through revelation.

The midrash goes on to weave an intricate message of Torah and interpretation. We are taught that the commentaries of Torah are contained within the crowns the scribe puts on the Hebrew letters. According to the sages, while we stood at Sinai, the angels were putting crowns on our heads. The angels transformed each of us into a letter of the Torah, each with our own crowns, our own interpretations.

Yet we know that letters are meaningless when they stand alone. They must stand together to form words, and words must group together to form sentences. Our unique understandings of Torah are meaningless unless we share them with each other to form 'words' and 'sentences'. Two thousand years ago the sages were teaching us to think and act pluralistically.

From its beginnings, Torah has not been a system of absolute truth but

rather a system of discourse. I need the Jewish nation because without them I only have my own message and I am diminished. I need the discussion and the varying Jewish views in order to enrich my own and grow in mind and soul. This was the model of Sinai and the system of Torah that secured us.

In the age of the Mishnah and Talmud, the sages implemented this idea by generating a rich landscape of opinion and debate. Common practice was decided based on majority opinion but minority opinions were not discredited. Rather, they were validated, recorded and taught. The Talmud presents us with all opinions, reinforcing the ancient concept of pluralistic thinking. Within every concept lies something of value. In fact, it is not unusual for the Talmud not to reach a final answer in a debate but to leave us with only the process. The message clearly moves the focus away from one final true answer and keeps us directed toward the process of hearing and valuing each other within the debate itself.

CONTINUED ON PAGE B20



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Pluralism values differences in the community

CONTINUED FROM PAGE B18

As Canadians, we strive toward building a multicultural society of tolerance. But tolerance is different than pluralism. I tolerate difference in my society, but I do not need to educate myself about that difference nor do I necessarily believe I can be enriched through it. Jewish pluralism goes beyond tolerance by reminding me of Sinai. In a pluralistic model, I am not tolerating our Jewish differences but valuing them. I must understand them on merit, so that I can grow through them. This is very different than a model of judgment where I understand our differences so I can reinforce why I am right and you are wrong. Understanding on merit means I truly see the value in your argument even if I disagree.

Jewish pluralism necessitates a suspension of judgment and an activation of support. It involves creative thinking on our part to accept the positioning of our fellow Jews and accommodate it. In the ancient world, two opposing academies were also challenged in this way. Beit Hillel and Beit Shammai could not be more different in both philosophy and practice. And yet, the Talmud says they found ways to eat together and have their

children marry each other. Their model was one of disclosure. By understanding and valuing the other's opinion, they could share food, utensils and simchahs. They accommodated and informed. Providing options for the other, they clearly informed what would be off limits as well. This can only happen when there are no judgments made.

Young people today are embracing Jewish pluralism. Canadian Jewish youth are supporting each other in their Jewish exploration of connection, without the need to be validated as right or wrong. There is a growing emphasis on Jewish values and curiosity with regard to the choices of their friends. It is exciting to imagine the Jewish world they are building and educating their children toward.

Perhaps Jewish holidays will become a time of embracing our differences and understanding the various connections of our fellow Jews, instead of a time of reinforced divisions. The pluralistic Jewish leaders of the next generation might open the doors of their synagogues and communities to share meals together, while accommodating the choices of our fellow Jews and learning about each other.

Perhaps the future of Jewish pluralism

will include the enactment of the age old wisdom of Pirkei Avot when our sages taught us: 'Who is the wise one? The one who learns from every person.' ■

Rachael Turkienicz is executive director of Rachael's Centre in Toronto.



The year in pictures | David Azrieli, 1922-2014

Montreal-born real-estate tycoon, developer, architect, and philanthropist David Azrieli died on July 9 at 92. His Azrieli Foundation, established in 1989 to support initiatives that promote access to education and the achievement of excellence in various fields of knowledge and activity were located in Israel, Canada and the United States.



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MIRA SUCHAROV

Chief among the songs I loved to sing as a kid – at school, at camp, with my friends in the Winnipeg YMHA locker room, was the Israeli folk ballad *Shalom Al Yisrael*. Like the show tune *Tomorrow* from the musical *Annie*, the lyrics to *Shalom Al Yisrael* spoke from the heart and the gut, conveying a basic yearning for a peaceful future for Israel and the Jewish people.

On the topic of Israel's relationship with its neighbours, the message we in the Diaspora were raised with – that Israel simply desires peace – parallels that of Israel's security establishment. According to Israeli security reasoning, when the country has fought wars, they have been existential wars, wars of necessity. (That Menachem Begin called the 1982 Lebanon War a "war of choice" was thus a remarkable admission of deviation from Israel's core mission, in part leading to unprecedented domestic protest.)

Israel, always ready for peace, goes the

logic, has been at the mercy of rejectionist Arab neighbours. When peace treaties have been signed – with Egypt in 1978-79 and then with Jordan in 1994, it's because they, the Arabs, finally agreed to accept us, the Israeli Jews.

The 47-year-and counting occupation of the West Bank (coupled with the murky status of the Gaza Strip) has complicated things, of course. Israel's military has become not only a defensive force protecting the modest territory comprising the Jewish state, but an occupying army engaging in night raids, conducting humiliating checkpoint searches, using collective punishment, and arresting youth.

The image of stone-throwing kids during the first intifadah entered Diaspora consciousness and brought about a modicum of sympathy for the Palestinian "other" who had heretofore been associated only with the bloody ruthlessness of the Munich Olympics and the Achille Lauro cruise hijacking.

But the tentative hope embodied in the 1993 Oslo agreement soon waned. Once suicide bombers began to penetrate Israeli cafés, followed by rockets from Gaza, Israel's peace discourse shifted. Rather than yearning for "shalom," the Israeli government began calling for *sheket*, or quiet. Israelis just wanted to be left alone to build their nation-state.

In providing physical security for Israeli citizens, the West Bank security barrier helped enormously. The policy of tit-for-tat raids into Gaza arguably proved less so.

The trouble is, to conceive of peace in the Israeli-Palestinian context as simply requiring a laying down of arms is to ignore the fact that while one side is content with the status quo, the other side is

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Israelis just wanted to be left alone to build their nation state

fundamentally not. And while that is not news, the question hinges on how Israelis and Diaspora Jews see Palestinian political yearnings: are they to be understood as legitimate expressions of human identity? As masking genocidal impulses? Or as an unwanted intrusion into Jewish dominion over all the land of ancient Israel?

Elsewhere I have shown that while some right-wing commentators propagate the view that the Palestinians want nothing less than to see Israelis dead, a more accurate reading – based on polling data – reveals that Palestinians are fundamentally fearful of Israeli intentions. What does this suggest? That there is much room for strategic bargaining. But first a paradigm shift must take place.

To contemplate peace with the Palestinians, therefore, must mean not only wishing for *sheket*, for quiet. It must mean giving serious consideration to their most basic demands. It means, if not extending empathy in a deep psychological sense, at least deploying some perspective taking. This isn't merely an exercise for the bleeding hearts among us: doing so can reveal the areas of mutual interest.

At the policy level, this means recogniz-

ing that the current configuration of Israeli settlements dotting the West Bank preclude a territorially contiguous Palestinian state, something that adds insult to the injury of already being a stateless people. To make peace means acknowledging that to a large extent Israel controls the lives of Palestinians: in Gaza, what they can import and export, the distance in which they can fish, and the content of their population registry. In the West Bank, their day-to-day movement: whether they can access their farmland in some cases, and whether they can sleep through the night uninterrupted by IDF searches. To make peace with the Palestinians means coming to terms with the fact that they are a people deserving of individual rights and collective sovereignty just as the Jewish people are. And while the Palestinian means of demanding justice – whether through violence or through the civil means of boycott and divestment – may not always be to our liking, the push for justice won't simply go away by Israelis and Diaspora Jews singing their hearts out about peace without employing the courage to back up their songs with action.

For while peace and quiet are wonderful things to strive for, it's hard to still the tremor of another's political anger when their human rights are denied, and when their collective drive for sovereignty is still but a dream. ■

Mira Sucharov is associate professor of political science at Carleton University. She is a Rockower Award winner from the American Jewish Press Association, and is currently the country analyst for Israel and the Palestinian Territories for Freedom House's annual Freedom in the World report.

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Common factors affect all religions

ARI LIPSEY

To predict the future, one usually looks to trends of the recent past. There's the commonly cited statistic that 27 per cent of Jewish children are growing up in Orthodox homes, a jump from 11 per cent 20 years ago. There are more than 2,600 Chabad houses now, while six per cent of Conservative synagogues in the United States closed from 2000 to 2010. Jews of every stream can agree: for better or worse, the Jewish future appears to be moving in a more traditionalist direction.

We often think of this as a Jewish phenomenon, but the trend is true of other religions too. The Episcopal Church's attendance has dropped 23 per cent in the last decade, prompting the *New York Times* writer, Ross Douthat, to write a column titled *Can Liberal Christianity Be Saved?* The answer was no. And the surge in dogmatic Islam is, sadly for us, self-evident.

Why has traditional religion strengthened while more liberal interpretations have weakened? It's likely that there is a common factor affecting all of them. I suspect the Internet has played a major role in this for two disparate reasons. Firstly, the Internet is also a world to vice, with unlimited free pornography and dating sites exclusively for married adults, which feed into the continued normalization in our culture of polygamous arrangements and a justification to act on one's baser urges. To someone wanting to raise a nu-

clear family, conservative religion provides a comfortable buffer from these influences. The other reason is perhaps more obvious: you can now get the most compelling arguments against Jewish theology (or any other religion) in a matter of moments. Despite the previously mentioned growth in conservative religious streams, the fastest growing affiliation is to atheism. Once you embrace that, intermarriage looks like a racist concept, and Judaism itself seems way too much of a chore to commit to.

Don't mistake these comments as an anti-Internet rant. I love computer coding, and relax by reading Wikipedia. I'm also skeptical of the possibility of high paying jobs in the future that don't make full use of quick and easy access to information. But truth demands that one observe honestly. The very nature of our community changed because of a technological innovation, in the same way that the automobile and the suburbs exacerbated the divisions between Conservative and Orthodox Judaism, with the former accommodating them, and the latter not. So how will technological factors affect our community in the next 30 years?

Predicting future technology and its effect on society is highly speculative. I'm a big fan of the science fiction serial *Doctor Who*, where the main protagonist is a time-travelling alien. You may have noticed the posters advertising the new season on Bathurst Street bus shelters, but the show has been around since 1963. The '60s version envisioned the 21st century: moonbases with artificial gravity, machines that

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You can now get the most compelling arguments against Jewish theology in a matter of moments

controlled the weather, routine Mars missions, all powered by computers run on magnetic tape reel. Okay, so they got everything wrong, including missing the iPhone and gay marriage and rather low-cut jean shorts young women seem to fancy these days.

But not reaching the technical milestones that seemed all-so-achievable in the future of the 1960s does have consequences. You've perhaps noticed that even if your waistline has expanded, your belt has tightened. Gas prices keep soaring, and the trip to the grocery store seems to be a little more expensive than it used to be, despite all the signs that 'prices are locked'.

Inflation on key items consumed by the poor and middle class has increased because trade barriers have vanished, subsequently growing the customer base for those goods, but technological innovation has not kept pace with this increasing demand. 'Alternative fuels' have failed to produce an alternative at a price people can afford, and the 'green revolution' in agriculture that began in the 1950s is now barely keeping pace with population growth. Worldwide demand will only increase: China is projected to have a car-less, mortgage-less middle class of 500 million people by 2020. We are entering a new economic phase where certain societal assumptions, like cheap food and energy, are likely to go through a major upheaval.

In the secular world, one can see the effects of this at the university: there seems to be an acceptance that the cost for a master's in Race and Gender Studies outweighs its return, since a non-STEM (science, technology, engineering, mathematics) degree no longer gives someone an all-access pass into the middle class.

The corollary in the Jewish world would be the 'learner, not earner' idea, which, like the secular equivalent, is a modern innovation that was made possible by the technical progress that created cheaper goods. But if food and electricity take up the same percentage of income as they did during 1914, there's no reason to believe that the breakdown of occupations for the haredi community won't also look like 1914.

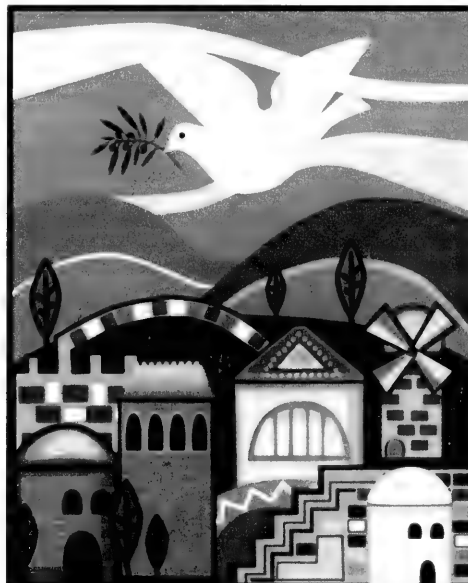
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Liberal Judaism dwindling faster than Orthodoxy

CONTINUED FROM PAGE B23

If you buy into the primacy of 'kollel for all', please don't misinterpret my observations for an attack. The purpose of 'kollel for all' was clearly to prevent assimilation and to preserve the community from the vicissitudes of modernity, and regardless of how one feels on the subject, only a fool could claim it hasn't been a resounding success. But the challenges of the future look to be different, and I believe the yeshiva world will adjust just fine, out of necessity, as it has for the last 2,000 years. But it will change.

The same inflationary pressures will continue to affect the modern Orthodox and Zionist Orthodox streams as well. Modern Orthodoxy has historically attracted upper-middle class professionals, but the modern Orthodox 30-year-old couple has a larger mortgage and higher school fees than his or her parents. We have all heard stories of lawyers and doctors applying for school subsidies.

But what if technology could make this easier? One of the reasons housing is expensive for modern Orthodox families is the fact that there is a finite amount of family-suitable houses within walking distance of one's shul. Eravs are tricky to implement too, and often create an artificial border of acceptable houses. But Google's self-driving car is

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We'll see a continued migration of modern Orthodox to Israel

nearly ready for market. Is it inconceivable that the automobile will have an oven-like automated 'Shabbos mode' that allows you to drive to the BAYT from Burlington?

I'm aware of some of the halachic issues surrounding this, but it is still worth pondering. It would allow many couples to buy much cheaper houses, and bring about a new era of shalom bayit, since nobody would have to deal with day-school car-pools.

Failing that, I suspect we'll see a continued migration of modern Orthodox to Israel, which is becoming a more attractive option every year. Israel's GDP has grown 41 per cent since 2009 (compared to Canada's 33 per cent) and offers modern Orthodox Jews

an amenable culture. They don't have to pay for High Holidays with vacation days, and don't have to explain why they can't join the staff for Friday lunch at the local restaurant.

Israel still needs to sort out its land protectionism, which has led to a housing crisis, but its fundamentals are stronger than one might assume. It has a healthy birthrate and an economic concentration in the tech sector. Not every modern Orthodox family will trade the bigger house and the unscratched car for life in the Holy Land, but many will, and I suspect we'll see a dwindling of this population in Canada.

It won't dwindle as much as the other, more liberal streams, however. I should state that when the editor of this newspaper approached me to write a piece for this supplement, I was both flattered and shocked. Most of our private discussions involve him strongly advocating for more liberal Orthodox Judaism, and me skeptically countering that 'down that path lies Karaites.' My objection is similar to George Orwell's rebuttal to Leo Tolstoy's criticism of Shakespeare. Tolstoy claimed Shakespeare was a terrible dramatist, and that your average Shakespeare play is full of contrivances, tedium and flawed characterization. Orwell countered that deducing whether art is 'good' or 'bad' is highly subjective, and the only objective measure is whether it survives

through generations. And so too with Jewish practice.

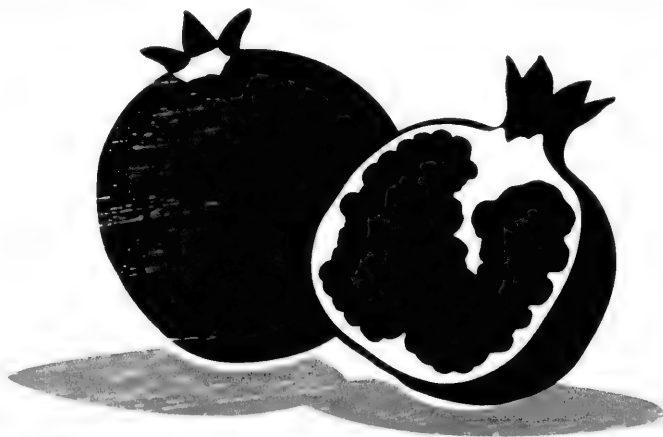
It may be true that most rabbis don't make a convincing enough explanation as to why birds appear before land animals in Genesis or why the anthropological record seems to render the Noah story impossible. It may also be true that many feel alienated by the smaller role of women in the tfillah service or Judaism's abhorrence for consensual intercourse between members of the same sex. But evidence suggests when a synagogue licenses or embraces these ideas, it is even more alienating, and theological arguments are moot once the religion disappears. Reconstructionist Judaism seems to be deconstructing before it was finished constructing. The architecturally beautiful shuls of our community nearly all belong to Conservative and Reform congregations, but your average Shabbos absent a simchah will find empty seats outnumbering people.

The very idea that a new large-scale Conservative/Reform shul would be erected in the GTA, along the lines of the Kehilla Centre, is virtually unthinkable now. In theory, it seems a necessity that an ancient religion can only survive by adapting to the transient sentiments of the modern person. In reality, it's easier to get the modern person to find his place in the ancient religion.

CONTINUED ON PAGE B25

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Division can be unaffordable

CONTINUED FROM PAGE B24

As with the comments of the yeshiva world, this is not meant to be a criticism, but an observation. I think it's a sad trend that most of the people leaving these synagogues don't find an alternative, and live without a synagogue-based community, or even a Shabbos evening meal. There is, however, one factor that might act as a counterweight that most of us can look forward to increasing in the next 30 years: anti-Semitism. The BDS movement (boycotts, divestment and sanctions) has switched its focus from goods produced in the 'occupied West Bank' to goods produced in Israel. It's happened so quietly, nobody remarked upon it. Violent protesters in Europe attack their own police forces because of events in Gaza. British MP George Galloway, always first through the gate in matters of Israel-hatred, proudly declared the city of Bradford 'Israeli-free' this week, unhindered by the *Judenrein* connotation.

The sad fact is Jews stick closer together when we are under siege. My secular ancestors from Germany could ridicule the *Ostjuden* in the glory days of the Weimar republic, but it seemed a minor point of contention some 20 years later. The mod-

ern day equivalent is how Israelis used to make a fuss that they were Israeli first, and totally different from their Diaspora cousins, who could be separated into two types: the Woody Allen ones and the extras from Tevya's dream sequence in *Fiddler on the Roof*. It's notable that this division, one Israelis used to insist upon, is precisely the one Galloway and his ilk gleefully exploit. But recent events in Israel, as tragic as they are, seem to have brought Jews of different affiliations closer. Future realities might render divisions like Orthodox/secular, Zionist/haredi, and Litvak/Chassid as anachronistic as Israeli/Jew.

This might seem a somewhat utopian turn in an otherwise dour piece, but it's as practical as all the previous statements. Our community has always been small, and all denominations can agree that our fortunes won't improve if it gets smaller. In 30 years, it may turn out that the cost of Jewish division might be more inflationary than gas prices, and even more unaffordable. ■

Ari Lipsey has been working for nearly 10 years as a Toronto-based entrepreneur. He has previously been published in several science fiction essay collections.



ISRAEL SUN PHOTO

The year in pictures | Snow in Israel

A once-in-a-century snowstorm battered Israel in December 2013. A continued streak of low temperatures kept schools closed and traffic stopped for several days.

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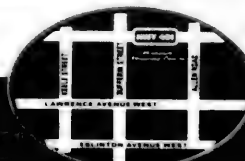
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Why are Muslim students attending Judaic Studies?



IRA ROBINSON

When people learn that I teach Judaic Studies at Concordia University, one of the standard questions I get is "What is the percentage of Jews in your class?" There is a presumption held by many that most students in a Jewish studies class in a Montreal university would have to be Jewish. These people are somewhat surprised when I tell them that, while I have a plurality (not a majority) of Jewish students in my classes, I also get a significant percentage of Muslim students.

I am not sure why my Muslim students come. I do not go out of my way to ask them and they do not go out of their way to tell me, but they are there. Last year, for instance, in my undergraduate class on Israel: Religion and State, six of the 44 students registered had Arabic or Muslim names, and in my class in Medieval Judaism, the proportion was even higher, with fully 23 of the 50 registered students bearing Muslim names. What I do know is that my classes are not required courses for any of them, and while the courses give them the same three credits that other courses give, there are literally hundreds of other courses for them to choose. The question remains why do they come?

Part of the answer is that I am based at Concordia University's department of religion, which attracts both students of Judaism and students of Islam, and which strongly encourages all of its students to seriously examine religious traditions other than their own. However, that can only be part of the answer because my courses, like nearly all of Concordia's religion courses, do not have a majority of their students pursuing a degree in religion or Judaic studies.

My best guess is that another part of the answer begins with the debacle of the Benjamin Netanyahu riot of September 2002, for which Concordia University made international headlines for all the wrong reasons, and which gave Concordia the nickname "Gaza U" (a name which has been retained to this day by some outside the university despite the great difference in atmosphere at Concordia between "then" and "now"). What made those headlines in 2002 was a poisonous combination of, among others, a militantly pro-Palestinian Concordia Student Union, a militantly activist pro-Palestinian student group, and a university administration that, facing a situation unprecedented in North America at the time, made some key tactical and strategic errors. All these ingredients and more fed the "perfect storm" that was the Netanyahu riot and its aftermath.

What did not make the headlines was that, in the thick of the tensions rampant in the university, a colleague of mine in Islamic studies, Lynda Clarke, and I prepared to offer a course on Comparative Religious Law: Jewish and Muslim.

In this course we proposed to examine the multiple commonalities and the im-

portant differences between the two religious legal traditions of Halachah and Sharia. In the one example of a university course similar to ours that we knew of, co-taught by professors Jacob Neusner and Tamara Sonn, the syllabus included only material from the "classical period" and specifically avoided dealing directly with controversial contemporary issues. Clarke and I, on the other hand, touched on all the hot button, contemporary issues, including women's rights in marriage and divorce, and war and peace in Judaism and Islam. We were successful in teaching a diverse undergraduate class made up of Jews, Muslims, and others.

In succeeding semesters, I began noticing more Muslim students registering in my other Jewish studies courses that had nothing directly to do with Islam. Some of these students had registered in the jointly taught course on religious law and had followed a professor they liked the way students often do. Others still may have come in by word of mouth. One way or another, I found myself teaching about Chaddism to, among others, several Muslim women wearing hijabs.

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Concordia has learned how to keep peace on campus

CONTINUED FROM PAGE B26

In all my experience teaching Jewish studies to Muslim students, including the course on Israel mentioned above, I have never experienced classroom disruptions. From their papers and responses I could see that in general the Muslim students were doing their work as well (or poorly) as anyone else and they were certainly responding appropriately to the material presented in the lectures and readings. Only once do I recall having to deal with severely anti-Zionist attitudes in a student, and even that student was not disruptive and maintained a civil discourse with me both inside and outside the classroom.

It has been my experience that militantly anti-Israel students do not appear in my classroom. In other words, the students who feel that they already know whatever they need to know about the subject and who feel they have nothing to learn from me do not enrol. On the contrary, the Muslim students I get, whatever their other motivations, are likely to be the ones who think that perhaps I may have something to teach them, and that perhaps there is another side to the story of Jews

and Judaism than the negative one they have received.

It is not merely that these students come and take a course or two, though that is certainly the case for most of them. Some of them choose to retain their connection. One Muslim student, who had taken two courses with me, asked me to write a letter of recommendation on his behalf to the National Council on U.S.-Arab Relations in Washington, D.C. for a summer internship program (and this, in turn, led to me being asked by a representative of the council if I could recommend some of my students for a model Arab league they were organizing.) One Muslim student at least was motivated to become a Judaic studies major. A few others, including at least one who was a student in the Comparative Religious Law class, have decided to incorporate the study of Judaism into their academic projects, both undergraduate and graduate.

Then there are the Muslim graduate students. One Shiite Muslim student with whom I worked, went home to the Middle East for the summer, and on his return brought me greetings from the Grand Ayatollah Ali Sistani, the highest ranking

Shia cleric in Iraq, with whom he had discussed his study of Judaism at Concordia. With one Concordia graduate student from Iran, who became interested in the comparative study of ancient Iranian and rabbinic legal systems, I studied Talmud. And if you think *Reading Lolita in Tehran* is a transgressive act, try reading Talmud there.

Yet another Muslim graduate student I had the privilege of teaching at Concordia, Khaleel Mohammed, has become a professor of Islamic studies at San Diego State University. On Facebook, Mohammed is well known for combating rampant Muslim misrepresentations of Jews and Judaism. He has attributed his courage to do what he does at least partly to his academic and intellectual experience at Concordia. He wrote on Facebook: "I thank the Holy One who has made me the student of such as [Concordia professors] Ira Robinson, Norma Joseph, Jack Lightstone...and so many others. They taught me a Judaism that is so beautiful, so wonderful that it allows me to totally negate any misrepresentation by others."

Make no mistake. In a very imperfect

world Concordia University is far from a completely peaceful and benign oasis of peace and understanding between Jews and Muslims, though in the decade or so since the Netanyahu riot Concordia has been relatively quiet. That is because it learned the hard way some relatively effective ways to keep the peace while other Canadian universities, like York University in Toronto, have received their own share of controversial and sensational headlines in this regard.

My experience with Muslim students in my classes over a period of several years is likewise no sure-fire recipe for harmony between Muslim and Jews, and mere exposure to Jewish studies courses will not necessarily yield tangible results. On the other hand, my experience has shown me that beyond the sensational headlines, if one knows where to look, there are also some hopeful signs that defy the common assumptions of most people and that may hopefully illuminate part of an answer to better relationships on campus which are most urgently needed. ■

Ira Robinson is professor of Judaic Studies at Concordia University

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The 'mystery' of Jewish survival



ALLAN LEVINE

Some years ago, while I was researching a book on the history of the Jewish Diaspora I spoke to many rabbis and scholars in North America and Europe, and asked each the same question: Why are there still Jews in the world? Since by any measure of historical analysis, the Jewish people should have been swallowed up by the forced conversions, tragedies, and persecutions.

Long ago, they should have disappeared,

existing now only as a relic for anthropologists and archaeologists to study. As might be expected, almost all of the rabbis were quick to provide me with an answer steeped in religious teaching. "We are the Chosen People," I was told repeatedly. "We made the Covenant with God. As long as we follow God's law, He will ensure our survival. We have a role to play in the divine unfolding of history."

This is a comforting thought and despite any personal skepticism about my own faith in the existence of the Almighty, I do believe that they are partly right. But as the historical record of many centuries demonstrate, Jewish survival, as mysterious and baffling as it often seems, is in reality a chronicle of perseverance and remarkable adaptation.

For a long time, Jews regarded their dispersion from Jerusalem as retribution by God for their collective sins. They were being punished for something that they had brought on themselves. It was for this reason that the Hebrew word for the Diaspora was "gola" or exile. The scattering of the Jewish people was not an event to be rejoiced about and yet it was a fact that Jews were forced to live with and accept.

The prophet Jeremiah (c. 650-c.570 BCE) who witnessed the destruction of the First Temple may have been the first Jewish leader to grasp this subtle distinction. His solution, one debated forever after by Jews in every generation, was to adapt, embrace the culture of the conqueror and survive until the day of redemption arrived.

This advice was followed to such a degree that approximately 70 years later, when Jews were again permitted by the Persians, who now controlled the Holy Land, to return and rededicate the Second Temple, many chose to remain in Babylon. It was not only their success as farmers and traders that compelled them to stay. They had discovered, as Jews in every age would, that being an active member of a foreign society did not necessarily mean forsaking your faith or people.

Ironically, this exile and dispersion that allowed them to build their synagogues, transform their religion and establish the enduring Jewish law and customs in Babylon and elsewhere as they spread to other lands across the continents, probably saved the Jews from annihilation at the hands of their enemies. By going out

into the world and adapting to the geographic, economic and social forces they confronted, the Diaspora ultimately provided the conditions under which the perpetuation of a Jewish identity, religion and culture was possible.

Contrary to the ancient teachings of the Bible, Jews have never been content to be merely "a people that dwells alone and is not reckoned among the nations." Instead, suggested the late Abba Eban, an Israeli scholar and diplomat, they have been a people that have insisted on "sending the repercussions of its history far and wide, into the ocean of universal culture. Thus there is virtually no civilization that does not have a Jewish component, just as there is no Jewish civilization that does not bear the mark of another culture."

In time, the Diaspora experience was seen in a more positive light, not as punishment but more as part of a "divine purpose." The secret or mystery was to find the right balance between assimilation and adaptation, between remaining a Jew and accepting the circumstances and conditions of the society you lived in. More

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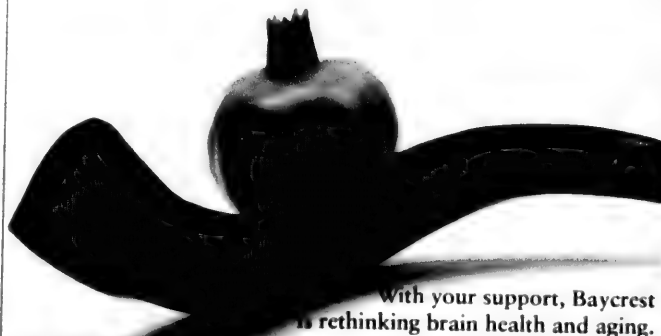


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זה היום עשה ה' נגילה ונשמחה בו

Anti-Semitism made us Jews

CONTINUED FROM PAGE B28

often than not this was not a choice that Jews were able to make for themselves, but one directed by the majority who governed, controlled and all too frequently persecuted them. Centuries would pass before Jews would feel completely at ease in lands in which they settled. And even then, the persecution and disdain for them as the "other" would not totally vanish.

Theodor Herzl, one of the founders of the modern Zionist movement, was more right than he knew when he recorded in his diary in early July of 1895 about a conversation he had had with his friend and colleague, Max Nordau.

"Nordau and I agreed," Herzl wrote, "that only anti-Semitism had made Jews of us." Or, put slightly differently by the French philosopher Jean-Paul Sartre, "it is the anti-Semite who makes the Jew."

Nearly seven decades after the Holocaust, anti-Semitism has not disappeared. As recent events in Israel show, any time a major conflict arises Jews, no matter where they live in the world, are targets of hatred. At the same time, in Canada and the United States and most western coun-

tries, the most serious threat to long-term Jewish survival is no longer anti-Semitism but assimilation and intermarriage.

What does the future hold? Jews are famous for being pessimistic, a consequence of thousands of years of persecution and dispersion. As the classic Jewish telegram so aptly sums up: "Begin worrying. Details to follow."

There are indeed serious problems confronting Jews today and experts have been prophesizing the "vanishing Jew" for centuries. Yet despite the tragedy of Jewish history, there is always hope. This was the reason that the Jewish partisan fighters during World War II believed in the words of poet and partisan Hirsh Glik who began his popular Yiddish song with the phrase, *Zog nit keynmol az du geyst dem leystn veg*, "Never say that you are on your last journey." The journey of the Jewish people is not over. ■

Historian Allan Levine is the author of Scattered Among the Peoples: The Jewish Diaspora in Twelve Portraits, which this article is partly adapted from. His new book is Toronto: Biography of a City, published by Douglas & McIntyre



The year in pictures | New ambassador

Toronto lawyer Vivian Bercovici was named as ambassador to Israel on Jan. 8, 2014 by Foreign Affairs Minister John Baird. She replaced Paul Hunt, who had held the post from 2011 until June 2013.

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Israel-Diaspora relationship – on a road of transformation

Jewish state needs to be inclusive and pluralistic



SARA DOBNER

In the early years after the establishment of the State of Israel, its first prime minister, David Ben-Gurion, was of the view that the Diaspora was contradictory to Zionism. This notion of Diaspora negation (*shilul ha'galut*), i.e., placing little value on the Diaspora, was instilled in Israeli society for decades subsequent to the found-

ing of the state. Zionist ideology placed Israel as the sole centre of the Jewish world, and turned its back on 2 1/2 millennia of suffering in the Diaspora, with all its Jewish tradition and history. And so, Israel has been referred to as *ha'aretz*, the Hebrew word for "the land," all Jews were expected to make aliyah, and the state was responsible for all Jews.

It was not until later in his life that Ben-Gurion realized that Zionism and the Diaspora did not necessarily contradict, and that "Israel needs Diaspora and Diaspora needs Israel... Both stem from the same source in antiquity, and inherent in both is a common vision of redemption."

The negation of the Diaspora mentality was gradually removed from the Israeli national education system, starting in the '70s, as the state became ready to "reconcile" with the Diaspora and reached out to partner with them. However, the inherent tension between Zion and the *gola* (Diaspora) has never disappeared from the Israeli psyche.

Negation of the *gola* (Diaspora)

Israelis struggled for years with their acceptance of the Diaspora. Watching the prosperity and more peaceful life of the North American Jewish community added to the challenge. Truth be told, many Israelis still struggle to come to terms with embracing the *gola*, acknowledging its value, relevance, authenticity and real commitment to Israel and to Judaism. A.B. Yehoshua, an Israeli author and key spokesperson for this point of view, suggested that Diaspora Jews use Israel as a fur coat; they wear it when it's cold and take it off when it's hot.

"You can't sit in Manhattan and be a Zionist just because you like oranges, falafel and come here once a year to argue in Jerusalem about 'Where is Zionism going?' There is only one answer: Zionism is going on here," wrote Israeli poet and essayist Yonatan Geffen.

The Diaspora's place in the context of the essence of the Jewish people has been a source of debate, ambivalence and ten-

sion throughout our history. While the Jewish story is founded on the premise that the centre of Judaism is in Zion (next year in Jerusalem) and that Jewish life in the Diaspora is temporary, compromised, perhaps inferior, and associated, in the modern era, with assimilation, the Diaspora has been (and still is) an outcome of free choice.

Moreover, the periods when Jews had a significant presence in the land of Israel are relatively short in historical terms when compared to their life in the Diaspora. Thus, it is well accepted that the Diaspora has been an integral part of the Jewish nation, and it is where Judaism was actually formed.

Given the centrality of the Diaspora to the Jewish history, the reality of many Israelis and Israeli leaders having little knowledge of and interest in current world Jewry culture, history, community, challenges and needs, is sad and troubling. And even the Israeli education system hardly focuses on current Diaspora life.

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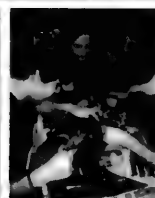
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Two Jewish centres differ on identity and culture

CONTINUED FROM PAGE B31

One can understand that in the early years of Israel, there was a desire by Israelis to define themselves and create a new society apart from the Diaspora. This came at the expense of Jewish pluralism and inclusiveness, and led, at least in part, to the ignorance and even arrogance of Israelis towards Diaspora Jewish life.

However, after 66 years, the time has come for Israel and Israelis to accept the vital and essential role the Diaspora plays in the continued vibrancy of Judaism and Israel itself. This is critical if Israel wants to continue to play a central role in the future of the Jewish nation as a whole. This will require Israelis to be more open and receptive to the Diaspora and its different perspectives on Jewish life.

Israeli society needs to overcome its cynical, stereotypical view of Diaspora Jews. This view is demonstrated vividly on *Eretz Nehederet* (a popular Israeli comedy show), where Diaspora kids visiting Israel on Taglit-Birthright are portrayed as superficial, with a lack of real understanding of the Israeli story. The show portrays Israelis as solely interested in Diaspora Jews for their money and support. Some Israeli-American kids call the Taglit-Birthright buses "shittl buses" which is also very telling about the attitude of present day Israelis to Diaspora Jews.

Personal Transformation

Negation of Diaspora and its heritage was so prevalent in Israel during the first few decades of the state's existence that Israelis rebelled against the essence of their Judaism, community life, Jewish learning and tradition. Jewish knowledge and Jewish identity in Israel, as a result, have been weak. For many Israeli-Canadians, who have lived on both sides of the Jewish world, the meaning and relative importance of Israel vs. Judaism and the Diaspora have evolved over the years. At times, they go through agonizing and ambivalent transformation, from having an Israeli identity to an Israeli-Diaspora (Canadian), identity while slowly learning to understand the importance and value of the Diaspora.

Israelis' psyche and identity are centred around their connection and love of the land and its defence, and the Hebrew language, secularism, and, at the same time, life cycle events dominated by Israeli Chief Rabbinate. This is fundamentally different from North American Jewish experience/culture, where Jewish life is religious/ethnic based and revolves around

community organizations, philanthropy, volunteering, Jewish schools, synagogues and solidarity.

Today's two major Jewish centres – Israel (over 40 per cent of world Jews) and North America (about 40 per cent) – are based on fundamentally different notions about what constitutes Jewish identity and culture – and these differences have created some disconnect. While it may sound counterintuitive, many Israelis discover their Judaism when living in the Diaspora, as they cannot take their Jewish life and Jewish continuity in the Diaspora for granted and have to make 'Jewish choices'.

While Israeli life is vibrant, successful, self-reliant and Jewish, it is only when you live in a predominantly non-Jewish society that your Jewish identity is not a 'given', and you have to make conscious efforts to understand the Diaspora way of life. This duality puts Israelis who live abroad, and probably immigrants (olim) to Israel, in the best position to understand the two Jewish cultures and perhaps act as a bridge between Israel and Diaspora Jews.

From the 'Old Model' to 'Current Model': Israel as a source of pride, inspiration and Jewish identity

Under the old classic Zionist model of Diaspora-Israel relationship, the giving was one way. Diaspora Jews granted money for social welfare and security and provided political support to Israel, while Israel was interested in encouraging Jews to make aliyah. The last 30 years saw a shift to more partnerships, with



Diaspora and Israel showing more interest in each other and in building a mutually enticing relationship with Jewish content and stronger connections.

With the State of Israel becoming a modern centre of Jewish excellence and a dynamic source of pride, admiration and inspiration,

the paradigm has been shifting and Israel has become a giver too. It has captivated world Jewry and become a beacon of democracy, progress, creativity and a centre of Jewish life, where young Jewish adults can build their Jewish identity and connection to their heritage, and as a result, can strengthen their own communities in the Diaspora.

The current model of relationship has brought the concept of peoplehood to counteract the old paradigm of Zionism. There is no more Israel and Diaspora but one Jewish people with a shared history and future. Israel is no longer viewed as the only centre but as one out of multiple centres, albeit the most important one, and, therefore, the Diaspora is legitimate and aliyah to Israel is no longer the focus of attention. For example, the Taglit-Birthright Israel project (Taglit means 'discover' in Hebrew), initiated in the late '90s, was an outcome of this approach and signalled a turning point in the Israel-Diaspora relationship. The program is aimed at strengthening Jewish identity and Diaspora communities through ties to Israel, rather than encourage aliyah.

What can Israelis learn from the Diaspora?

Just as Diaspora Jews strengthen their affiliation to Israel through visiting it, immersing in its culture, supporting it, and learning Hebrew, Israel will benefit immensely from educating its own people about the Diaspora. In spite of the miraculous creation of the state of Israel, a new Jewish society with a distinct culture, robust success, and the revival of the Hebrew language, many Israelis remain somewhat displaced and disconnected from their Jewish roots, tradition and values. In recent years, some secular Israelis have started to reclaim their Judaism, and are discovering the richness and strength in their Jewish roots. However, there is still much to do in order to harmonize Israeli identity with Jewish life and values, and to make Juda-

66

There is no more Israel and Diaspora but one Jewish people with a shared history and future

ism relevant to secular Israelis. Opportunities may be presented in adapting some aspects of Jewish community life and community building in the Diaspora, a 2,500-year-old proven model that has managed to ensure our survival against all odds.

The road to a new model

As Israel has become economically strong, and Israelis are becoming more aware of their Jewish identity, new opportunities have opened to Israeli society to move to a two-way partnership. Under this new paradigm, where a confident Israeli society is not afraid to embrace the Diaspora and to work towards integration of the Jewish people, Israel has to accept all types of Jewish life. It must take a leadership role in uniting the Jewish people and to act as a role model for young Jews who are torn between a connection to their heritage and our modern, multicultural, globalized world. This requires each party to be informed and open to the other party and to recognize that Israeli and Diaspora Jewish life complement each other.

Pluralism and diversity have been a central principle in Judaism. Since its formation, Judaism has thrived on encouraging debate, opposites and diversity, and has been amenable to challenges and differences. That includes accepting, throughout our history, the two centres of Judaism: Israel and Diaspora. For the Jewish people to continue their magical journey in history, efforts must be exerted to create a framework for Jewish pluralism that co-exists peacefully with the notion of one nation with a shared history and culture, as well as a common set of Jewish values.

Israel must play a key role in the creation of this new model and, as such, it has to become an inclusive, pluralistic centre for all Jews. This will require Israel to take some brave steps, as she has proven in the past she can do. Here are a few ideas for enhanced dialogue and reciprocal relationship:

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Israel must act to connect with Diaspora Jews

CONTINUED FROM PAGE B33

Enhance 'Diaspora Studies' in Israel, consider introducing emissaries (shlichim) or volunteers from the Gola to Israel to integrate into Israeli educational institutions and community organizations, and to act as a source of knowledge of Jewish Diaspora life, in order to help bridge the cultural gap and open a dialogue in their own Jewish communities, in synagogues, movements, Zionist organizations, and many international and national organization.

Israelis abroad can play a pivotal role in strengthening Israel-Diaspora relationship, as they have been exposed to both cultures and can serve as community connectors that could impact both Israeli and Diaspora societies.

Religious pluralism in Israel

Serious efforts must be made to limit the Chief Rabbinate's control over personal affairs – marriage, divorce and burial – and reform the conversion process. Israel should open an honest and serious dialogue with American religious institutions to recognize Reform, Conservative

and other Jewish branches, as equal to Orthodox Judaism.

The light at the end of the tunnel

This is one of the best times for Jews in history which sees both a strong Jewish state and a strong Diaspora. There is a lot to be gained from a true partnership because of our joint destiny, our mutual interest, because we can complement each other and learn from each other, as we strengthen the Jewish identity of the next generations in both centres.

While Zionism has negated the Diaspora, in the early decades of the state, the Zionist vision was always loyal to the redemption of the Jewish people. A recent poll shows that 92 per cent of Israelis feel part of the global Jewish people. They say that being part of the Jewish people is an important guiding principle in their lives, and state their willingness to protect Jewish communities around the world.

When it comes to religious pluralism, an early 2014 poll found that half of Israelis strongly believe Israel's official state Chief Rabbinate should recognize Reform and Conservative Judaism to strengthen

Israel's connection with American Jews. Further, 30 per cent said American Jews' opinions should be considered to some extent on the peace process and 22 per cent said American Jewry's views on the peace process should be considered to a great extent. These results are especially impressive given that most Israelis have limited understanding and little appreciation for the pluralistic Jewish life in the United States.

The good news is that Israel has finally recognized the need to take action to connect Diaspora Jews with Israel and strengthen their identity, and 'Diaspora policy' has become a hot topic with real money attached to it. Israel is realizing it must make itself relevant to non-observant North American Jews as their Jewish identity and Jewish life continue to change. In August this year, the State of Israel made a historic change to the Law of Return, granting the same citizenship rights to homosexual couples that heterosexual couples currently enjoy. The change will allow, for the first time, a Jew in a same-sex marriage who is legally married to make aliyah to Israel with his/her

spouse, regardless if the spouse is Jewish or not

The State of Israel has been able to turn almost every weakness into strength, every threat into an opportunity from which it emerged stronger, and was able to overcome endless obstacles and galvanized a nation. Similarly, Israel will certainly find ways to build on its strengths and the strengths of the Jewish Diaspora and lead its people and world Jewry to new levels of unity, reciprocity, mutual respect and strength. And will actually fulfil David Ben-Gurion's declaration in 1957: "the State of Israel has become the central pillar on which the unity of Diaspora Jewry rests." ■

Sara Dobner is a senior policy adviser with the provincial government. As an Israeli-Canadian, she writes on issues related to the Israeli/Jewish community and leads community initiatives. She is a member of the board of directors, TanenbaumCHAT, and the chair of the Israeli identity program, hamifgash program, Schwartz/Reisman Centre, UJA Federation.

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Making Judaism a home for queer Jews



JUSTINE APPLE



SHLOMO GLEIBMAN

Queer Jews need to feel accepted and supported by their own community and express their personal experience within a Jewish framework. Queer Jews, like all Jews, have a strong Jewish identity and seek the freedom to practice their religion free of homophobia.

Over the last decade in North America and Israel, much has been accomplished in this regard. The Toronto area has a growing num-

ber of inclusive synagogues: unaffiliated, Reconstructionist, Reform, as well as Conservative and modern Orthodox. Some of these congregations have queer religious leaders.

There is also Kulanu Toronto, the city's main Jewish lesbian, gay, bisexual, and transgender (LGBT) organization, which provides social, educational, and cultural programming to queer Jews of all ages and affiliations in a safe, welcoming space.

But is this enough to give queer Jews a

deeper sense of belonging and significance in everyday Jewish life? What else can the Jewish community do to make queer Jews feel more connected to their faith and tradition? As queer Jews achieve greater acceptance within the larger Jewish community, how can this mature into inclusion?

It all starts with inclusive language. The language used to communicate with or address others (in this case, LGBT Jews) can significantly impact the way they view themselves as part of the larger Jewish community. How can everyday language be adapted to be more inclusive? This simple change can go a long way in creating a supportive and welcoming environment where queer Jews will feel welcomed and included.

Adapting literature, rituals, and texts are good places to start. For instance, in newsletters, synagogue announcements, and sermons, instead of "men and women welcome," consider "all genders welcome" or "everyone welcome."

Our sacred texts are the foundations for Jewish tradition, but some passages have fuelled homophobia and negative attitudes for centuries. One such passage is Leviticus 18:22 which states, "You shall not lie with

a male as one lies with a female; it is an abomination." Most allies and queer Jews with faith feel that these quotes are up for interpretation and should not necessarily be taken literally.

Amending the language of the daily morning prayer can also encourage inclusiveness. Upon waking up, a man can make a conscious choice to substitute the problematic morning blessing "for not making me a woman" with a more gender-neutral one "for making me according to your will," which already exists in an Orthodox prayer book.

These examples demonstrate that inclusive language breaks the pattern of homophobic attitudes and prejudicial stereotypes towards queer Jews. The goal should be to make queer Jews feel more welcomed in their synagogues, and in turn, more deeply connected to their faith and spirituality.

Every aspect of Jewish life is framed in Jewish ritual. Some congregations would prefer to make existing rituals more inclusive, while others would prefer to create new rituals. For example, a family could choose to have a coming out ceremony modelled after bar and bat mitzvah ceremonies.

CONTINUED ON PAGE B36



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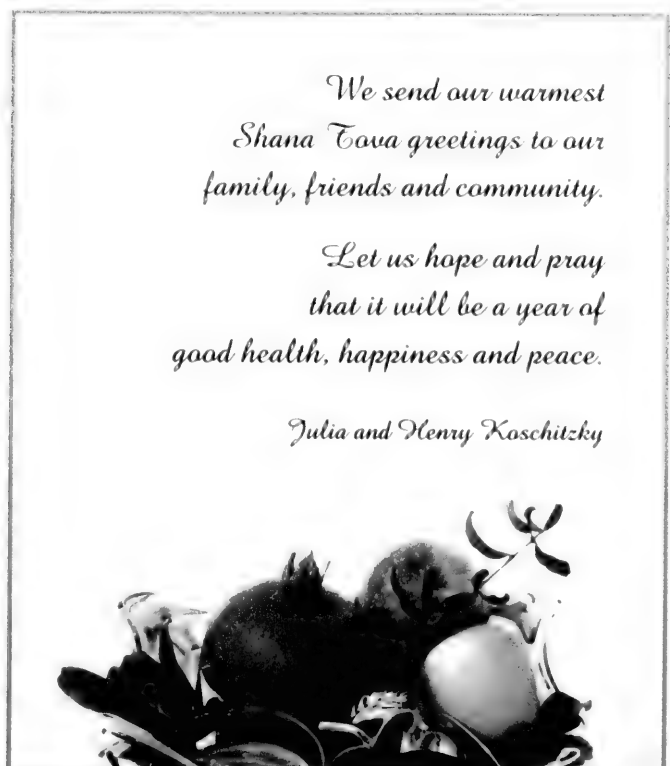
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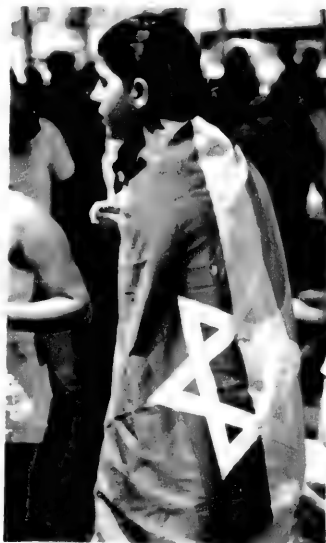
Inclusion part of Jewish values

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This would help queer Jews who are coming out feel the support and acceptance they deserve from their community. It also enforces the idea that religious faith and sexual orientation can co-exist without contradiction.

Putting an orange on the seder plate empowers queer Jews and allies to have a more inclusive Pesach. A modern-day custom that symbolizes the inclusion of gays and lesbians as well as others who are marginalized within the Jewish community, the orange promotes equality for everyone.

Synagogue leadership plays a crucial role in the life of a congregation. Existing rabbis and spiritual leaders can pave the way for greater acceptance by advocating for diversity within their congregation. This open dialogue and discussion could encourage queer clergy to join a congregation. The very presence of queer religious leaders (who can bring their personal experiences and perspectives into their work) would change the face of our community and help increase awareness and diversity. In addition, the growing influ-



In the future, we see our Jewish community working towards greater inclusion and affirmation of queer Jews.

ence of queer religious leaders will foster change in major areas of Jewish religious life – legal decisions, theological and ethical teachings, ritual, liturgy and biblical interpretation.

Finally, the future depends on the education of our children. In particular, Jewish day schools and Jewish community schools should consider adding queer content into the curriculum. We need to sensitize students to the diversity that already exists within their classrooms. Progress has recently been made with the formation of gay-straight alliances (GSAs) in the public school system and in some Jewish day schools, but more work needs to be done. These student-led GSA groups create more openness and acceptance in the Jewish school system. A growing number of children of same-sex Jewish couples are attending Jewish day schools and will feel more accepted into the school community if queer content is integrated into the curriculum. Jewish historian, David Shneer, in the book of essays, *Queer Jews*, addresses this concern. "As queer Jews have more children, the demand for a queer-identified Jewish education will only become stronger."

In the future, we see our Jewish community working towards greater inclusion and affirmation of queer Jews. Progress will continue since Jewish ethical values include compassion, equality, and social justice. This inclusion – or welcoming, supportive environment – will not look the same everywhere. It will look different depending on the congregation and denomination. It is time to recognize queer Jews and consider them equal members of the larger Jewish community. Change and growth is always a challenge, but it is time for Judaism to be on the right side of history.

When it comes to supporting and providing a sense of belonging for the queer Jew, we feel that Kulanu Toronto plays an integral role as a valuable resource in the Jewish community by developing more inclusive programming. Together, we can help queer Jews find a home within Judaism. ■

Justine Apple is executive director, and Shlomo Gleibman, director of education of Kulanu Toronto. For more information about Kulanu Toronto, please visit kulanutoronto.org or email info@kulanutoronto.org.

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Past, present and future



MICHAEL BROWN

Never before in history have Jews collectively and individually experienced prosperity, influence, and achievement, as they do today, especially in Israel and North America. As I write, however, war is once again raging – in Israel,

Gaza, and elsewhere in the Middle East. Recently the *Globe and Mail* reported what most Jews have been feeling: an alarming increase in anti-Semitism especially in Europe, resulting in a level of Jewish insecurity almost unknown since the founding of Israel.

And it's not only Jews who are threatened by intolerance and even violence in our world of growing technological advance, prosperity, and democracy. Think of blacks in North America (witness the killing of my namesake, Michael Brown, in Missouri); First Nations people in Canada (witness the murders of aboriginal women often greeted complacently by those in power); hapless refugees, even in Israel and here in Canada. And there are so many beleaguered others: Yazidi and Christians in Iraq; Sinti and Roma in Hungary; Uyghurs in China; the poor and disadvantaged in even the most prosperous places. As Dickens wrote about another time and another place: "It [is] the best of times; [and] it [is] the worst of times."

How do we respond to the blessings and the maledictions?

Our Jewish cycle of holidays may offer some guidance. The holidays fall into two groups. While all are concerned with the past, the present, and the future, Pesach, Purim, Chanukah, Shavuot and Sukkot have a different focus from Rosh Hashanah, Yom Kippur, and Tisha b'Av.

On Pesach, Purim, and Chanukah, we celebrate deliverance from threatened destruction, recounting evils done to us or thwarted. On Shavuot and Sukkot, we celebrate the miracles and gifts given to us. On all five festivals, we rally round the flag, reinforce group solidarity, and resolve to persevere and prosper. Our focus is outward.

On the High Holy Days, however, and during the preparatory month of Elul, and on Tisha b'Av, our focus is inward: we recount and repent the wrongs we have done to God and to our fellows.

We focus on "the other." Empathy is called for; we need to "see ourselves as others see us," a line from Robert Burns that my grandmother often quoted. And we need to see ourselves in them, in the other and the others, in non-Jewish refugees to Canada and Israel and even in im-

placable enemy others in the West Bank and Gaza. We do penance for our failure to do so and resolve to do better in the year to come.

The ancient rabbis surely understood that the Roman armies had more soldiers, better equipment, and better training than the rebellious Jews of 67-72 CE. But they did not view the Jewish defeat in those terms. Instead, they attributed it to our moral failings.

The Talmud (Gittin 55b-56a) tells of a dinner party mix-up. The host intended to invite Kamtza; his servant mistakenly invited his enemy, Bar Kamtza. The host insisted Bar Kamtza leave. The rabbis present observed without protest. The humiliation led the accidental guest to seek revenge. He orchestrated a scenario that led the Roman authorities to believe that Jews, especially their religious leaders, were disrespectful of the emperor. That in turn led to armed repression and ultimately to the destruction of the Temple and exile from the land of Israel.

CONTINUED ON PAGE B38



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Holiday cycle keeps us focused

CONTINUED FROM PAGE B37

Far-fetched? Perhaps. But more important than the veracity of the tale is the moral that the rabbis drew. They might have seen this as a tale of over-the-top resentment or an unbridled temper. But instead, they blamed the loss of the Temple and of

as he approached his brother, Esau. He was frightened lest he be killed, and distressed lest he kill. He rightly feared for himself, but he understood and could empathize with his brother, his putative enemy, whom he did not want to harm any more than he wanted to be harmed himself.

S. Yizhar, the pre-eminent novelist of Israel's War of Independence and longtime Mapai Knesset member, makes a related point in *The Prisoner*, a story set during that war and written just after. Its moral is that all wars, just or unjust, brutalize all participants. The IDF distributed that cautionary story to soldiers for discussion during the run-up to the Six Day War. The Israeli forces' practice in the present conflict of warning Gaza civilians of an impending attack also echoes Jacob's "fright" and "distress."

Which brings me back to our holiday cycle, and to the issues of war and peace, justice and injustice, prosperity and poverty.

We need the double focus. We need to be aware of the perils that face us as individuals and as a community for physical self-preservation. At the same time, we need to be conscious of our capacity for hard-heartedness and wrongdoing for our moral self-preservation. Neglecting either can be destructive. The cycle of holy days works to keep us conscious of both. ■

Michael Brown is professor emeritus and senior scholar of history, humanities and Hebrew at York University.

“

For the rabbis, the world stands or falls on our ability to act humanely and decently towards friends and enemies

Jewish autonomy on the host, who had shamed a fellow human being, who, in dealing with "the other," failed to see his point of view, to appreciate his feelings. For the rabbis, the world stands or falls on our ability to act humanely and decently towards friends and enemies.

Rabbi David Golinkin notes the comment of the Midrash Breishit Rabba on Genesis 32:8. The biblical verse says that Jacob was "frightened and distressed"



ISRAEL SUN PHOTO

The year in pictures | Operation Protective Edge

On July 8, 2014, and continuing for seven weeks, Israel and Hamas engaged in a series of airstrikes and rocket fire at each other over the Gaza Strip. The sheer density of the area and Hamas' use of human shields caused a disproportionate number of Palestinian casualties despite Israel's claim that civilians were not targeted.

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Call for action now can preserve future



RABBI YIRMIYA MILEVSKY

Often in life, when we worry about things that are out of our control, we lose control over things we should be worried about. For many of us who follow the situation in the Middle East, placing the words 'Israel' and 'future' in the same sentence, generates a bit of uneasiness.

With endless reports of external threats from countries and sophisticated terrorist groups that use all their energy with one goal in mind – annihilation of Israel, apprehension should be anticipated. However as the American theologian, Reinhold Niebuhr taught, we must learn to turn to God to grant us the serenity to accept the things we cannot change. When we accept the concept of a higher being who is in charge

of the world, we are undoubtedly on the road to recovery from the malady of fruitless worry.

On the other hand, there are several forecasts that should generate some worry. When demographers and statisticians lay out the level of Jewish knowledge, practice and awareness expected from the average North American Jewish person 25 years from now, we should be significantly concerned. Last year's Pew survey of Jews noted that less than one-third of American Jews belong to a synagogue. What will the next generation look like if Judaism plays such an insignificant role in the Jewish person's life? This worry, however, must immediately be channelled into action. A peek into the future is futile if it is not for the purpose of a call for action in the present.

The clear and agreed upon answer is, of course, Jewish education. Yet even these simple two words must be defined. Certainly Jewish education cannot be described as information taught by a Jewish person. Studying Greek mythology under a Jewish instructor is not Jewish education. The core of Judaism must be identified before we proceed into our Jewish identity rescue mission.

As moral and decent people, we are naturally concerned for the welfare of humanity. The phrase *tikkun olam* "repairing the world" is indeed what we believe in. Unfortunately this slogan is a partial quote, and does not give the complete picture of our task. In the *Al-*

einu prayer, recited three times daily, we state *L'takken Olam B'malkhut Shaddai*, to repair the world under God's sovereignty. Accordingly, the Jewish way is of course to mend the world, but it must be with the goal of bringing God into people's lives.

For thousands of years the Jewish People understood that the laws, teachings and messages of the Torah preserve the Children of Israel. When it was cherished by parents, children valued it as well. The result was continuity.

To keep the tradition alive we must focus on aspects of tolerance and sensitivity, which are the essence of our faith. Not all of us can relate to a story of a great religious leader who performed a religious act in the most difficult of circumstances. On the other hand, an anecdote of commitment to the other, and using compassion and creativity to help another human, can be appreciated by all.

During a visit to Jerusalem with my son a few weeks ago, we stopped at the Museum of the Underground Prisoners, a place that commemorates the activities of the Jewish underground during the period leading up to the establishment of the State of Israel. After walking by several cells we were guided into a large room that served as the synagogue for the prisoners.

As we stepped in, we noticed on the wall a portrait of a rabbi. His name was Rabbi Aryeh Levin. Reb Aryeh, as he became known, was the prison chaplain, a position he accepted on the condi-

tion that he receive no pay. In the room we were standing in, Reb Aryeh prayed with the prisoners, gave them words of encouragement and conveyed messages to their families. The rabbi's warmth and sincerity, touched all. A caption under the picture of the rabbi quoted a saying from one of the prisoners about Reb Aryeh "He couldn't take us into freedom, but he always brought freedom in to us."

One of the basic principles of Jewish faith is that humans cannot expect to fully understand God or His word, the Torah. As a result we teach ourselves to accept the Almighty and his teaching even without a full understanding of His reasoning. Nevertheless the journey of Jewish knowledge in this era must begin with rational teachings that can be appreciated by all. Kindness and compassion, practiced by people like Reb Aryeh, which are the core of our faith, must be emphasized.

History has taught us that passive Jewishness cannot be perpetuated. When we address the issue of the future of the Jewish people, Torah and mitzvot cannot be overstated. We cannot rely on marginal traits, like ethnic foods or a good sense of humour, as a means to preserve our identity. Let us not forget the words of the great French philosopher Emmanuel Levinas, who notes that "The privilege of Israel resides not in its race but in mitzvot which educate it." ■

Rabbi Yirmiya Milevsky is the rabbi of Congregation B'nai Torah in Toronto.

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Young leadership key to the future



HERSHEL RECHT

My family has been involved with Technion-Israel Institute of Technology since 1982. On July 26, 2010, I had the honour and pleasure of becoming the national director of development of Technion Canada. Four years later, to say that I am happy in my position is an understatement.

I have gained some insights that I would like to share. To my fellow fundraisers what I am about to expand on is not revolu-

tionary, but it has crept up on charitable institutions and will only become more prevalent in the future.

The charitable giving pie is getting sliced thinner with every passing day. There are so many worthy charitable causes in our community trying to raise funds. It is a challenge and is becoming a greater challenge.

I cannot explain how many times a phone call to a donor results in an answer like, "Hershel, how many more can I support? I am already supporting three charities and I get calls every day from more and more."

On a positive note, what one can take away from this is the fact that people are truly sincere and are still giving and realize its very importance.

For numerous years the statistic that was thrown around was that 90 per cent of charitable dollars came from 10 per cent of the community and now that statistic seems to indicate that it is at around 6 per cent.

This alone leads to an even bigger conundrum, whereby the younger generation (for the most part) does not have the disposable income their parents have, and even if they do, they will by no means en-

“

People are truly sincere and are still giving and realize its very importance

ing' means. More than three years ago, our organization hosted a joint event and he made the following statement to over 250 young professionals: "guys like me won't be here forever, if you don't stand up and take a role in helping the Jewish community and its charitable pursuits, the community is in huge trouble."

We are currently relying on our patriarchs and matriarchs. Our donations reflect that the younger demographic does not seem to have the same commitment to tzedakah.

Organizations that have not stepped back and re-evaluated their future fundraising and outreach plans must take this step as soon as possible. In our case, one of our longtime supporters, saw the writing on the wall back in 2004 and made young leadership a major point of his leadership role in the organization.

There may be arguments from board members that the up-and-coming generation does not have the financial means to assist. With this in mind, young leaders can start being invited to sit on the board of directors, leading a young leaders chapter, participating in fundraisers and public

CONTINUED ON PAGE B41

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Time to hand over reins

CONTINUED FROM PAGE B40

relations, and outreach. Handing over the reins takes many years to nurture. To that end, now is the time to reach out to our future leaders and have them integrate into our charitable organizations. We can only benefit in the generations working together for future generations.

If an organization fails to prepare the next generation to lead the way in fundraising and creating general awareness about a cause, the organization will render itself irrelevant. Yes, many of the future leaders do not have the wherewithal to donate, but almost everyone has a LinkedIn and a Facebook account whereby they can provide the connections to a charitable organization that may resonate with someone who has the financial ability to make that major gift.

I am not saying to forsake our current leaders who really have been our 'rocks' and have guided us through the many varying times we have experienced, but rather, the time has come to build the bridge for the future. ■

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We can only benefit in the generations working together for future generations

Hershel Recht was a former lobbyist for CJPAC, the Canadian Jewish Political Affairs Committee from 2005-2008. He then became the senior adviser and operations director for then Minister of State, Foreign Affairs, Peter Kent. In 2010, he was recruited by Technion Canada, the fundraising arm of the Technion-Israel Institute of Technology to rebrand the organization across Canada.



The year in pictures | Invasion

On July 17, 2014, around 10 days after the start of Operation Protective Edge, the IDF sighted armed Hamas militants emerging from a tunnel on the Israeli side of the Gaza border. Shortly thereafter, Israel launched a ground offensive aimed at destroying the network of tunnels. By Aug. 3, Israel announced it had pulled most of its troops out.

One would like to take this opportunity to wish our friends, family, and friends a year of good health and happiness. And may we see peace in Israel, and around the world.



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We are all the people of Israel

RABBI ABRAHAM ISAAC KOOK

We stand at the threshold of a new year. May it bring blessings to us and all Israel. We are bestirred with hope that all the depressing conditions we experienced in the past year will pass from us. And from the depths of our hearts let us say: may there be an end to the old year and its troubles and may the new year and its blessings commence.

We are called upon to examine our actions and draw closer to the light of penitence which brings redemption and healing to the world, to note the special objective with it is for us to emphasize toward this basic goal.

It appears to me that we are divided into two camps. We are accustomed always to involve the two names which embrace our general community, the "religious," and the "secularists." These are new names which had never been heard of in the past. We were aware that people are not alike in their characteristics, especially in their spiritual disposition, which is the basis of life. But that there should be a special name, limited toward this objective of

designating tendencies and parties – this we never knew of.

It seems to me that on this subject it is appropriate to say that the former years were better than these. Would that it were possible to purge from ourselves, in general, these two names which stand as an obstruction to the path of a strong and pure life. May it return to us, with the light of God that He will release for us.

The emphasis placed on these two names and the imaginative consensus that links particular individuals so that each one can say, "I belong to this camp," and the others also can say, "I belong to that camp," with each one being satisfied with his position – this blocks the road of mending and perfection on both sides. The one who regards himself as belonging to the camp they call the "religious" looks down on the other camp they call "secularists."

As to giving any thought about mending, or taking stock of oneself and engaging in penitence, he at once fixes his view on the other camp which he sees as standing before him stripped of Torah and the commandments. He thinks to himself that the call to penitence, in its fullness, applies only to them. It is

directed to them, but not to himself. On the other hand, the "secularist," that is, the one who belongs to the camp that is designated with this modern name – he certainly thinks that the entire concept of penitence is part of the lifestyle of the religious which does not apply to him. It thus turns out that we are defective on both sides, and whence will come the healing of our inner affliction?

This is one impediment. There is a second impediment which is no easier than the first. The two camps are separated from each other, as by an iron wall. The light which should shine on the entire people of Israel, emanating from the holy source of divine unity, is as though hidden from us, and we stray like blind people in the dark.

There is no alternative but to remove these idolatrous names from our camps.

In truth we have long had not two but three camps. It is an old tradition that the term community (tzibur) includes "righteous ones," "middle of the road ones" and "wrong doers." But this is only a collective designation. As to each particular person we have been taught that "even if the whole world tells one, 'you are righteous,' you are still to see yourself as a wrong-

doer" (Niddah 30h). It is very helpful for a person to be absorbed in self-assessment, and to probe his shortcomings, while viewing others charitably, for there may indeed be in their hidden self a goodly treasure that eludes the eye.

It is for us to decide that a hidden force directing our steps toward the good exists in each camp, and in every person, especially among all to whom the general worth of the Jewish people and its hopes are precious in any measure.

Let us be known by the general name of the people of Israel, not by the name of a party or a camp.

Let us know that in each camp there is much to be mended, and much light and good that one can receive from the other. Then there will dawn on us the divine light through which we will find eternal deliverance. There will then be realized in us the holiest of our prayers which we are summoned to recite with all our strength: "And they shall form one fellowship to do Thy will with fullness of heart." ■

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Rosh Hashanah table talk: trying a new path

NOAM ZION

Halachah, or Jewish law, literally means the way of walking, and Rosh Hashanah is about checking your bearings and taking new paths where necessary.

The Chassidic Rebbe Haim of Tzan told this parable: A person had been wandering about in the forest for several days, unable to find a way out. Finally in the distance, he saw another person approaching him, and his heart filled with joy. He thought to himself, "Now surely I shall find a way out of the forest." When they neared each other, he asked the other person, "Brother, will you please tell me the way out of the forest?"

The other replied: "Brother, I also do not know the way out, for I too have been wandering about here for many days. But this much I can tell you. Do not go the way I have gone, for I know that is not the way. Now come, let us search for the way out together." (Adapted from S.Y. Agnon, *The Days of Awe*)

Read this story at your Rosh Hashanah table, and discuss your hopes for new direction in life.

“

A year that begins anew is also the fruit of the year that preceded

ection in life. Think about a new path you would like to explore this coming year, or let others know about an old path you have tried which they might best avoid.

In his diaries Franz Kafka, the 20th century Czech Jewish writer, reflected on the difficulty of finding our way and yet our eternal hope:

"If we knew we were on the right road, having to leave it would mean endless despair. But we are on a road that only leads to a second one and then to a third one and so forth. And the real highway will not be sighted for a long, long time, perhaps never. So we drift in doubt. But also in

an unbelievable, beautiful diversity. Thus the accomplishment of hopes remains an always unexpected miracle. But in compensation, the miracle remains forever possible.

The poet and Bible scholar, Joel Rosenberg, speaks of Rosh Hashanah as homecoming, rather than as journeying:

The Hebrew word for year – shanah – means change. But its sense is twofold: on the one hand, change of cycle, repetition (Hebrew, *l'shanot* reiterate, from *sh'naim*, two), but on the other hand, it means difference (as in the Pesach seder when we ask *mah nishtanah?* How is this night different?) We are the same, we are different. We repeat, we learn, we recapitulate. We encounter something new. "Shanah Tovah!" means, "Have a good change!"

And yet, how familiar is this time! The chant, the faces, the dressed-up mood, the Hebrew letter, the calling on the same The God, the words, the blessings, the bread, the apples, the honey, the wine – all are the same, and yet completely new. We meet ourselves again and for the first time

A year that begins anew is also the fruit of the year that preceded. Good or bad, it has made us wiser. It will not constrain us.

We choose from it what we want and need like gifts we brought from journeys. Rosh Hashanah is always like coming home – just as Pesach was always going on a journey.

How do we find our Divine Parent who is in Heaven?

By good deeds and the study of Torah. How does the Blessed Holy One find us – through love, through brotherhood, through respect, through companionship, through truth, through peace, through bending the knee, through humility, through more study, through less commerce, through the personal service to our teachers, through discussion among the students, through a good heart, through decency, through 'No that is really No, and through Yes that is really Yes.' (Midrash Seder Eliyahu Rabbah 23) ■

Noam Zion is a senior fellow of the Shalom Hartman Institute in Jerusalem. He is the author of numerous books and educational programs about the Jewish holidays. This item is adapted from his Rosh Hashanah seder. A complete version of the Seder Rosh Hashana can be found on the Hartman Institute website

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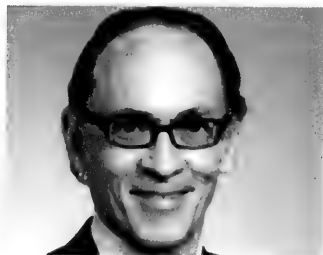
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Israel and its neighbours, 2024



MICHAEL DIAMOND

What can we expect for Israel in its difficult neighbourhood 10 years from today? If, as I suspect, you are anything like me, you have been in information overload and feeling serious anxiety about Israel for at least the past several months. How does all that information, and everything that preceded it, translate to our expectations for the future of our homeland? Will our worst fears be realized? Or will the Israeli situation, which has improved decade over decade since Israel's founding, continue to move in a positive direction?

It would be easy to paint a negative picture of the future. Hezbollah in the north,

Hamas in Gaza, Fatah in the east, Syria and Iraq out of control and faced with a new level of fanatical Islam in ISIS, and Iran poised to achieve nuclear weapons capability. And all of this taking place at a time when the European Union continues to be in disarray, the United States is in relative decline, the U.S. political system has produced a president so inept that he is already understood to be grossly ineffective as well as narcissistic two years from the end of his term. Internally, Israel continues to grapple with the nature of its founding and of its growth, with large gaps in income between the haves and have-nots, notable societal splits among its various component parts, with the challenges particularly evident with the haredim and the Israeli Arabs, many of whom now identify as Palestinians.

And yet I do not believe that a negative picture of the future ought to be painted, because I believe Israel is in position, with some good decision-making and given what I believe will take place elsewhere, to continue with its decade over decade improvements in ways which will continue to delight those of us who love Israel, as well as impress anyone who studies this exceptional young country.

Much as the Israel of 2014 was seen as the startup nation, the Israel of 2024 will be seen as a more mature version of the

same innovative, fast-paced society that we know today. Recognizing the need to maintain the educational levels of its students to feed that innovation, the Israeli government with the support of several multinational technology companies, had moved significant funds into the education system, specifically in the areas of science and technology, to support the continued leadership of Israel in this area.

Moreover, Israel received a significant boost from the high levels of immigration to Israel from western Europe, where many Jews no longer felt comfortable living due primarily to the aggressive anti-Semitism of their angry Muslim populations, and because the increasing levels of conflict between the Muslim immigrant populations and the indigenous populations, which had begun to fight back against a serious erosion of their cultures. These many internal conflicts, which many had described as a civil war, had driven several hundred thousand Jews, primarily from France and the United Kingdom, to Israel, bringing their wealth and their significant capabilities, much as the immigration from Russia had done so many years earlier.

Nor had the BDS movement (boycotts, divestment and sanctions) had the negative impact that many had feared. Simply put, the nature of the Israeli economy, and the goods

it produces, which are primarily produced for the government and business markets, were not to be heavily impacted by the consumer-focused BDS movement, which eventually foundered on that realization.

Israel has continued to face existential threats from all sides. And yet, in the face of those threats, Israel became stronger. Much as what took place in what is now known as the Third Gaza Conflict in 2014, the greater the external threat, the more the Israelis pulled together in order to protect that what had been built with so much pain and blood and hard work. It was said in 2014 that Israeli society had never been more united in the face of the adversity of Hamas. That unity was maintained, and even more enhanced with the various threats that followed, all of which had been parlayed effectively by the Israel Defence Forces.

And ironically, as Israel did what it had to in order to respond to the threats, it used its innovation engine in the areas of weapons and defence to produce a series of new military products which only a few years earlier would have been the stuff of science fiction. Much as years earlier, Israel had perfected drone technology in order to maintain effective surveillance over its foes, and parlayed that innovation into being the world leader in drone exports.

CONTINUED ON PAGE B45

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'SHANA TOVA'

A look at Israel 10 years from now

CONTINUED FROM PAGE B44

Its Iron Dome technology, and the successive versions of Iron Dome, are now one of Israel's major exports. Its tunnel detection technology which developed out of the Gaza war, together with the more recent introduction of defensive technologies using sound and light, have revolutionized modern warfare. Israelis now know that for every piece of military hardware used in a given conflict, there are a series of back-up technologies already ready to go, in the event they are needed in a worst case scenario. There has always been the nuclear deterrent – Israel now possesses other less invasive deterrents and continues to develop others.

Israel was also assisted by developments abroad with its most important ally. On the heels of the failed presidency of Barack Obama, the American people recognized the mistake and elected a series of presidents who had more to them than a turn of a phrase and the ability to make a speech. As bad as the Obama presidency was, it ushered in a period of democratic stabilization that has led to the rational use of Israel as the loyal and important ally it had always been, now fully recognized by not just the majority of the American people and by Congress, but the administration and the State De-

partment as well. Indeed, the United States had little choice, given that it was struggling mightily with the growing menace of Islamic fundamentalism not only around the globe but right in its own backyard. Who better to ally with to repel that cancer but the one country that had learned how to do so effectively since its formation? Whether done out of necessity, or for moral reasons, the United States and Israel have never been tighter in the areas of military co-operation, the development of defence technologies, and in intelligence co-operation, than they are in 2024.

And what of the many existential threats Israel faced in 2014, 10 years earlier? After several aborted ceasefires, and after Israel demonstrated to the Palestinians of Gaza that there was no chance they would gain an advantage unless they demilitarized, and offered the opportunity of a Marshall Plan style of rebuilding as one option, or continued horrible living conditions as another, the people rose up and put into power a government which tabled its hate for Israel and Jews, and focused instead on the rebuilding of Gaza, albeit demilitarized. Israel maintains a significant presence in Gaza in order to protect against a military rebuilding, but as most of the presence is based on non-invasive technology, it does not pose a

serious concern for the Palestinians in Gaza whose standard of living has now rocketed forward, in part because of increased trade with not only Israel, but also Egypt. Similarly in the West Bank, while Israel was unwilling, wisely, to give up security control over that area, the positive momentum which came out of the changes in Gaza demonstrated to the Palestinians in the West Bank that they too could benefit economically from accommodation with Israel.

In the meantime, the Golan offensive in 2015 made it clear to ISIS that any attempt to infiltrate or otherwise attack Israel would be folly in the face of its ongoing attempts to expand its reach, especially given the co-ordinated offensive of the West in curtailing the growth of ISIS. Today, ISIS remains a significant power in the region, but no more so than other key power blocs which do not work together and are intensely hostile to one another. Just as Hezbollah has been careful not to provoke Israel into a war which would decimate its capabilities, so has ISIS learned its lessons.

But what has been most impressive, is the gradual gathering of the pro-Israel forces within Israel itself. Notwithstanding the ongoing hand-wringing that is a natural part of the Israeli culture, Israelis learned from the 2014 Gaza offensive that when the chips

are down, when Israel is truly threatened, that the country can pull together and be one. The stories and feelings that emanated from that difficult period, the treatment of the soldiers by everyone, from inside and outside Israel, the hosting of families from the south in the north, the consistent support for the necessity of the offensive, notwithstanding the pain of enduring deaths on both sides, was a remarkable reminder to Israelis that when they wish to, and need to (as they were in 1948 and 1973) they can be one. That oneness has been a building block for all kinds of initiatives since that time, and we now have in 2024 a country that is far more united, where even the outlying social sectors, the Arabs and the haredim, are far more a part of the society and the economy than in the past, where the gaps between rich and poor while they still exist, have narrowed somewhat and not grown ever larger as in other western countries, and where the title of the national anthem still reflects the underlying theme of this amazing country – Hope....! ■

Michael Diamond is a business consultant, entrepreneur, investor and philanthropist. He is involved extensively in Jewish and non-Jewish community life.

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Three pillars of Jewish advocacy success



SHIMON KOFFLER FOGEL

On the eve of Rosh Hashanah 5775, we cannot look to the future of Jewish advocacy in Canada without first reflecting on the exceptional strengths and challenges that came to the fore this summer.

During the recent conflict with Hamas, Israel saw unprecedented, multi-partisan political support from Canada – a fact that fosters a sense of validation among Canadian Jewry. This in turn strengthens our collective sense of belonging in Canada, as does the fact that Jewish Canadians enjoy a level of freedom, equality, prosperity, and social acceptance that was unimaginable a century ago.

Still, communal anxiety has increased commensurate with alarming developments in the Middle East and Europe. The painful loss of more than 60 Israelis in the fight against Hamas in Gaza and the per-

vasive threat of missile fire on the Israeli home front are two small pieces of a chaotic puzzle that stretches over the region. Observers widely agree that the Middle East is on fire, whether one considers the spread of violent Islamism, the brutal repression and murder of minorities, or Iran's march toward nuclear weapons capability.

Meanwhile, in Europe, the illusory nature of the distinction between anti-Zionism and anti-Semitism was evident at recent protests where hateful invective against the Jewish state was surpassed only by physical aggression against Jews. Canadian support for Israel has failed to stem the migration of such hate into our own country, a fact starkly revealed at protests that turned violent in Calgary, Montreal, and Toronto.

All of which is to say that the goodwill and acceptance we enjoy among political leaders and the majority of our fellow Canadians does not mitigate the need for vigilance given the wider challenges facing the Jewish people. The future of Canadian Jewish advocacy depends on our understanding the duality of the current situation – both blessing and curse – and our commitment to take meaningful action.

To this end, I have been touched by the countless individuals who have approached me to ask: "What can I do to make a difference?" My answer is: get involved now, to the extent you are able, and – most importantly – for the long term.

Tumultuous events naturally serve as a springboard for action, whether speaking to a non-Jewish friend about Israel, writing a letter to the editor, or sending an email to a Member of Parliament. These are all

important activities, but quick fixes are few and far between in community advocacy. It is absolutely critical that our involvement be sustained and deepened even as this crisis passes and media attention shifts.

While the needs and opportunities are many, there are three strategic pillars that will prove integral to the long-term success of Jewish Canadian advocacy.

First, we need to ensure that the next generation is willing and prepared to carry the torch of Jewish advocacy. Many young Jews are increasingly alienated from (in no particular order) Israel, Judaism, and their fellow Jews. More than ever, our focus must be on community engagement and advocacy as core aspects of Jewish continuity.

This is not a call to rally around a particular denomination; rather, it is a call to rally around every denomination and unite in the task of instilling a commitment to community among our youth. I have no panacea other than to suggest that we must be innovative, accessible, and open-minded. We must empower without preaching, with the understanding that our youth are confronted with unique advocacy challenges and blessed with unique advocacy skills.

Second, we need to continue to strengthen political engagement among Canada's Jewish community. In recent years, there has been a marked increase in grassroots Jewish Canadians taking an active role in politics, whether serving as volunteers, paid interns, staff, or candidates for office. Our level of involvement is disproportionate to our numbers, but this cannot be sustained without immense focus and energy. If our communal voice is

to resonate in the national political conversation in the future, we need to further encourage and facilitate Jewish engagement with all political parties.

Third, we need to do more to build a culture of civic engagement among Jewish Canadians. Given my call for greater efforts in community engagement, this may seem contradictory. However, I am convinced that a commitment to our particular values as Jews can be a catalyst for greater activism for the universal causes we share with our fellow Canadians.

We must provide channels for the diverse membership of our community to become involved across a wide variety of causes. To advance the issues and policies at the top of the community's agenda, Jewish activists must be present in Canada's unions, academic bodies, professional associations, public service, and civil society institutions. These bodies are key voices in public debates directly affecting our community, on issues ranging from religious accommodation to boycotts of Israel.

These three pillars of future success – community, political, and civic engagement – should be guided by an overriding ethos of "unity not uniformity." We must recognize that unity of purpose is strengthened, not undermined, by embracing communal diversity and emphasizing dialogue over division. We cannot afford to do otherwise given the challenges, known and unknown, that will face the next generation of Jewish advocates. ■

Shimon Koffler Fogel is CEO of the Centre for Israel and Jewish Affairs (CIJA).

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Bridging the history-story divide



DEANA SILVERBERG

On the first day of fall classes, I will tell my class of undergraduate creative writing students at Columbia University that the line between fiction and non-fiction is thinning. It's always been this way, to an extent. Often, stories that masquerade as fiction are rumoured to be based on the author's life experiences, family members and seemingly insignificant observations that linger.

It's well accepted that Vladimir Nabokov, who gave life to the great lecher Humbert Humbert, was a notorious womanizer. Neurotic, guilt-ridden Alexander Portnoy shares a birth year and place with his creator, Philip Roth. The majority of Alice Munro's stories take place in Huron County, in a small town in Ontario much like her hometown.

Something has changed over the last

few years. There's been a trend in fiction towards writing that overtly blurs the line between fiction and non-fiction, books that are categorized as fiction by their authors but call attention to the fact that their stories are plucked from real-life occurrences, as in Toronto writer, Sheila Heti's, *How Should a Person Be?* A *Novel from Life*, in which the main character is named Sheila. Heti has said that her life became merged with the character in her book in a way she didn't expect. Reading the novel, you often feel as though you're reading a work of non-fiction.

What does this have to do with the Jewish future? I think this movement in the fiction world is representative of a general movement that will have an important impact on the Jewish people in the near future. The Internet, where anyone can voice an opinion and it's a challenge to distinguish between fact and speculation, has become the first place people look in their quest for knowledge. The distinction between history and story is becoming blurred. As the post-Holocaust landscape changes and the population of living survivors dwindles, we're approaching a time when more people are beginning to question whether the Holocaust happened. Holocaust-related vocabulary is distorted and used out of context. Words like Nazi are hurled at anyone considered in the wrong by their opponents, even Jews. Last year, a group of California teachers instructed their students to write an argumentative essay utilizing cited textual evidence, including Internet sources, in

which they explain whether or not they believe the Holocaust was an actual event in history or merely a political scheme created by Jews to influence public emotion and achieve monetary gain. Many students concluded that the Holocaust was a hoax and cited Holocaust denial websites to substantiate their claims. In a world where facts are becoming less valuable as a commodity, it won't be as easy to use photographs and history books to disprove them.

Our generation and future generations still have a lot to learn from the Holocaust and we must fight to keep its memory alive. Everywhere, there are indications that people are forgetting the message of the Holocaust. Over the summer, a Belgian doctor refused to treat a Jewish patient because she is a Jew, and hundreds marched in France and Germany, their chants of 'Death to the Jews' all too familiar. In Iraq, Yazidis are beheaded in the streets on account of their religious beliefs. In India, a young woman was raped and tortured on a public bus simply because she was a woman.

Hatred, bigotry and discrimination are always present in societies, but the memory of the Holocaust, shameful and full of shadows, serves to hold back the floodgates of evil. The Holocaust is a reminder to those who consider harming others because they are different that the world will not stand for it. The disruption of the fact/fiction hierarchy has an upside as well. It's an opportunity for us to revisit these categories. The study of science, the writing of history books and non-fiction are often

prioritized over the production and study of art, music and poetry within the Jewish community. Many Jewish schools emphasize science fairs and Model UN over teaching their students to play the violin or encouraging them to paint and write stories. Truth is valued over fantasy.

In the years since the Holocaust, we have recorded survivor testimonies, fought for reparations from the German government, and hunted down and tried war criminals in order to keep the memory of the Holocaust alive. Soon it will become impossible for us to record historical accounts of the camps and publish first-hand renditions of the horrors; we must find new ways to express and discuss the Holocaust.

Art, music and fiction writing can be avenues of expression and education that our children, who may not have direct contact with a Holocaust survivor, can use to keep the conversation alive and to stay connected with their past.

Playwrights and composers don't necessarily have first-hand experience with their subject matter or depend on historical records and we don't expect that of them. As we work in the coming years to protect the Holocaust from being spun into myth, let us use art to teach history's lessons. It has the capacity to move in a way that can be more powerful than history. ■

Deana Silverberg grew up in Toronto and currently lives in New York, where she teaches undergraduate creative writing at Columbia University. She is working on her first book, a collection of stories.

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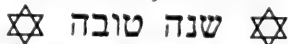
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On the holidays we reflect on our lives



RABBI DOW MARMUR

Rosh Hashanah and Yom Kippur are about theology, not history. Though one of the names for the new year is Yom Hazikaron, the Day of Remembrance, it refers to God remembering us as persons, not us recalling our past as a people. This may be a reason why so many Jews today seem to be less than uplifted by the time Yom Kippur draws to a close. They came to synagogue to strengthen their Jewish roots but they really yearned for a vision. Therefore, whether or not they've actually fasted, they'll leave services early to prepare for the "breaking" of the fast, a social occasion intended to fill not only the stomach but also a deeper void.

There's a large gap, perhaps an abyss, between what the pulpit conveys and what the pew wants to hear. Many products of our secular age find God-talk hard to take and rabbis too intimidated to deliver it. Unlike the other festivals in the Jewish calendar, the High Holy Days don't recall any significant event in Jewish history — like the Exodus at Pesach or the long line of calamities at Tisha b'Av — which may be easier to talk about but less relevant to live by.

The Days of Awe address the very foundations of human existence. They want us to reflect on how to lead our lives before God. They challenge us to own up to at least some of the wrongs we've done and urge us to commit ourselves to do better in the future. Jewish theology is a theology of hope that assures that things can improve as a result of individual actions. Though the confessions are usually in the plural, the emphasis is on each person, not on the people as a whole.

The tension between past and future is often reflected in the generation gap. While parents and

grandparents are prone to reflect on history to affirm their Jewish identity, their offspring tend to look forward in their quest for Jewish purpose. The formula, "What was good enough for my parents is good enough for me" doesn't resonate with most young people. They want to hear, "What's good enough for my children is good enough for me." Perhaps that's one of several reasons why many children don't join their parents at services.

Some of them may have found congregations or groups that put the messianic before the historic. The success of Chabad is a case in point, but by no means the only instance. Its emissaries appeal to the young. Instead of concentrating on Jewish history in general and the Holocaust and Israel in particular the standard topics of contemporary Jewish discourse — they speak of the Messiah and the glorious future that awaits us if we commit ourselves to him. Though critics may find it difficult to see the man in the fedora as our redeemer and may perceive the message as Christian eschatology in a Jewish garb, the teaching in his name seems to resonate with many.

Mainstream synagogues whether Conservative, Reform or modern Orthodox are in crisis. Their leaders usually blame external forces and fail to recognize that the problem is primarily within. They continue to claim that their children can be kept in the fold by being reminded of the past and its ominous echoes in contemporary anti-Semitism.

Some believe that this, rather than promoting religious experience,

should be the core of Jewish education. However, even when potential students want to know about their history, they refuse to worship it. They're in search of Judaism that's based neither exclusively on memories nor centred on defiance in the face of persecution and prejudice. They yearn for Judaism grounded in faith that will bestow meaning to their lives as persons.

Perhaps that's why the ostensibly religious message diluted to secular taste is having a hard time in today's synagogues while the quest for what many call spirituality, whether Jewish or imported from the Far East, is growing. And if people don't find it in the synagogue in which they were raised, they'll look elsewhere, even if it takes them to sites traditional Judaism would identify as marginal or pagan.

This season of introspection is a good time to re-think shul. Instead of competing with each other, mainstream denominations should make common cause to seek ways to infuse meaning in the Days of Awe, not by imitating the world around but by pointing to the world within and beyond. Our tradition teaches that there are many paths to God; our denominations should reflect it in co-operation, not competition. I can think of a no more appropriate way of celebrating this most intense period in the Jewish year than by helping each other to find at least one such path. ■

Rabbi Dow Marmur is rabbi emeritus at Toronto's Holy Blossom Temple.



The year in pictures | Harper entertains

After Prime Minister Stephen Harper's visit to Israel in January, most Israelis agreed with Prime Minister Benjamin Netanyahu's characterization of Harper as a "rock star," a reputation he secured by singing and playing piano at a state dinner.

What does the future hold?



RABBI JAY KELMAN

What does the future hold? While the answer to that question is impossible to know, it is possible, nay imperative, for us to do our utmost to shape that future.

That process begins with articulating a vision for the future. Such a vision requires a clear assessment of the present and the ability to admit mistakes. The process of building and learning from our past mistakes is the rabbinic definition of tshuvah, the central theme of Rosh Hashanah and Yom Kippur. While tshuvah is often translated as repentance, and while that is part of what we must do, tshuvah literally means to return. As long as things are not perfect we must return with fresh eyes and new ideas as we look to the future.

As have many before us, we live in a period of contradictions. It is hard to imagine a better time to be a Jew. Never in our history have Jews enjoyed the rights and privileges that we do today. The fact that we in the west take this for granted just demonstrates how remarkable the transition of the status of the Jew in the world has been over the last 70 years – less time than that of an average lifetime.

For the first time in 1,900 years we are sovereign in our land. Despite the many challenges Israel faces, it is hard to think of a more successful state than that of Israel. It is the most successful startup in history. And concurrent with that and as a result of that, the success enjoyed in the Di-

aspora is unparalleled.

Yet intermarriage, ignorance and apathy have never been higher. Peace in Israel seems as distant as ever. The rising tide of anti-Semitism is frightening. There is much to worry about for the future, but there is also much to look forward to.

In discussing the ways in which I believe we need to shape the future and what I would like to see in the next few years, let's start at the beginning – with the challenges of acceptance, affordability and apathy. In a relatively short piece written for a popular newspaper it is impossible to reflect the full measure of nuance and complexity that these issues require nor to fully back up the arguments presented. Nonetheless, I hope and trust that there is much value to them and they give us food for thought and reflection.

One of the distinguishing marks of modernity is that of personal autonomy. In pre-modern times it was the community – a traditional one at that – that determined the contours of Jewish life. With the community structured around Jewish religious norms there was no place for a secular Jew – and joining another community often meant conversion.

The Enlightenment and emancipation that swept much of Europe serves as the backdrop that allowed Reform, followed in quick succession by Conservative and Orthodox – and contrary to what many may think Orthodoxy, too, is a modern movement – approaches to Judaism to develop in 19th-century Europe. They took on new forms with the freedoms offered in "America" and were followed in the mid-20th-century by Reconstructionist Judaism.

Eastern Europe brought Chassidut and its counter-movement the Mitnagdim, the development of the modern yeshiva movement along with Haskalah, which represented a non-religious approach to Judaism. Bring them all together – as we have done today, especially in Israel – and you have the potential for creativity, (healthy) competition, and continuity. One also has the possibility of dissension, division and demonization.

Our future will be shaped by which of these approaches will dominate. There are many worrying signs but many hopeful ones. To cite just

“

The real threat to the future of Judaism comes not from other denominations but from the widespread apathy and indifference of the vast majority of Jews

one – perhaps it is small but in my mind it is a significant most positive sign. Yesh Atid, viewed as a staunchly secular party, has two Orthodox rabbis including the education minister of the State of Israel representing them in Knesset, and Bayit Yehudi, the religious Zionist party, includes a woman who is not shomer Shabbat. No longer can we afford (not that we ever could) to define religiosity in terms of obedience to the rituals of Judaism. That is just one slice of what it means to be a Torah Jew. The unity achieved this summer seems unparalleled. If we can maintain much of this the Jewish world will be much better for it.

In America, religious Jews of all stripes must recognize that the real threat to the future of Judaism comes not from other denominations but from the widespread apathy and indifference of the vast majority of Jews.

I often surprise people by noting something my late father, Rabbi Joseph Kelman, often noted. If one were to assume that every single seat in every single shul in Toronto including all the shuls that operate only on the High Holidays were occupied, that would mean that less than one out of three Jews attend any form of service on Yom Kippur.

In light of the findings of the Pew report this is no surprise. We today face a community with 58 per cent of all Jews – and 71 per cent of non-Orthodox Jews – intermarrying with an increasing number of Jews

CONTINUED ON PAGE B50

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Affordability and a Jewish future

CONTINUED FROM PAGE B49

especially younger ones identifying as Jews of no religion. Perhaps most jarring of all, more Jews have Christmas trees in their home than are members in synagogues.

Fighting this apathy means that all Jews who care about the future of Judaism as a unique way of life must work together regardless of synagogue affiliation. Questions such as the Divine origin of the Bible, rabbinic authority, the nature of Halachah, and women and leadership, while of great importance are of absolutely no significance to the vast majority of the Jewish people. We can and should debate those issues respectfully amongst ourselves but to reach out to others we must join together and model a Judaism that speaks to people. One based on compassion, concern for the community and most importantly ethical excellence. Only by leading a life of *menschlichkeit* coming before Torah can we then bring others closer to Torah.

Yet even when people are interested in becoming more involved in Judaism, living affordability can be a

major stumbling block. Cost of synagogue membership, kosher food, ritual objects (i.e. tfillin, mezuzot, matzah) can add many thousands of dollars to a family's budget. Add in a Jewish summer camp and a trip to Israel and the costs truly mount. Yet all this fades into near insignificance when compared to the cost of a day school Jewish education – the best predictor of future Jewish involvement. As many of you know I have addressed this issue over and over again in these pages.

Yet I want to reiterate a number of points and end with a practical suggestion. Unlike generations past where the majority of Jews were poor with too many in abject poverty, we live in the wealthiest Jewish community in history. It is not a question of affordability but of desire. Collectively, we have been unable to give Jewish children what all other children around the world get – free education. It is due to a lack of will, not of means. As I have written previously, our day school system could be made free if all parents would purchase a \$1-million insurance policy. However, such would take 50

years or so and unless we offer relief now such a plan cannot work. What is needed is bridge financing.

It is time to put our money where our mouth is. Let us get 1,000 families to purchase a \$1-million insurance policy. Provided that a minimum 50 per cent permanent reduction in tuition fees be given for each participating family, the community day school fund would be named as the beneficiary. Such a policy for young couples can cost as little as \$6,000 a year for 10 years for a total of \$60,000. With \$1 billion guaranteed to pay for Jewish education in the future we will be well on our way to providing the birthright of every Jewish child, access to Jewish education.

If you want to be part of this great initiative please email me at rabbi-jay@torahinmotion.org. As I have already actually purchased such a policy we need only 999 more to join in shaping a future of endless possibilities. ■

Rabbi Jay Kelman is director, Torah in Motion, Jewish Studies Faculty, Tanenbaum CHAT.



The year in pictures | Canadians rally for Israel

All across the country last July, Jewish communities gathered to express solidarity with Israel and speak out against a new wave of violence and animosity at home.

Anti-Semitism re-ignited



BARBARA KAY

My older grandchildren are the ages my sisters and I were when Israel became a state. I well remember the buoyancy with which my family and my Toronto community celebrated the news of Israeli independence.

True, it had come at a terrible cost, and deep mourning for the six million accompanied our pride and happiness. But we hoped – and so did the entire western world – that we had seen the last of politicized anti-Semitism. The Diaspora was, in my formative years, a friendly and sympathetic place for Jews and respectful of Jewish self-actualization in all its social, cultural and political forms.

Today, almost the entire world is unsympathetic to Jews, and Israel's right to exist is openly challenged by the "best" people, including some of the world's smartest Jews, alongside the worst.

The fig leaf of "anti-Zionism" has fallen and revealed the anti-Semitism behind it. In Europe, where the words "never again" were once taken with the utmost gravity, anti-Semitism has reached a fever pitch. An American (non-Jewish) friend in The Hague wrote to me during the Israel-Hamas war in August: "Like you, I'm appalled at how the world is reacting to Israel's defending itself against the constant Palestinian aggression. Appalled, too, at everyone's reluctance to 'offend' whatever Islamite population they have in their own countries. There was a demonstration here in The Hague

a couple of weeks ago in support of ISIS [presently the world's most genocidal terrorist organization] at which the participants started shouting "kill the Jews" and such. There was some outrage that our mayor had given a permit for the demonstration – but not enough by a long shot." On the same day as the demonstration, ISIS social media were tweeting photos of their beheaded prisoners in Iraq.

That's the Netherlands, home of Anne Frank who continued to believe people were good at heart in spite of so much evidence to the contrary. Today many Dutch Jews, less optimistic, are removing the mezzuzahs from their doors.

A friend sends me photos he took in London, England at a recent Islamic "religion of peace" demonstration. Each one is an image of a sign, reading, variously, "Freedom, go to Hell," "Be prepared for the Real Holocaust!", "Slay those who insult Islam," "Butcher those who mock Islam," "Behead those who insult Islam," "Exterminate those who slander Islam," and "Islam will dominate the world."

That's England, the birthplace of courtesy, individual rights and freedom of speech.

In Berlin, pro-Palestinian protesters reportedly chanted, "Jew, Jew, cowardly pig, come out and fight alone." In Frankfurt and Dortmund, neo-Nazi groups joined with left-wing Islamists to chant, "Hamas, Hamas, Jews to the gas." In Belgium, a doctor refused to treat a Jewish woman with a fractured rib, telling her son on the telephone, "Send her to Gaza for a few hours and she'll get rid of the pain." In Muslim-dense Malmö, Sweden, a synagogue was vandalized and a rabbi and member of the congregation were twice assaulted on the same day with objects hurled from cars.

The worst anti-Semitic violence is in France, land of liberty, equality and fraternity. Also of Dreyfus and Vichy. In July, security forces narrowly averted a "mini-Kristallnacht" in Paris as Jewish neighbourhoods covered amidst looting by intimidating thugs. In Toulouse, where Jewish school-children were murdered in 2012, the Jewish community centre was fire-bombed.

It's estimated that 1,000 French citizens of middle-eastern provenance

have been actively supporting Syrian terrorism. Many have returned, armed and dangerous, to France and have melted into the population. The terrorist who killed four people at the Jewish museum in Brussels was from France, trained overseas by jihadists.

The Jewish population of France is static. The Muslim population of France, already enormous, is growing. The vast majority of France's Muslims have no wish to make trouble for anyone, but it does not take more than a small minority of France's approximately six million Muslims – say a few hundred thousand virulent Judeophobes – to create unbearable tension and endanger the security of all French Jews.

Small wonder so many French Jews are emigrating to Israel and Canada. A French Jewish agency recently told the major French paper, *Le Figaro*, that "for 2014, one will have to register a record number of departures of French Jews for Israel since its creation in 1948. It will safely exceed 5,000 people. In 2013, there were already 3,300, an increase of 73 percent compared with 2012."

It's something of an intellectual relief to see hypocrisy fall by the wayside. In earlier years, violence against Jews was reflexively interpreted as a response to Middle East conflict. Today it is recognized for the naked anti-Semitism it always was. But even though politicians in France and in all European countries express their disgust with anti-Semitism, they have not translated that disgust into serious action. They have done nothing to back up their pious words, such as calling out the national army if necessary to disrupt hatefests and punish or deport their leaders.

Although North America has up to now been relatively (though not completely) free of overt displays of anti-Semitic hatred and violence, we must not be complacent or harbour illusions of immunity.

Our universities teem with thinly veiled anti-Semitism posing as anti-Zionism. We have seen pernicious propagandizing initiatives in Canada, notably the group HALA (High Schools Against Israeli Apartheid), sponsored by CAIA (Coalition against Israeli Apartheid.) CAIA held a conference on the University of Toronto's campus in 2008, in which high school

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Radical Islam a threat

CONTINUED FROM PAGE B51

students spent a full day being lectured to by Israel demonizers with no adults – no parents, teachers or media – allowed in. BDS (boycott, divestment and sanctions) fanaticism shows no sign of abatement on campuses.

Our government, thanks to Prime Minister Stephen Harper's understanding of the issues, knows that the root cause of the Middle East conflict has little to do with border disputes or settlements, but a great deal to do with the toxicity of Arab anti-Semitism. But I fear that Stephen Harper will be the first and last Canadian prime minister openly to take Israel's side. No other leader in our history or on our horizon has ever expressed anything remotely resembling such partisanship on moral grounds. And as the voting segment of Muslims expands and the "Jewish vote" (already divided) remains constant or shrinks, traditional Canadian "neutrality" will be the best we can hope for.

Another triumphalist phase of Islamism is in its ascendancy. When it will burn out, or under what conditions, nobody alive today can say. Hitler's ambition was merely to rid Europe of its Jews. The lesson survivors drew from the Holocaust was "never again." The radical Islamists look at Israel with shame and fury. The lesson they drew from the Holocaust was that Hitler's goals were too limited, and that where tenaciously life-affirming Jews are

concerned, none – globally – is too many.

The Arab Middle East was already *Judenrein*. Now it is the turn of the Christians. According to news reports, "[ISIS] has beheaded, mutilated, raped, stoned and even crucified those whose behaviour is 'un-Islamic' or whose religious convictions displease them."

One no longer expects the world to react when Muslims kill Muslims, or expects very many observers to react when Muslims kill Jews. But when the Christian world, with the power but not the will, does not even bestir itself to effective action on behalf of its cultural brethren, it is impossible for any realist to feel optimism about the future for Jews anywhere, including Israel, where physical survival may continue, but peace will remain an impossible dream for the foreseeable future.

In his book, *How Democracies Perish*, French intellectual Jean-François Revel wrote: "Democracy tends to ignore, even deny, threats to its existence because it loathes doing what is needed to counter them. It awakens only when the danger becomes deadly, imminent, evident. By then, either there is too little time to save itself, or the price of survival has become crushingly high."

Just so. ■

Barbara Kay is a columnist for The National Post.



ISRAEL SUN PHOTO

The year in pictures | IDF in the Philippines

Israeli doctors rushed to the Philippines last November shortly after the devastating Typhoon Haiyan, hit the Pacific archipelago. The doctors treated wounded in field hospitals set up by the IDF. The 125-member team who had been seeing about 300 patients daily, also delivered at least 12 babies.



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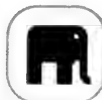
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Unity of the Jewish People felt during a crisis

MICHAEL TWEYMAN

I have always been intrigued by the concept of "oneness." Everything that exists today is made up of the same "stuff" that was present at the time of the Big Bang. In other words, matter in the universe has the same building blocks, it is just formed in different ways.

Oneness is, of course, a theme in Judaism as well. In the *Shema*, the cornerstone prayer of Judaism, we affirm God's oneness and indivisibility. It should come as no surprise, then, that the Jewish people are built on the same idea of a fundamental oneness, where there is constant connection between Jews the world over.

Because of that oneness, we should avoid using categories to group Jews based on religious belief or geography. A Chabad rabbi said it best when he told me there are no Reform or Conservative Jews, only Jews. Like religious labels, geo-

graphic labels like Diaspora only highlight differences. To foster that oneness, we should build bridges to overcome differences, not label them so they stand out.

The oneness, or unity, of the Jewish people seems to be felt most strongly in times of crisis. At those times, previously hidden emotions like love, pride, and even sadness touch the Jewish people in ways we don't expect.

Such sentiments struck me frequently throughout the Gaza War – but most poignantly upon hearing of the death of Hadar Goldin, one of the last fatalities in Gaza before soldiers were ordered withdrawn. Although I did not know Hadar in his life, I felt in some ways like I lost a brother. He looked like he could have been a classmate of mine in high school. Many of us felt intense pain when we heard about his purported abduction, highlighting the magnitude of unity and connection the Jewish people have. Our hearts ache for someone oceans away,

and whom we never met, because we know in our hearts they are our family.

The Gaza War, through both the deaths and bravery of people like Hadar, had the effect of creating a unity among the Jewish people that had not been seen for some time. It is an unfortunate harbinger of what is to come in the future – Jews around the world increasingly united by the fear of a common enemy and the sorrow of a common war.

These developments ought to lead to different ways of approaching certain issues by Jews across the world. Of all the pages and pages of commentary written on the Gaza War – its causes, consequences, and lessons – one plain and obvious conclusion has been conspicuously absent from the vast majority of commentary: that the settlement movement, and particularly its positive effect on security, has been vindicated (again) by this war. Many now understand that it isn't the settlements that cause war, since, in Gaza, war was brought upon us

“

The settlement movement, and particularly its positive effect on security, has been vindicated (again) by this war

before the settlements existed, and continues after the settlements have been removed.

CONTINUED ON PAGE B59



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MORDECHAI BEN-DAT

A few steps south of Nassau Street on the east side of Spadina Avenue is a small store with an even smaller entrance, above which, in plain painted red numbers, is the establishment's municipal address: 365. The number and the place are easy to miss. The script is small. Moreover, there is almost always a knot of individuals entwined in conversation in front of the store, or a bustle of shoppers, tourists, students or downtown strollers obstructing the view of the narrow entrance from any street-side vantage, apart from right up close.

Some metres north, on the southeast corner of the street's intersection with College Street, is 455 Spadina Ave., part of an architecturally unremarkable, four-storey brown-brick building. A computer store, a restaurant and 7-Eleven are the street-level establishments; the second, third and fourth floor suites are used by the University of Toronto. On most days, bicycles are indecorously chained to the adjacent sidewalk bicycle rack in a typically hodgepodge array of chain, steel and aluminum.

It is not very likely that any of the countless people who walk, pedal, skateboard, rollerblade or drive by 365 and 455 Spadina Avenue are even slightly aware that some 70 years ago and more, these two unspectacular locations were the very epicentre of the Toronto Jewish community's well organized, systematic, desperate efforts to save – any way they could – the mercilessly hunted Jews of Europe.

The two locations were the offices of the Jewish Immigrant Aid Society.

For the first 20 years of its existence, until 1942, JIAS Central Region (Toronto and the rest of Ontario)

operated from 365 Spadina Ave. But the snug, tiny premises could no longer accommodate the people, desks, chairs, filing cabinets and related office paraphernalia needed to respond to the sheer volume of pleas for help and rescue from anxious or imperiled Jews. And so, JIAS moved to a larger space on the second floor of the premises just up the street, still within the storied Kensington Market area of downtown Toronto where Yiddish, along with English, were the languages most heard on the street. In either language those days, the subject that dominated every conversation or underscored every knowing glance between friends and even strangers was the situation in Europe, specifically: how was the war going and what was happening to the Jews?

Seventy years ago in June 1944, after D-Day, the Jews of Toronto – like Jews everywhere else in the world – may have allowed themselves the first hopeful sigh that the end of the Thousand Year Reich was closer at hand. Perhaps.

Seventy years ago, in June 1944, there were no illusions about the Nazis' ongoing plans for the Jews. The world knew about Auschwitz and about the many other "smaller" Auschwitzes that dotted the map of Europe.

Seventy years ago, however, in June 1944, the men and women of JIAS had already been trying to rescue Jews from Europe for nearly a decade. To be sure, other organizations such as the Canadian Jewish Congress and the Toronto Jewish Welfare Fund were also doing their utmost to bring European Jewry to safety. But JIAS people were the experts – and acknowledged as such within the organized Jewish community – regarding the one manner of rescue that was effective, immediate and permanent: immigration.

Immigration, however, from the charnel house of Europe to Canada, or indeed anywhere in the Western world, was more nightmare than dream, as quotas were small and quickly filled.

By 1938, Toronto's JIAS office was receiving more than 10 calls each day from anxious individuals. Some 4,618 people called the office that year requesting information or assistance of some sort. Every call, every contact, whether from far or near was a cry for intervention: frantic correspond-

ence from a Jew in Europe seeking haven or equally frantic calls from a Jew locally seeking even a sliver of information about how to bring a loved one to safety. That year, JIAS staff sent 254 parcels of clothing or other goods to Jews in Russia, and 465 such parcels to Jews in Poland. The following year, however, parcels from Jews in Toronto to their family in Poland or Russia could no longer be sent.

According to the minutes of the board meeting on Jan. 26, 1939, "the JIAS office [in 1938] was actually flooded with hundreds of heart-breaking letters from fellow Jews in practically every European country." JIAS staff left no correspondence unanswered. They responded to each inquiry, though most of the time they could offer nothing more substantive than hope and even that, they knew in the sad space in their heart, was mostly chimera.

And as for granting refugee haven to anguished Jews not yet caught up in the Nazi net, we now know that apparently even "none" was "too many" for the Canadian government to allow into the country. We know today what the JIAS staff and members did not know then: the federal government had no intention of establishing, let alone raising, a refugee quota for the "unfortunates" of Europe. But, buoyed by even a slight possibility that some Jews might be granted entry into Canada as refugees, the men and women of JIAS worked without relent on behalf of anyone seeking an escape from Europe. Canada was essentially closed to European Jews; only a handful of Jews were granted permission to come into the country as immigrants.

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Jewish Immigrant Aid Services

powerless and destitute, and so we organized agencies to look after them...

"One of the agencies which we Jews have organized to assume responsibility for and look after the Jewish wanderer, is the Jewish Immigrant Aid Society... There is not a single Jew in the world who does not know the importance and the need of Jewish emigration and immigration agencies. Even those Jews who were away from Jewish life entirely know today that a net of IIAS organizations covers all countries where Jews are to be found and no words can fully describe or appraise their importance."

Relatively early in 1945, lists of Jews "liberated" in Europe were distributed to the IIAS offices in North America to start the urgent process of trying to find contacts and relations to help survivors rebuild their lives, and where possible, to re-unite separated families. This was the foremost task for the IIAS staff, volunteers and numerous affiliated supporters after World War II.

It remains the foremost task today, although in a modern context. IIAS advises, receives and helps settle into our community new immigrants leaving, and in some cases escaping, their respective troubled situations. Over the years IIAS representatives have been the first to greet individuals and their families from, for example, Hungary, Morocco, the former Soviet Union, Argentina, and most recently, Turkey.

IIAS reaches out to fellow Jews, extending a hand of welcome and support. These new arrivals are indeed "strangers in a strange land." Usually, they must learn a new language, new national customs and a new governmental system as well. But because of IIAS, they do not have to do this alone.

The IIAS archives, housed at the Ontario Jewish Archives, tell the stories of these "strangers" who built new lives in our community and of the men and women who helped provide them with a hopeful start.

There are no plaques on 365 or 455 Spadina Avenue in Toronto advising passersby that in those premises during the dark days of World War II, the men and women of IIAS and countless determined volunteers tried with all human strength to bring the doomed Jews of Europe to safe shores.

There should be ■

Mordechai Ben-Dat is the former editor of The Canadian Jewish News.

IIAS Canada opened its first office in Montreal in 1920. It was part of a worldwide chain of Jewish communal organizations that sprang up to assist Jewish (or Hebrew) immigrants arriving in their midst (IIAS or HIAS.) The Toronto office was opened in 1922.

The work of IIAS was considered so vital that organizations and individuals from across the community spectrum actively supported IIAS professionals and volunteers. Thus, in 1944, some 88 local organizations were affiliated with the Toronto office of IIAS, including 10 synagogue congregations, 23 sick benefit societies, 14 unions, 16 ladies auxiliaries, 14 fraternal organizations, seven lodges and four national organizations from Toronto and elsewhere in Ontario. With terrible events unfolding in Europe, a connection to IIAS provided a meaningful involvement in communal rescue efforts.

Ben Forer, a longtime IIAS member and honorary president of the Toronto office in 1942, eloquently explained the organization's people-affirming and quintessentially Jewish role in terms of the poignant, centuries' old, wandering experiences of Diaspora Jewry. He spoke these words when Europe was in its deepest turmoil and the Jewish people were being killed in a gruesome, systematic plan of genocide.

"For hundreds of years, due to political and economic conditions, we Jews have been compelled to wander from country to country. But in none of these countries have we found peace... and we thus find ourselves scattered throughout the world...."

"This path through which we Jews have been wandering stretches like a blood-drenched chain throughout our history, be it the 4th, 5th, or 15th century in Spain, up to the present time...."

"We have no regiments to protect us. We have no governments of our own to assume responsibility for our lot and we are, therefore, responsible for ourselves. We ourselves must worry about the unfortunates,

To provide some context, 70 years ago, in May 1944, the Nazis began the mass deportation of the Jews of Hungary. By July 9, 454,551 had been deported, most of them to be murdered in Auschwitz. In August, the ghetto in Lodz was destroyed and some 74,000 Jews were sent to Auschwitz.

At a meeting in Toronto that same year, in 1944, the IIAS board members were told that "the records of the immigration department show that in the past three years Canada admitted 426 immigrants: 284 in 1940-41, 111 in 1941-42 and only 31 in 1942-43." In the first 10 months of 1944, for example, some 64 (Jewish) families totalling 129 adults and 29 children from Spain, Portugal and Tangier arrived into Canada.

Reflecting back on this fact, the executive secretary of IIAS Central Region, Mannie Kraicer, told the board of directors on April 8, 1945: "It may sound ridiculous, but the fact remains that the whole Western Hemisphere, which includes the United States, South and Central American and our own Canada, absorbed during the period of 10 years from 1933 to 1943, not more than 315,000 out of a total of 6,800,000 Jews who could have been saved. Our own Dominion only admitted 4,665 Jews from the European continent in this period of time."

Undaunted by the near hermetic seal of Canada's borders, IIAS staff helped anyone from Europe trying to reach free shores. In those days, that usually meant aiding individuals who were merely stepping foot into Canada on the way to the United States or destinations in Latin America, such as Cuba, Panama or Trinidad.

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Exodus to Egypt: 100 years since the expulsion of the Jews from Turkey

RAFAEL MEDOFF
JNS ORG

This year marks the 100th anniversary of the expulsion of thousands of Jews from Turkish-ruled Palestine to Egypt, in a dramatic reversal of the historic exodus from the Land of the Pharaohs to the Land of Israel. But from that tragic episode in 1914 would emerge a Jewish fighting force that would help liberate the Holy Land from the Turks.

Turkey entered World War I in October 1914, joining Germany in its fight against Russia, England, and France. In Turkey's eyes, all Russian citizens, including the many Russian-born Jews living in Palestine, were now enemy nationals. Fuelled by wartime hysteria and Muslim religious sentiment, the Turkish authorities in the Holy Land turned against the country's foreign-born Jews. On Dec. 17, the Turkish governor of Jaffa, Beha A-Din, ordered the mass expulsion of the 6,000 Russian-born Jewish residents of that city.

Over the course of the next three months, thousands more Russian-born Jews were expelled from Palestine or fled just ahead of the deportations. By the spring of 1915, more than 11,000 Russian Jewish exiles were living in British-occupied Egypt.

Yaakov and Frieda Brodetsky were

among the deportees. "My parents were newlyweds when the expulsion was ordered," Moshe Brodetsky, 88, of Los Angeles, Calif., said. "They spent their 'honeymoon' – and the next three years – in exile in Egypt."

With generous support from the Egyptian Jewish community, the exiled family built a new life for itself in the Mafruz and Gabbari refugee camps near Alexandria. "My father earned a living by becoming a teacher in a Talmud Torah that the refugees established for their children," Brodetsky noted.

Meanwhile, back in Turkish Palestine, the rest of the local Jewish community struggled to survive. Some, including two of Frieda's brothers went into hiding to avoid being inducted into the Turkish army, where anti-Jewish discrimination was rife. Others, such as future Israel prime minister Moshe Shertok (Sharett), sought to ingratiate themselves with the authorities by volunteering to serve in the armed forces.

Frieda's father devised a unique way to elude the Turkish censors and communicate with his exiled daughter. "He would write a message on the inside of a bandage, which would be wrapped around the arm of someone who was travelling from Jerusalem to Egypt," Moshe Brodetsky explained. "My mother saved those band-

ages for the rest of her life. When she passed away more than a half-century later, we found some of them among her treasured possessions."

A number of Palestine's Jews were forced into Turkish labour brigades, where they paved roads and worked in stone quarries without pay, barely subsisting on meager food rations. Zionist political parties were outlawed and newspapers were shut down. When David Ben-Gurion – who would later become Israel's first prime minister – protested these measures, he too was deported to Egypt.

With thousands of Palestine's Jewish farmers trapped in Egypt, their crops back home withered on the vine. To make matters worse, wartime naval blockades prevented the importation of many foods. As a result, from 1915-1916, thousands of Jews in Palestine died of starvation or diseases aggravated by the lack of food.

Henry Morgenthau, Sr., America's ambassador to Turkey, played a critical role in rescuing Palestine Jewry from utter devastation. He persuaded president Woodrow Wilson to let U.S. ships bring food and medicine to the Palestine Jewish community, even though that technically meant providing supplies to a country with which the United States was at war.

By contrast, his son, Treasury Secretary Henry Morgenthau, Jr., was unsuccessful



THE WORLD'S WORK VIEW HIMES A COMMON PHOTO
U.S. Ambassador to Turkey Henry Morgenthau, Sr. pictured in Turkish-ruled Palestine.

in his attempt, 25 years later, to convince president Franklin D. Roosevelt to permit food shipments to Jews who were starving in the Warsaw Ghetto and elsewhere in Nazi-occupied Europe. The Roosevelt administration said it could not permit shipping supplies to a country with which the United States was at war.

In a remarkable historical twist, the Jewish refugee camps in Egypt became the birthplace of a Jewish armed force that would help take back the Land of Israel

CONTINUED ON PAGE B57

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Historical irony

CONTINUED FROM PAGE B56

from the Turks. Advocates of the creation of a modern-day Jewish army found large numbers of eager volunteers among those exiled.

These recruiting efforts were spearheaded by Russian Zionist leader Vladimir Ze'ev Jabotinsky, war hero and Zionist pioneer Yosef Trumpeldor, and a fervent Christian Zionist, the famous British lion-hunter Col. John Henry Patterson. The latter personally signed up the first 500 volunteers in the Gabbari camp. "Even many years later, my father still vividly recalled, and told me about, the stirring speeches that Jabotinsky gave, to inspire the refugees to sign up," Brodetzky recalled.

The British agreed to create a relatively small unit known as the Zion Mule Corps, then expanded it into the Jewish Legion, consisting of five full battalions. It was the first Jewish army in nearly 2,000 years. The legion played an important role in the battles that brought about the liberation of Palestine from the Turks in 1918.

Jabotinsky served as a lieutenant in the Jewish Legion. Other legionnaires included David Ben-Gurion; future prime minister Levi Eshkol; Zionist leader Berl

Katznelson; and future Jerusalem mayor Gershon Agron.

Jewish Legion members took part in the defence of Jerusalem against Arab rioters in 1920. After the British disbanded the legion, some of its veterans joined up with the Jewish underground militias that ultimately fought for the creation of Israel.

The Brodetzky family, for its part, in the 1920s lived in Michigan City (Indiana), Chicago, and Brooklyn, where young Moshe became active in Hashomer Hada-ti, the youth wing of the Mizrachi movement (today known as the Religious Zionists of America). The family returned to British Palestine in 1934, and Moshe later served with the Irgun Zvai Leumi, headed by Menachem Begin, in Israel's 1948 War of Independence.

It was historical irony, twice over: the first generation of Jews exiled to Egypt had helped bring about the liberation of Palestine from the Turks, and the second generation played its own part in freeing the Land of Israel from the British three decades later. ■

Dr. Rafael Medoff is director of The David S. Wyman Institute for Holocaust Studies (www.WymanInstitute.org).



The year in pictures | Dylan Moscovitch

Skaters Dylan Moscovitch and Kirsten Moore-Towers took home a silver in the team competition at the Winter Games in Sochi, Russia. The Waterloo, Ont.-based Moscovitch, believed to be the only Jewish athlete on Team Canada, said his first Olympic experience was everything he dreamed it would be. The pairs team said they hope to compete in the 2018 Winter Olympics in Pyeongchang, South Korea.

Shana Tova

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Are we afraid of peace?



ARIE RAIF

It is time for Israel to look in the mirror and ask the unavoidable question: Why have we not achieved peace with the Palestinians based on a two-state solution?

In order to seek an answer, I would argue we first need to ask three more questions.

1. Are the settlements preventing peace?

The Israeli government spends more money on building settlements in the occupied territories than it does on housing, education and health combined. Meanwhile, among the Israeli public, there is overwhelming support for a two-state solution. Many Israelis understand that a Palestinian state in the West Bank would free Israel from the yoke of occupation and help to save traditional Zionism.

Occupation is bad for the Israeli economy, bad for the security of Israel, and triggers BDS (boycotts, divestment and sanctions) and the growth of anti-Semitism around the world. Yes, there will be civil unrest and disobedience should Israel finally decide to leave the West Bank, and yet doing so is in the interest of Israel's national security.

The settlers, too, pose an impediment to peace, as they increasingly clash with and attempt to sabotage the Israel Defence Forces and the Palestinians with their so-called "price tag" attacks. At this point, the Shin Bet is of the opinion that extreme right-wing Jewish activists in the West Bank have graduated from committing spontaneous acts against Arabs to organized planning in the form of terror cells.

2. Is Israel's proportional electoral system preventing peace?

Since 1948, Israel has had 33 governments. Only three of them have completed the full four-year term in office, and Israel's proportional electoral system is the reason for that troubling record. The Israeli system of government requires the formation of wide-ranging coalitions, often creating divisions and inhibiting progress. Israeli politicians must constantly monitor the status of coalitions cobbled together in the aftermath of each election. Sometimes, the price paid to keep these improbable arrangements intact is billions of shekels, used to buy the co-operation of coalition members.

Israel's unresponsive electoral system holds crucial implications for the peace process and regional stability.

Case in point: In 1987, Israel was led by a coalition government formed in the wake of the election of 1984. Under the terms of the coalition deal, Shimon Peres would become prime minister and Yitzhak Shamir would assume the roles of deputy prime minister and foreign minister. After 25 months in office, Peres and Shamir would switch roles.

In April 1987, Peres, who by now was foreign minister, and Jordan's King Hussein reached several agreements, which later became known as the "London Accord." The deal recognized three entities:

the State of Israel and Jordan, which were to remain as they are, and a new entity that was to include the West Bank and Gaza Strip in the context of a Jordanian-Palestinian federation. Under the terms of this agreement, Israelis living in the territories could have held onto their Israeli passports and Jerusalem would have remained united, with each religion taking responsibility for its own holy sites.

It was the best peace deal Israel could have ever achieved. Had it been implemented, the London Accord would have changed the face of the Middle East forever. But prime minister Shamir torpedoed the plan, arguing that the London Accord would not stand up to the test of time. Some have called this decision the biggest political mistake since the establishment of the State of Israel. If that is true, then the rotating arrangement between Peres and Shamir, and the proportional electoral system in general, are to blame.

The current electoral system may very well impede high-quality Israelis from venturing into politics. Some of them may conclude it's simply best to avoid the charade of wheeling and dealing. Meanwhile, voices for reform suggest that Israelis adopt a passive approach to change, voicing their opposition to the current system by not voting.

3. Does the "Law of Catastrophe" prevent peace?

Israeli governments always act when crisis necessitates doing so. The peace agreement with Egypt was signed only after the blood-drenched Yom Kippur War, even though Anwar Sadat had offered Golda Meir a similar deal eight months before the war. Prime minister Yitzhak Rabin shook Yasser Arafat's hand and signed the Oslo Accords only after the first intifadah. Ariel Sharon withdrew from Gaza following the second intifadah. Why must we wait until moments of crisis to get serious about peace?

Make no mistake: I care deeply for the State of Israel and its future. That is why I say there is no choice other than reaching peace with the Palestinians. Having experienced first-hand the devastation of three wars, during which I lost relatives and friends, I am optimistic that peace with the Palestinians is attainable, and that any other manoeuvre to "manage the conflict" is an illusion.

Moshe Dayan once said, "If you want to make peace, you don't talk to your friends, you talk to your enemies." True enough, but before Israel can talk to anyone about peace, it must first find solutions to deep-seated issues that prevent it from pursuing peace. ■

Arie Raif is vice-chairman and CEO of the Canadian Peres Center For Peace.

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Unity must be fostered

CONTINUED FROM PAGE B53

Across the Middle East, it is becoming abundantly clear that where the forces of good retreat, the forces of evil fill the void. This is no less true in Iraq than it is in Gaza. To avoid a repeat of this Judea and Samaria (the West Bank), organizations like Jewish National Fund, United Jewish Appeal and others should make funding for social projects in Judea and Samaria as much of a priority as they would anywhere in Israel. Birthright needs to start taking trips to parts of Judea and Samaria. The marginalization of the settlements must end. Through the strengthening of the Jewish heartland, we send a clear message of unity against those that want us displaced from every place in Israel.

We hope that unity is maintained in good times as well as bad. But to get the benefit of unity's flowering, the seeds of unity have to be actively planted and sowed. My Rosh Hashanah l'chaim wish is that the

Jewish people bond together in a continued show of unity. Unity, to me, does not mean complete uniformity of opinion, but it does mean agreement on certain fundamental principles.

How does unity grow? First, through Jewish education. To ensure continued Jewish education, we as a community must find creative solutions to its prohibitive cost. Jewish education teaches children about Judaism, including the importance of Israel, which fundamentally is the glue that binds Jews around the world. A massive effort must be made to solicit ideas for solutions to Jewish funding problems from anyone who cares about the issue, and all proposals must be considered. As a starting point, there must be outreach to the Israeli government regarding possible solutions that are mutually beneficial to both Toronto Jewry and Israel in an attempt to tackle the problem. Making Jewish edu-

cation affordable in Toronto is not optional – it is mandatory. A solution must be found soon.

Second, we must continually find ways to make strong connections between young Jews in Israel and outside Israel. This will break down the Diaspora/Israel walls that have been created. Birthright is a good starting point for these types of connections, but more must be done. With the ease of communication and travel in 2014, more programs between children in Israel and Toronto must be developed so that deep bonds are created from a young age.

These are only two of many possible ideas to continue to nurture Jewish unity. May all the Jews around the world have a sweet and meaningful Rosh Hashanah. May the unity we experienced during the Gaza War continue to flourish. ■

Michael Tueyman is a Toronto lawyer.

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Rosh Hashanah synagogue services: meaningful or just a marathon?

MAAYAN JAFFE
JNS.ORG

There are four sounds that the shofar makes on Rosh Hashanah. The tekiah is a basic note of moderate length. Shevarim breaks the tekiah into three short notes. Truah breaks the tekiah into nine smaller notes. Tekiah gedola takes the standard tekiah and makes it three times as long.

Synagogue services, too, have varying lengths. There are short services, such as the evening service on Rosh Hashanah, and even shorter ones like the weekday afternoon service (Minchah). In fact, Minchah can be so short that Rabbi Randall J. Konigsburg of Temple Beth El in Birmingham, Ala., has seen Israeli bus drivers "jump off the bus, daven (pray), and jump back on the bus without losing much time on their route."

The same can't be said for Shacharit (morning service) and Musaf (additional service) on Rosh Hashanah – far from it.

"The Rosh Hashanah morning service is designed like the tekiah gedola," Rabbi Konigsburg says. "The theme of the day is the coronation of God as ruler of the universe. A coronation is filled with pomp and ceremony, and that is what the Rosh Hashanah service is all about."

It sounds nice in theory, but realistically, how many Rosh Hashanah services have you spent in the hallway chatting with your friends? Or maybe you've even done it quietly in the back of the sanctuary, bemoaning the length of the rabbi's speech or the operatic performance of the cantor, which to you has little meaning or attraction.

"I understand having kavanah (proper intention) on Rosh Hashanah, but to elongate something that normally goes 25 to 30 minutes to an hour seems pointless," laments Gabriel Lewin of Pikesville, Md. "And while I appreciate the need for shuls to raise money and to sell off honours, like getting an aliyah [to the Torah], the problem is it turns into 35 minutes of grandstanding... and it also wastes a lot of time that could have been spent doing

something more kadosh (holy)."

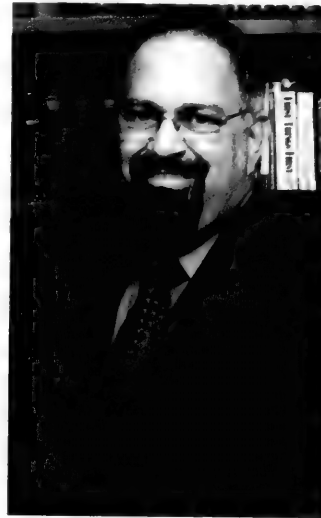
Lewin said he doesn't like the lengthy blessings that are added during the Torah reading. Though he's a chazzan himself, Lewin said he finds fault in cantors who "like to hear themselves sing" and turn the prayers into a performance.

Hannah Heller, also of Pikesville, says she remembers being "frustrated as a child in shul when davening seemed endless and the people talking was such a distraction that I wondered why I had to be there all those hours."

Today, Heller said she still finds Rosh Hashanah services to be long, but they are also very meaningful for her. It was a matter of finding the right synagogue in Netivot Shalom, a modern Orthodox establishment where, according to its website, "everyone has a voice."

"Those who lead the davening do a lot of catchy, popular tunes and people are encouraged to sing along," says Heller, noting that the tunes make her a part of the service.

CONTINUED ON PAGE B61



Rabbi Randall J. Konigsburg

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Preparation key to finding services meaningful

CONTINUED FROM PAGE B60

Heller says the speeches at Netivot Shalom are kept to a minimum and given not only by the rabbi, but also by members of the congregation. And while a lot of traditional singing takes place, "the person who leads davening avoids making it a cantorial performance and, instead, makes more of an effort to include everyone and help them feel that the prayers are relevant to each of us. ... If congregants feel involved, they will be far more interested in davening and less concerned with watching the clock."

Heller also finds that being prepared can make a difference. She brings – and the synagogue provides – Jewish books in English for moments when the liturgy is too heavy or she is struggling to stay focused. One book she recommends is *Rosh Hashanah Yom Kippur Survival Kit*, by Rabbi Shimon Apisdorf, but she notes that there are many others for that situation.

In addition, Heller recommends that synagogues offer pre-holiday primers to assist congregants in understanding the prayers. She says recording tunes for participants to learn in advance can be helpful, too.

"The real problem with all services is not that they are too long, it is that people are not engaged by the service," says Konigsburg. "An opera is very long with lots of singing, unless you have read in advance the story and know what musical highlights to pay attention to. When we understand the service and are engaged by it, we

don't really consider the passage of time. When we don't understand the music or the words, then yes, it seems to drag on and on."

Konigsburg says that rabbis and cantors can work hard to engage their members, but ultimately, "each of us is responsible for our own spirituality."

Lewin realized that lesson not too long ago and decided to find a synagogue that was a better fit. Now, he prays in a service at a private home with 40 or 50 like-minded individuals instead of a larger Baltimore shul.

"You have to know yourself," says Lewin, noting that one should not reflexively attend the synagogue his family went to and assume it will somehow meet his needs. "Don't be afraid to go somewhere else. Be honest about what you want and find it. In big cities, it all exists."

Andrew Lavin attends Temple Beth Israel in Port Washington, N.Y. He says he also used to find the length of the High Holiday prayer experience challenging, but as he has gotten older, he finds synagogue to be "one of the few places in the world where I can get peace and quiet and solitude and get into my own thoughts."

Lavin, however, says he does not judge others who feel differently.

"No one says you have to get there at the beginning of the service," he says. "I think you should go the length you want and feel comfortable with that. If you can be spiritually fulfilled in just a few hours, then that's good. ... It's a new year, so let

go of the craziness and be hopeful for the future."

Konigsburg says, "The Rosh Hashanah service is not a marathon, but an appropriate entrance to a Jewish New Year." ■

Maayan Jaffe is a freelance writer in Overland Park, Kan. Reach her at maayan-jaffe@icloud.com or follow her on Twitter, @MaayanJaffe.



The year in pictures | Community rallies

Jewish communities across the country held rallies and prayer vigils in mid-June for the three Israeli teens kidnapped earlier that month in the West Bank. Among the cities that held gatherings were Toronto, Ottawa, Winnipeg, Halifax and Vancouver. The teens were later found dead.



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Off and on the Orthodox path

MAAYAN JAFFE
JNS.ORG

Rosh Hashanah, Yom Kippur, and the days in between them mark the season of "tshuvah" – which in Hebrew literally means "to return," but in the context of the High Holidays refers to repentance. A unique case of those seeking to return and repent, or "do teshuvah," are Jews who become less observant but later decide to return to their roots.

Last year's much-debated Pew Research Center survey of U.S. Jews found that 52 per cent of Jews raised Orthodox no longer consider themselves to be so. That figure stands at 64 and 45 per cent in the Conservative and Reform movements, respectively.

While a gloom-and-doom picture of rising assimilation seemed to be most observers' takeaway from the Pew study, the journey of Jews who actually return to an observant lifestyle after initially leaving it behind is a more common storyline than one might think.

Rabbi Yaakov Menken, an early pioneer in the field of Internet-based Orthodox Jewish



Yissachar "Jason" Schneiderman (left) with his wife and family.

outreach and the founder of Project Genesis, said there is "usually some cause" for someone Orthodox to choose a different lifestyle, but that "usually it has little to do with religion and a lot to do with religious people – or should I say, people who identify as religious."

Josh, who asked that his full name not be used because it might embarrass his parents, was raised in a haredi home. He said he found his Atlanta Jewish community "stifling." Although his parents and rabbis

went to great lengths to keep Josh away from outside influences, by 13 he already started "checking out" and by 18 he was "off the derech (path)," or no longer Orthodox.

"Judaism then was all this external stuff that didn't speak to me, like the way people dress. ... There was a major focus on learning Torah, but without... spirituality," said Josh. "It was just routine, a very dull, dead-ended life."

Menken said cases like Josh's are not too uncommon in the 21st century. The causes for leaving observance can range from the most awful – abuse – to overly critical teachers or misguided community members/mentors who focus on a superficial Judaism, he said.

In particular, college is a trendy time for Orthodox Jews to test their boundaries, said Menken, explaining that "when a person is just over 18 and goes out on his own and has to make decisions surrounded by people who do things differently and with different values," he will likely be faced with peer pressure.

This was the case for Yaakov Cohen, who chose to leave his Orthodox upbringing during college.

"I was like, 'I want to experience the world,'" said Cohen, who described his childhood Judaism as "shoved down his throat," "following the motions," and "zombie-like."

Cohen said his decision to become less observant was not spontaneous, but gradual. He still remembers the first Torah commandment he broke: eating non-kosher food.

"It was Chester Cab pizza. I ordered a slice and just gulped it down. It was like a weird feeling overcame me, and I just ate that pizza in two seconds," Cohen said.

Yissachar "Jason" Schneiderman started his non-observant journey by eating a stick of non-kosher chewing gum.

"I was very frustrated at being frum (Orthodox)," Schneiderman said of his teenage years. "I was surrounded by negative frum people."

The fact that Schneiderman is the son of divorced parents who themselves were newly observant made it hard for him to have the support he needed at home. He said some of his friends' parents judged him because of his broken home and refused to let him play with their children.

CONTINUED ON PAGE B63

On behalf of the **Ontario Liberal Caucus**, best wishes to the readers of the Canadian Jewish News on the occasion of

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Returning to Orthodoxy a challenging journey

CONTINUED FROM PAGE B62

When he chewed his stick of gum, "the fact that a bolt of lightning didn't come out of the sky immediately made it easier," Schneiderman said.

"The fact that you don't immediately die from your sins made it easier to continue on the path of trying new things," he said.

Josh turned on the light switch on Shabbat, and then let go of most other commandments.

"Turning on that light switch was a turning point in my life," he said.

Today, however, Cohen, Schneiderman, and Josh are all Orthodox. They all found God again.

"It wasn't the religion I came back to," explained Cohen. "It was Jewish spirituality and a relationship with God."

Cohen said he always had "spiritual tendencies" as a child that he wasn't able to tap into. But once he experienced God himself, he felt compelled to return.

"It was going off for a run one day and seeing the sun set and saying [the verse], 'Ma rabu ma'asecha Hashem kulam be'chochma asisah (How many are your

works, they are all made with wisdom) That little spark started something in me," he said.

Cohen said he often thinks about the "what ifs": What if he had done something that tremendously impacted his relationship with his parents or community? What if he had fathered a child with a non-Jewish woman or gotten tattoos? Would returning have been harder?

Rabbi Avraham Arie Trugman, who runs the Ohr Chadash outreach organization in Israel, said becoming observant is much harder for someone who chose to leave than it is for someone discovering a religious connection for the first time.

"When [secular people] discover the beauty of Torah and Judaism and Shabbos and the holidays and mitzvot, they realize this is something they were missing," said Trugman. "If they had no idea how beautiful and rich Judaism is, there is a tremendous incentive to pursue that knowledge. For someone who was brought up religious, whatever made them walk away may still make a strong and emotional impression that is not easy to overcome."

But no matter how off the path a person goes, the Jewish spark in his or her soul never dies, according to Trugman.

"One can always get closer to Hashem. ... One can always do tshuvah," he said.

"There is a concept in Judaism that someone who commits a sin thinking he will just repent for it later cannot receive forgiveness. They don't allow him to tshuvah," said Josh, explaining that this idea weighed on him during his journey back to faith. But he said he learned that it is not that one cannot repent, but rather that repentance itself cannot come without effort.

Menken said the process of doing tshuvah, as described succinctly in an article he has read on the Aish HaTorah website, is as follows: stop, regret, verbalize, make a plan to never do the sin again.

Trugman defined tshuvah as "returning to the natural state of the Jewish soul." He said anyone can do tshuvah, not just those who have sinned, but those who want to get closer to God.

One should start each day saying, "Hashem, if I would have known yester-

day what I know about you today, I would have served you better," he said.

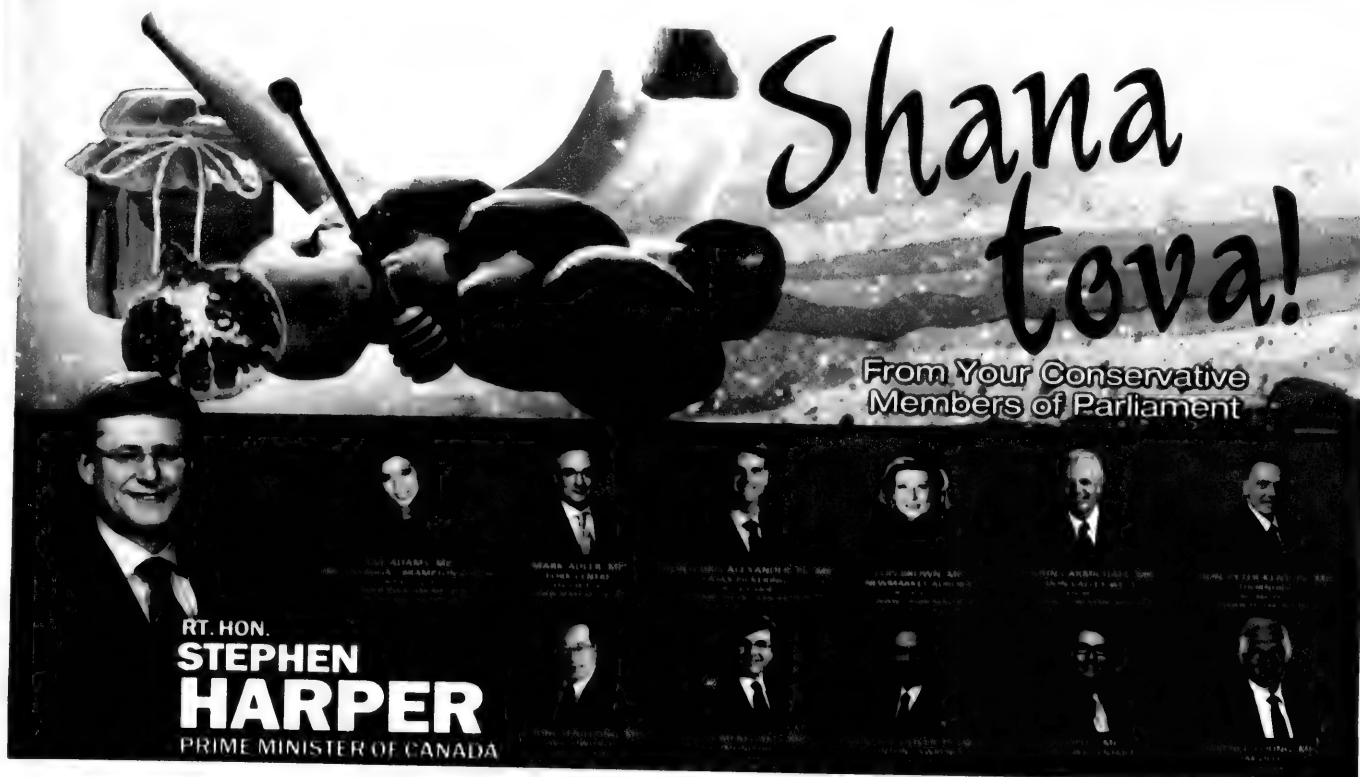
Trugman, through Ohr Chadash, has hosted more than 10,000 people for Shabbat. He said he always tells visitors to take tshuvah one day at a time.

"The secret of tshuvah is never to be satisfied in a spiritual sense with what we think we have accomplished," he said.

Schneiderman was diagnosed with cancer while he started his journey back to observance. He said reading the book *The Garden of Emunah* by Rabbi Shalom Arush helped him realize that God "is more patient than anyone," and that he had time to complete his journey back. Today Schneiderman is married with two children, and described himself as "a master returner."

"I have to constantly be recharging and renewing my relationship with God," he said.

"I have learned that God forgives," said Cohen, who today is married with children and living in Israel. "He gives us chance, after chance after chance. I think going off the derech has made me a stronger Jew." ■



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Twenty years on, the real and radical
legacy of Rabbi Shlomo Carlebach

MAAYAN JAFFE
JNS.ORG

“He was part hippie, part yippie, part beatnik, and part New Age,” wrote Elli Wohlgelegen in a *Jerusalem Post* eulogy in 1994, following the Oct. 20 passing of Rabbi Shlomo Carlebach.

Twenty years later, more robust accounts of Rabbi Carlebach's life have come to the surface. Earlier this year, Natan Ophir published the book *Rabbi Shlomo Carlebach: Life, Mission and Legacy*. This past summer, Rabbi Shlomo Katz's *The Soul of Jerusalem* hit the shelves.

But even the authors will admit that this larger-than-life, soul-hugging rabbi's legacy cannot be fully captured in black-and-white pages.

“Shlomo did not seem to fit any restrictive, defining label,” Ophir told JNS.org. “Reb Shlomo was... a charismatic teacher who combined storytelling, sermon exegesis, and inspirational insights into creating a new form of heartfelt, soulful Judaism filled with a love for all human beings.”

Rabbi Carlebach – born in Germany, from where his family fled following the Nazi invasion – in March 1939, immigrated to New York from Lithuania, just six months before the Nazis invaded that country. In 1945, the family moved to Manhattan so his father, Rabbi Naphtali Carlebach, could take over Congregation Kehilath Jacob on W. 79th Street. After his father's passing, Carlebach assumed leadership of the synagogue, today known as “The Carlebach Shul.”

It was from his home base at The Carlebach Shul that Rabbi Carlebach set up the first known Chassidic outreach program, Taste and See God is Good (T.S.G.G.). According to Ophir, the organization was based on the idea that, as Rabbi Carlebach said, “You cannot begin to talk to people about God unless you have first given them a taste of God is good.”

In 1968, Rabbi Carlebach established the House of Love and Prayer in San Francisco, Calif., the first Jewish commune.

“His empathetic approach toward



In the fall of 1984, Nechama Silver played her autoharp with Rabbi Shlomo Carlebach at a concert near Tel Aviv.

the spiritual imports from the Far East was radical for an Orthodox rabbi,” said Ophir.

Everything Carlebach did was radical. He travelled to Germany in the 1960s to teach people whose parents had murdered scores of Jewish people that the time for peace and forgiveness had come, recalled Ben-Zion Solomon, whose home is next door to the late Rabbi Carlebach's in the central Israeli community of Moshav Mevo Modi'in, also known as the “Carlebach moshav.”

Rabbi Carlebach was a scholar in his own right, studying at some of the most renowned American yeshivot. He later connected with the Lubavitch movement, whose leader at the time, Rabbi Yosef Yitzchak Schneersohn, encouraged him to go into outreach. This mandate was the start of what became his calling, serving as the rabbi of the hippie movement.

He had followers around the globe. Many young Jews returned to a Torah lifestyle as a result of their relationship with Rabbi Carlebach.

In 1963, philanthropist Michael Steinhardt, founder of Birthright Israel, set up a company called The

Shabbos Express to help Shlomo channel his talents in a business-like manner. Steinhardt told Ophir, “I knew Shlomo quite well and I was perfectly prepared to accept his eccentricities. ... Shlomo, however, continued to travel the globe in altruistic style in disregard of conventional time and business.”

Daughter Dari Carlebach said in a previous interview that her father was caught between two worlds – the religious/yeshiva world and the hippie world. She said her father had a huge desire “to love and heal the world,” and he did it with “such heart and grace and empathy.”

Rabbi Shlomo Carlebach's unbridled passion might account for why it has taken this long to begin to canonize his legacy. Solomon recounts the way that his rebbe could focus on whoever needed him at the time, that “whoever he was talking to, he became their best friend.”

Solomon and wife Dina met Rabbi Carlebach in California. Carlebach encouraged Solomon to learn in Israel and eventually to make aliyah, and then handpicked his family to live on the Carlebach moshav.

CONTINUED ON PAGE B65

Carlebach the 'father of Jewish music'

CONTINUED FROM PAGE B64

Solomon recalled that when he arrived in Israel he was told by the Orthodox-affiliated Diaspora Yeshiva that his wedding to Dina was not valid, as they did not have a ketubah. He called Rabbi Carlebach in a panic. The rabbi told him to get some wine and cake and meet him at the Shabbos House in Jerusalem at 1 a.m.

"We're waiting for Shlomo and then we see him coming down the block with 300 people. ... We were singing and dancing until daylight," Solomon told JNS.org.

Carlebach is best known for his Jewish music. "He's universally accepted as the father of Jewish music," said Rabbi Avraham Arieh Trugman of Mevo Modi'in.

Leslie Pomerantz and Michael Hoffman are both Jewish song leaders. Pomerantz told JNS.org that Carlebach made Jewish music "accessible" and taught song leaders the value of using music for engagement.

"For him, it was not a performance, but an inclusive process," Pomerantz said.

Hoffman said he was raised at Jewish summer camp, and when he became a song leader he envisioned Rabbi Carlebach to be another Debbie Friedman, whose music had a significant influence on the liturgies of Reform and Conservative Judaism. He recalled that when he saw a picture of the late rabbi, "I was like, 'wow!'"

Hoffman described Rabbi Carlebach's music as "timeless" and noted how people have forgotten that many immensely popular niggunim (tunes or melodies) were in fact composed by him. For example, it was Rabbi Carlebach who in 1965 invented "Am Yisrael Chai" for the Student Struggle for Soviet Jewry movement, which was later adopted for Jewish causes as a theme of resilience and perseverance. Other famed Rabbi Carlebach compositions include *David Melch Yisrael*, *Od Yeshoma*, and *Esa Einai*.

Recent books work to shed light on Rabbi Carlebach's Torah teachings, which followers say were the basis for his tunes.

"It wasn't music for music's sake. It was a part of a bigger Torah vision he wanted to share with the world," said Trugman.

Author Shlomo Katz told JNS.org he first connected with Rabbi Carlebach's teachings at the age of 14 when a classmate shared his headphones during recess.

"I put on the earphones and I was transported instantly," Katz recalled regarding the music and teaching he heard. "I knew my whole world was about to change because my *neshamah* was more alive than ever at that moment – and it never stopped."

Katz has devoted his professional life to collecting, transcribing, and teaching Rabbi Carlebach's Torah teachings, which can be found on tens of thousands of tapes and in hundreds of journals across the world.

Solomon said he used to learn Talmud with Rabbi Carlebach every morning at 5 a.m.

"He said things a *gaon* (genius) would say," said Solomon. "Those special mornings taught me a whole other aspect of learning Torah."

But Rabbi Carlebach's legacy is not without controversy. He faced allegations that became public in a 1998 *Lilith* magazine article, claiming he routinely made sexually suggestive late-night phone calls to female acquaintances and that he physically molested numerous women over the course of decades. Such accusations naturally provoked fierce controversy about how to remember a man many considered a saint.

"Can you imagine, in a period of a month, after one of his *yahrzeits*, getting 50 phone calls about the same person from all over the world? He has victims in Israel, the United States, Australia, South Africa – any place he went, he had victims," said Vicki Polin of the Awareness Center, a non-profit with the mission of ending sexual violence in the Jewish community.

"He did a lot of *kiruv* (outreach), but what about those who converted to other faiths – walked away completely – because of this assault?"

Rabbi Carlebach's followers have rejected those allegations. And this generation, said Katz, is hungrier than ever for his message.

"Today's youth won't compromise for anything less than something that touches the depths of their own souls, which is really what [Rabbi Carlebach] does through his teachings – so mind-blowing and deep, but in the same instance... he puts the sweet inside, so it goes down in a way that resonates," Katz said.

Nechama Silver recalled meeting Rabbi Carlebach in the 1970s at a coffee shop concert in Pennsylvania. She said he "turned me on to Yiddishkeit."

"I remember saying, 'Is this guy for real?'" she said. "He is the realest thing you will ever meet." ■

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Should young families have to pay to pray?

ADINA KAY-GROSS

JTA

Have you heard the one about the young Jewish couple who have a kid while living in a big city and find themselves searching for community around the High Holidays?

You know, the couple who decide to pay for synagogue membership at a large congregation in their city neighbourhood and then subsequently become involved through the synagogue preschool, the young sisterhood and various holiday events?

This couple basks in the warm glow of baking challah and attending Tot Shabbat services. They introduce their kids – first the one kid, then two – to more Judaism in five years than either of them had been exposed to in over 25. And they enjoy it. Never before had they yearned for Jewish connection and yet here they are, singing the prayers, making Jewish friends, teaching their kids Hebrew.

Then, as the creep of kindergarten approaches, the couple feels the need to

find a new home in the suburbs. As a consequence, they leave their big warm city shul and head east (or in this case, north).

Do you know what happens next in this all-too-familiar-tale?

The couple, with their two tots in tow, feels lonely around the Jewish holidays. So they call up their old friends at the big warm city synagogue and inquire about tickets for holiday services. But this young, participatory, involved family is told that because they are no longer dues-paying members, there are no seats for them this year. We have no room for you to join us for Rosh Hashanah services, they are told. Shanah Tovah.

And so, we are left to assume that this formerly engaged young family of four will spend Rosh Hashanah not at synagogue with their community but at home, alone.

If you haven't heard this story, you most likely know other stories similar. Stories where monetary, proprietary, issues got in the way of what Judaism and holiday worship is all about – community.

Sure, I'm being melodramatic. And yes, the family I mention above could easily seek out a congregation near where they

now live and go knocking on doors, and possibly pay a few hundred dollars to sit with a community they don't yet know. But chances are this family won't. Chances are very high that this experience will sour the family on synagogue worship for quite some time and truthfully, who could blame them?

The notion of paying for High Holidays tickets is an old practice and yes, in many ways, necessary for a synagogue to keep its lights on. In short, if you are not a member of a synagogue and you want to attend services, and there's a rabbi and cantor who need to be paid, and a building that needs to be heated and cooled, and booklets to print up and Kiddush wine to order and, you get the idea – then this sort of tithe, if you will, is necessary.

Yes, many synagogues have sliding scales for ticket prices or will offer special community services – held at off-hour times during the holidays – for those who don't want to pay but do want to pray.

And yet I'm here to argue that our community isn't doing enough to welcome in the young and exhausted, who are just trying to connect, without

strings attached. Turning a young family away, when they want to come to synagogue and worship with a community? Wrong. And at the risk of sounding his trionic, the stuff that total assimilation is made of.

There are five words that the Jewish establishment must remember when thinking about how to engage young people: Meet Them Where They Are.

To wit: I recently took my kids to a PJ Library event at a local synagogue in our new town. While a friend who happens to be closely connected to this particular congregation invited me, PJ Library events (Jewish-themed activities for young kids based around a PJ Library storybook) are open to the community. So off we went on a Friday afternoon, my twin toddlers and I, to read a story, do an art project, bake challah.

The girls had fun. The challah they "baked" actually tasted good. Everyone was incredibly friendly, hands were outstretched, introductions were made, the young rabbi of the congregation came to

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May 5775 be a year of peace, hope and renewal.

On behalf of the Liberal Party of Canada
and our Parliamentary Caucus,
I wish you and your family
a healthy and happy new year.

Au nom du Parti libéral du Canada
et de notre caucus parlementaire,
je souhaite à tous ceux et celles qui
célèbrent Roch Hachanah bonheur et santé
tout au long de la nouvelle année.

Shana Tova U'Metukah

שנה טובה ומתוקה

– Justin Trudeau

LEADER OF THE LIBERAL PARTY OF CANADA
CHEF DU PARTI LIBÉRAL DU CANADA



Make it easy and we will come

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visit, took photos, made introductions, helped his own kid colour on a challah cover. We enjoyed.

Fast forward not even a week. I'm at home. My kids are upstairs napping. The mail arrives. I run to catch the carrier before he slams our mailbox cover, setting off a domino effect of barking dog and kids awakened too soon. Top of the mail pile? Envelope addressed to my children. Not in the handwriting of their grandmothers. Who else sends them mail?

I check the return address: It was from the shul we had just visited for the challah-baking extravaganza.

I open the envelope. Inside is a letter to my kids thanking them for coming to the PJ Library event and two High Holidays tickets, one for me and one for my hus-

band, along with an invitation to join the congregation at Rosh Hashanah and Yom Kippur services as guests of the synagogue. No fee required, no RSVP necessary, no literature on synagogue membership. No "pay for pray." Just a warm and welcoming gesture from an established community to a new family in town. It was so simple, so menschy and so right.

I don't know about you, but I don't have a lot of time on my hands these days.

Raising my kids has sapped me and my husband of basically all the juice we might have otherwise put toward community building. We feel around in the dark for old friends, make tentative plans, frequent neighbourhood parks, try and catch a PJ Library event when we can. But honestly, we're mostly focused on keeping it together

"These are the lost years," a veteran parent told me not long ago, as she spied me chasing my girls down the hall of the local community centre.

I'd rather not think of them as lost, but yes, these are not easy years, though I know they are precious and will pass by too quickly. In my heart I want to be building a Jewish presence in my kids' lives. In my reality, I'm lucky if I can bathe them regularly without passing out from exhaustion.

The Talmud teaches *kol yisrael arevim zeh le zeh*, which basically translates as "all of Israel is responsible for one another." This synagogue took responsibility for my family. And it didn't take much. They sent a note in the mail. They made it easy for us. They let us know they wanted us around.

Temple trustees, board members, presidents and staff: During this High Holiday season, if you find yourself in a position to open your doors to the young and unmoored, do so. Worry not about hosting poker nights or golf club extravaganzas.

Don't send bulletin after bulletin to a ream of addresses that mean nothing but wasted paper. Identify a family; throw two tickets in the mail. Include a schedule of child-care hours at the temple. Make it easy. They will come. And it will be sweet. ■

Adina Kay-Gross, a contributing editor for *Kveller*, also works as a writing consultant at Hebrew Union College-Jewish Institute for Religion and teaches writing and literature at Yeshiva University's Stern College for Women.



A's . . .

Barry & Eleanor Appleby and Family

*Wish their relatives and friends
a peaceful, happy and healthy New Year.*

Larry & Helen Bossin and Family

*Wish all our relatives and friends
a peaceful, happy and healthy New Year*

Stephen and Karen Applebaum Jason & Madison

*Wish their relatives, friends & neighbours
a happy and healthy New Year.*

Tom & Sharon Adler

*wish our parents, children,
grandchildren, relatives and friends
a happy and healthy New Year*

Abe & Freda Blankenstein Harvey & Fay Blankenstein & Family Larry & Marla Blankenstein & Family Randy & Annette Goodman & Family Joel & Sharon Waisglass & Family

*Wish all their relatives and friends
a Happy and Healthy New Year*

David & Margaret Attis and Family

Grand Barchois, New Brunswick

*Wish their relatives & friends
a healthy and happy New Year*

Sam Brown and Family

*Best wishes for a year of peace and serenity,
health and happiness to our relatives and
friends and the people in Israel.*

B's . . .

Kalman & Cynthia Bielak

Yakov & Pamela, Daniel & Naomi

Simcha & Barbara, Brandon, Brooke & Breanne
Shneur & Tracy, Sophia, Gideon & Moran, Coby & Shannie

Shlomo & Tania, Gabriel & Aidan

*wish their relatives & friends a happy and healthy New Year***Bernice & Irving Buchbinder
& Family***Wish their relatives and friends
a peaceful, happy and healthy New Year.***Anne & Allan Bank***Best wishes to our children,
grandchildren, relatives and friends
for a happy, healthy & peaceful New Year.***Sharon, Syd & Michael Bojarski**

Michelle, Jordan, Emma & Carli Waldman

*wish their relatives and friends
a happy, and healthy New Year.***C's . . .****Wayne and Ann Caplan***wish our parents, children, grandchildren,
relatives and friends
a very happy and healthy New Year.***Joe & Sidia Cowen***Best wishes to our children,
grandchildren, relatives, friends and clients
for a happy, healthy & peaceful New Year.***Elsa & Howard Chandler
& Family***Wish their relatives, friends & neighbours
a happy and healthy New Year.***Dr. and Mrs. Gideon & Meghan Cohen**along with their children,
Addison, Jacob, Eden and Zev*Wish all of their family and friends a
very happy and healthy New Year***D's . . .****Gloria & Morris Dadoun***Best wishes for a year of
peace and serenity, health and happiness
to our family and friends
and the people of Israel***E's . . .****Lily Elsner & Bob Ritter**Michelle, Alan, Zachary & Taylor Drimer,
David Elsner, Shawna, Mike, Dylan & Max Zitney,
Brooke, Jordan, Jillian & Jenna Halpert, & Stacey Ritter
*Wish their relatives, friends & neighbours
a happy, healthy New Year.***F's . . .****Miriam & Ignatz Fulop
Children & Grandchildren***Wish their relatives and friends
a happy and healthy New Year***Allan and Caryn Friedman
Amanda and Cassie***Wish their relatives, friends & neighbours
a happy and healthy New Year***Sylvia & Edward Fisch
& Family***Wish their relatives, friends & neighbours
a happy and healthy New Year***Allan and Pat Friedland
Marla, Ilan,
Samuel, Elisha & Asher Saksznajder***Wish their relatives and friends
a happy and healthy New Year.***G's . . .****Gitta Ganz and Family***wish their relatives and friends
a happy and healthy New Year.***Al Gelfant & Family
Susan Gelfant & Children***wish their relatives and friends
a happy and healthy New Year.***Regina and Charles
Goldfinger
and Family***Best wishes to our children, grandchildren,
great-grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.***Michael & Francine Goldrich
Yaakov & Shimon
Lana, Yechiel, Naomi & Ari
Kayla & Josh***Best wishes to all our family and friends
for a joyous and happy New Year**Best wishes for a year of
peace and serenity, health and happiness
to our relatives and friends
and the people of Israel.***Moishe Gruda***Best wishes for a year of
peace and serenity, health and happiness
to our relatives and friends
and the people of Israel***IRWIN AND NETTA GREENBLATT
Andrea, Erin & Josh**

**Cathy, Frank,
Ashley and Jessica Gold**

*Wish their relatives and friends
a peaceful, happy and healthy New Year*

H's . . .

**Sylvia and Barry Hennick
Eleanor, Jeff, Ryan and Joshua Stainsby
Karen, Eric, Jackson and Veronica Machtinger**

*Wish their relatives and friends
a peaceful, happy and healthy New Year.*

**ADAM & ZELDA HARRIS
and Family**

*Wish their relatives and friends
a happy, healthy and peaceful New Year.*

*Wishing all our family and friends
a happy and healthy New Year*

Nina Henechowicz

J's . . .

**Lily Rosenberg, The Jacobs,
Elias and Krelstein Families**

*wish their relatives and friends
a peaceful, happy and healthy New Year.*

Miriam Justein

*Best wishes to my children,
grandchildren, relatives and friends
for a happy, healthy & peaceful New Year*

K's . . .

*Best wishes for a year of
peace and serenity, health and happiness
to our relatives and friends
and the people of Israel.*

**Dorri & Alex Korn
and Family**

Israel Koplowitz

*Best wishes to our children, grandchildren,
great grandchildren, relatives & friends for
a happy, healthy and peaceful New Year*

The Kalifer Family

*Bernyce & Marv, Ron & Nancy Kalifer,
Ellen & Gerry Fialkov, Debbie & Wayne
Steinberg and all their families would
like to send their best wishes for a
Happy & Healthy New Year*

*Wishing all our family and friends
a happy and healthy New Year*

**Murray & Susie Klein
David, Lisa, Abbi & Madyson
Robbie, Dana, Lev, Aliyah & Shia
and Jamie, Joelle, Mia, Harlie & Lexi**

**Howard & Nancy
Kleinberg**

*Wish their children, grandchildren,
great-grandchildren, relatives &
friends a happy and healthy New Year*

L's . . .

*Wishing all our family and friends
a happy and healthy New Year.*

**Marilyn and Bruce Lubelsky
Michael, Brian,
Erin & Jesse**

**Vicki & Syd Lanys
Michael & Zachary Lanys
Sheryl, Sheldon, Lindsay
and Sean Cheskes**

*wish their relatives and friends
a happy and healthy New Year.*

Natalie & Manny Langer

*Best wishes to our children,
grandchildren, relatives and friends
for a happy, healthy & peaceful New Year.*

**BARRY AND MINKY LIPSON
& Family**

*Wish their relatives, friends & neighbours
a happy and healthy New Year*

**Shelly & Marilyn Little
Adam & Amy, Jeremy & Amy,
Sari, Ilan and Jacob**

*Wish their relatives, friends & neighbours
a happy and healthy New Year*

**Yetta Lanys, Shayne & Patti & Family,
Marty & Sandy Lanys & Family**

*Wish their relatives and many friends
a happy and healthy New Year.*

M's . . .

*Wishing our relatives & friends
a happy, healthy and peaceful New Year.*

Sylvia (Cesia) and Mahler Family

**JOE & HELEN MORGAN
AND FAMILY**

*wish their relatives and friends
a happy and healthy New Year.*

*Best wishes for a year of
peace and serenity, health and happiness
to our relatives and friends
and the people of Israel*

**Honey & Milton Mandel
and Family**

**Seymour & Florene Moskovitz
and Family**

*wish their relatives and friends
a happy and healthy New Year*

N's . . .

Bernard & Edie Nayman

*Best wishes to our children,
grandchildren, relatives and friends
for a happy, healthy & peaceful New Year.*

Irving & Eva Nightingale & Family

*Best wishes to our children,
grandchildren, relatives and friends
for a happy, healthy & peaceful New Year
and to am Yisrael*

O's . . .

*Best wishes for a year of
peace and serenity, health and happiness
to my relatives and friends
and the people of Israel.*

Norma Orlan

P's . . .

**Rose & Sam Pacht
Children & Grandchildren**

*Wish all their relatives, friends
a peaceful, happy and healthy New Year.*

R's . . .

Adele & Jan Rolin

*Best wishes to our children,
grandchildren, great-grand children,
friends and relatives for a happy,
healthy and peaceful New Year.*

*Best wishes for a year of
peace and serenity, health and happiness
to our relatives and friends
and the people of Israel.*

**Rene Rechtsman
and Family**

**Mike & Sally Rosen
and Family**

31 Denmark Crescent

*Wish all their relatives, friends and clients
a peaceful, happy and healthy New Year.*

Pinchos & Luba Rywicz

*Best wishes to our children, grandchildren,
great granddaughter, friends and relatives
for a happy, healthy & peaceful New Year.*

**Willie Rosengarten
& Family**

*Wish all their relatives and friends
a peaceful, happy and healthy New Year.*

Paul & Phyllis Rosengarten

*Best wishes to our children, grandchildren,
great-grandchildren, relatives and friends for
a happy, healthy & peaceful New Year.*

**Ralph & Karen Rabinowicz
and Family**

*wish their relatives and friends
a happy and healthy New Year.*

S's . . .

**Shirley & Michael Smoskowitz
Dylan, Jackie and Amanda**

*Wish their relatives, friends & neighbours
a happy and healthy New Year*

Luba Smuschkowitz

*Wishes her family and friends
a happy and healthy New Year*

**Sam, Janice, Dale,
Jennifer, Jordan, Aliza
and Mason Stern**

*Wish their relatives and friends a year of
peace, good health and happiness.*

*Best wishes for a Happy & Healthy New Year
to all our relatives, clients & friends*

**Mr. & Mrs. Milton Snow
Mr. & Mrs. Stephen Snow & family
Karyn, Ashleigh, Carly
& Jason Schwartz
Dr. & Mrs. Stephen Cohen & family**

**Zanvel & Sylvia Stern
Derek & Jill Stern
Brett & Corinne Starkman
and Family**

*Wish their relatives, friends & neighbours
a Happy and Healthy New Year*

Laury & Evy Snow

*Best wishes to our children, grandchildren,
great grandchild, friends and relatives
for a happy, healthy & peaceful New Year.*

Sandy, Ida & Maury Shessel Elie, Lindsay, Maryam & Gavi Kochman

*Wish their relatives, friends & neighbours
a happy and healthy
New Year.*

Alice Schmid Monique Irwin

Amanda Irwin Ratner & family Jordana Irwin Joseph & family

*Wish their relatives and friends
Happy and Healthy New Year.*

Lola, Rose-Mary Sylman Sid, Evelyn, Madison & Tyler Rochwerg

*Best wishes to our children,
grandchildren, friends and relatives for a
happy, healthy & peaceful New Year*

T's . . .

Ruth Trachter

*Wishes her children, grandchildren,
relatives and friends
a happy, healthy and prosperous New Year.*

Mrs. Rose Tenenbaum

*Best wishes to my children, grandchildren,
great grandchildren, relatives and friends
for a happy, healthy & peaceful New Year.*

Dina and Willie Tenenbaum

*Best wishes to our children, grandchildren,
great-grandchildren, relatives and friends
for a happy, healthy & peaceful New Year.*

Dr. Casey & Bev, Jesse & Katie Tepperman

*Wish their family, relatives and friends
a happy, healthy and peaceful New Year.*

Mr. & Mrs. Joseph Tenenbaum Sid, Judy, Ari-Lev, Elie & Avichai Gary, Louise & Josh Uli, Tamara, Odeyah, Daniel, Eliya & Elisha Erez Friedman

*Wish their relatives, friends & neighbours here and in Israel
a happy and healthy New Year.*

U's . . .

Irving & Sylvia Ungerman and family

*Wish their relatives & friends
a peaceful, happy and healthy New Year.*

W's . . .

Dr. & Mrs. S. Joseph Weinstock David, Lauren, Jacob & Anne Moss, Michelle, Nina, Sari & Tillie Mark, Donna, Olivia & Audrey, Dan & Neely

*Wish their relatives, friends & neighbours
a happy & healthy New Year.*

Sidney Wolbrom

*Best wishes to my children, grandchildren,
great grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.*

Albert & Helen Waisglass

*wish our dear children, grandchildren
relatives and friends, a Happy, Healthy
New Year & peace for the people in Israel.*

Jack & Anne Weinbaum & Family

*Wish all their relatives and friends
a peaceful, happy and healthy New Year.*

The Wine Family Ted, Annette, Madison & Eden

*wish their family & friends
a happy and healthy New Year*

RHODA & HARRY WAISGLASS

*Wish all our family and friends
good health and happiness in the New Year.*

Perlan and Ted Waxman & Family

*Wish their family and friends
a happy and healthy New Year*

Mark & Jodi Weisleder, Hillary & Jillian Louis & Marlene Weisleder, Joshua, Lindsay & Zachary Marsha Weisleder & David Brouillette Anne & Sam Himelfarb Adam, Susan, Eric & Myriam

*wish their family and friends
a happy and healthy New Year.*

Y's . . .

*Best wishes for a year of
peace and serenity, health and happiness
to our relatives and friends
and the people of Israel.*

The Yermus Family

shana tova

Wishing you the blessings of
good health and good fortune.



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